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Christian Observer

1811 - 12 - 16

Containing my notes

of

Robert Stenius

Stenius:



Reginald Heber, Bp. of Calcutta

THE

CHRISTIAN OBSERVER,

CONDUCTED BY

MEMBERS

OF THE

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FOR THE YEAR 1811.

BEING

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1812.

RELIGIOUS COMMUNICATIONS.

ACCOUNT OF MR. JOSHUA ROWLEY
GILPIN.

WE ought to apologise to our readers for not having sooner introduced to their notice a small work, which made its appearance upwards of three years ago, entitled "A Monument of Parental Affection to a dear and only Son." Its author, the Rev. Joshua Gilpin, of Wrockwardine, in the county of Salop, dedicated the work to his parishioners, for whose benefit it is chiefly designed. The affectionate intercourse subsisting between the pastor and his people reflects great credit on both. "Almost six and twenty years ago," Mr. G. observes, "He who determines the bounds of our habitation saw good to appoint my lot among you. Since that time, many changes have taken place in several of your households. Husbands and wives, parents and children, brothers and sisters have been separated from each other by the stroke of death. And though I may have failed to afford you all the consolation I wished under such afflicting circumstances, yet I am persuaded that it is scarcely necessary for me to say, that I have not beheld your distresses as an unconcerned spectator. After many years of extraordinary comfort, it has pleased God to visit my own house with one of the sorest afflictions that can befall a family. You, in your turn, have not only witnessed, but shared my sorrow: and I desire in this public manner to offer my sincere acknowledgments to every one of you for your sympathy, to many of you for their

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friendly regard, and to one* among you for his very liberal and unwearied attentions, on this melancholy occasion. God forbid that I should ever forget these instances of your kindness and goodness."

We bring this work before our readers, not with the intention of criticising it, but for the sole purpose of ministering to their improvement. In our eyes, sorrow, and especially a parent's sorrow, is too sacred to admit of our applying ordinary rules to the expressions which it prompts; nor should we envy the state of that man's mind, who, while a father's tears were flowing for the death of a beloved child, could employ himself in scrupulously weighing the import of the language in which his grief found vent. The whole account is too long for insertion in our pages. What we propose to do, is to give an abstract of it, which, while it, we trust, will not prove uninteresting to our readers in general, may tend in a more especial manner to the edification of such family circles as are not already well acquainted with the work itself.

Joshua Rowley Gilpin was born, on the 30th of January, 1788. It occurred to his father and mother, that they were introduced, by this event, to a new and important charge, to which was attached a new and solemn responsibility. They had observed, in many cases, the miserable effects of indiscretion in the management of families; and they feared, where so many failed,

* W. Cludde, of Orleton, Esq.

lest they should not be preserved from miscarriage. They derived comfort under these impressions, from this hope alone, that He who had bestowed a child upon them would furnish them with wisdom and grace to discharge the duties attendant on their new relation.

The season of infancy was a season of health to him, and of enjoyment to his parents scarcely interrupted by a momentary apprehension. He shewed, from the earliest age, a remarkable mildness and patience of temper; and as he grew up he continued to be much less subject to petulance or passion, and was accustomed to meet the little unavoidable vexations of the world with much greater calmness than is usual in persons of his age. At the age of three years and a half, his chief amusement consisted in sketching figures upon a slate; and he soon discovered an extraordinary degree of skill in this employment, and often surprised us with the boldness of his designs and the accuracy of his execution. Many little works of this kind, the productions of his fifth year, his mother still preserves, as proofs of his early ingenuity. As he grew up, however, it was found necessary to draw him off from this alluring pursuit, lest so sedentary an employment should injure his health.—About this time a dissected alphabet was placed before him, which did not fail to fix his attention. He was soon able to form orderly combinations of these characters, to which he was incited at first by a desire to furnish his drawings with titles. After a few months, he proceeded to compose short sentences, sometimes of a playful, sometimes of a devotional cast. Many of these effusions afforded proofs both of a strong intellect and a tenacious memory, but especially of his having formed a happy acquaintance with divine things.

Mr. Gilpin, having leisure for the employment, judged it an indispensable duty to take upon himself the task of educating his son; and he dwells with melancholy satisfaction

on the recollection of the many hours which he and Mrs. Gilpin passed in this delightful employment. But even before this period Mr. Gilpin had secretly devoted his son to his own holy profession—not, however, without a humble submission to the Divine Will. This he did, not from a desire of seeing him advanced to any lucrative or dignified station in the church, but in the hope that he might usefully occupy some humble place in the sanctuary, where he might fill up his father's lack of service. "He, however," piously observes Mr. Gilpin, "who orders all things after the counsel of his own will, had other purposes concerning us. He graciously condescended, indeed, to accept my solemn offering; but instead of appointing my son to some laborious station in the church militant below, he suddenly removed him to the church triumphant above. What God hath done, it becomes me cordially to approve; but while I humbly resign myself to the Divine disposal, my resignation is mixed with the lamentations and tears of human weakness."

Young Gilpin was a most willing and attentive pupil; and was always inclined rather to exceed than to fall short of his appointed task. He complained of no difficulties. He considered the little labours of every day as a reasonable service, and readily, on all occasions, submitted his will to that of his parents. On the other hand, his parents were anxious that his innocent pleasures should be abridged as little as possible; and such were his aptness and assiduity that a small part of each day sufficed to ensure a more than ordinary progress in his puerile studies. Mr. Gilpin takes occasion here to lament the ill-timed and harassing labours, and the cruel corrections, by which the sprightliest period of life is often embittered. In the case of his son, these were avoided: no instrument of chastisement was ever seen in his house; nor had he occasion to direct to him a single expression of displeasure.

Whatever he did, was done with ease; and his tasks seemed only to form a happy diversity in the mode of filling up his time. Mr. Gilpin gives some instances of this. After his son had become acquainted with the rudiments of the Latin language, he persuaded his nurse—a worthy young woman, to whom he was greatly attached, and who attended him from his cradle to his grave—to become his scholar. He left no means untried to engage her attention. He drew up for her use an epitome of his grammar: to this he added a short vocabulary: and he always had in his pocket slips of paper with some noun regularly declined, that he might be prepared for every opportunity that occurred, of improving his pupil. He afterwards pursued a similar plan in respect to Greek; and in his chamber, at night, he usually made her repeat the Lord's Prayer in Greek. More was effected in this way than would readily be credited, although it was nothing more than a playful kind of labour.

Another instance was this:—After having made some progress in his other studies, a treatise on arithmetic was laid before him. He eagerly took up the volume, and entered immediately on this new ground; and so delighted was he with it, that he used to turn to it whenever he felt himself at a loss for amusement. In the short space of three weeks, he became so expert an arithmetician, that he considered the extraction of the square or cube root as a mere pastime.

During this period, and for several years after, Mr. Gilpin was not only the preceptor but the play-fellow of his son; and many a happy hour was passed in trundling hoops, flying kites, and other like exercises. At the same time they exerted no small degree of skill in constructing little machines and toys, of which the son was the great contriver. Several monuments of their joint dexterity in this way are still preserved; but, adds Mr. Gilpin with all a parent's tenderness, "his bow

lies unstrung; his printing-press is no longer employed; his telegraph stands still; and his yeomanry troop is called out no more."

Young Gilpin went regularly through those books which are used in the best public schools; and whatever he had once read, he seemed never to forget: so that his father was in the habit of referring to him for passages which he wished to recollect; and he seldom failed thus to find the passage he needed, whether it were in poets, historians, or divines. His accuracy, both in reading and composing, was very remarkable. He would never pass over a sentence until he understood its meaning, nor lay aside an author before he had formed an acquaintance with his style and sentiments. Employment was the delight of his life. He had a soul athirst for knowledge. He had a pleasure in grappling with the little difficulties which met him in his course; and he would even modestly decline help in solving them. It was never advisable to stimulate, but rather to restrain, his application. His love of order was no less singular than his diligence,—a disposition which continued gradually to acquire strength. He contrived, by a happy arrangement, to fill up the day with an agreeable variety of labours and recreations. A more regular or pleasant life, perhaps never was witnessed: every period of it was marked by punctuality and composure, industry and ease, moderation and enjoyment. His understanding was clear and acute. He did not glide lightly over the surface of things. He delighted in those exercises of the mind which are usually considered as laborious, and in searching a subject to the bottom; and was much gratified by the prosecution of subtle and difficult investigations.

His father, perceiving that from such materials a character of no ordinary worth might be formed, was daily employed in considering how he might best promote that object. His most anxious thoughts, however,

related less to the literary than to the religious part of his son's education. Though disposed highly to value scholastic acquisitions, he far preferred, before all the heights and depths of human learning, the fear of God and a humble sense of his favour. He was solicitous that his son should be qualified for his station in this world; but still more solicitous to train him up as a candidate for heaven. He had some difficulty at first in determining how, or when, to begin this better part of education. But now, from an accurate review of his experience, he does not hesitate to assert that the important work of religious instruction cannot be begun too soon, nor conducted with too much simplicity and condescension. Among the rules which he prescribed to himself, and from which he never saw reason to depart, were these: "Not to burthen his memory with long forms of prayer; not to depress his spirits by the exaction of rigorous observances; not to weary his attention by frequent and tedious discourses." He began at the lowest round in the ladder of divine truth, and thence ascended to the sublimest truths of religion. "From the works of creation we went on to the wonders of providence; from the goodness of God, to the unworthiness of man; from the depravity of human nature, to the redemption that is in Christ Jesus; from this transient state of being, to that eternal world in which imperfection and infelicity shall have no place." In this work his mother greatly assisted: she knew how to deal with his gentle spirit, and could elevate his thoughts to God by the most familiar representations; and she was on the watch for the most favourable opportunities of making serious impressions on his mind. And these joint labours of his parents were crowned with more than ordinary success. He seemed to exhibit in his own character the purity and devotion of Samuel, united with the retirement and temperance of the Baptist,

and the docility and sweetness of Timothy. As his character unfolded itself, there began to grow upon his father an uneasy suspicion that he was not formed for any long continuance in this world; but he did not suffer himself to indulge the disheartening thought, but was enabled to make it the occasion of surrendering himself and his family anew into the hands of their common Father. In the mean time, goodness and mercy followed them, and each succeeding day was a day of tranquil enjoyment; but the Sabbath presented them with peculiar consolations. On that holy day, the return of which they hailed with undissembled joy, they laid aside all employments but such as tended to advance their preparation for the kingdom of God. Its various exercises had an exhilarating effect, as it enabled them more uninterruptedly to view the concerns of time in connection with those of eternity. They looked backward with gratitude, and forward with confidence; *took sweet counsel* together, for the advancement of their highest interests; and scarcely regarded themselves as inhabitants of this lower world. Some interesting passage of Scripture, or some select religious work, generally furnished the matter of their discourse; and in their endeavours to obtain clearer and more exalted views of the subject, their spirits were refreshed and their hopes animated. They have often contemplated *the city which hath foundations, whose builder and maker is God*, the place of their future enjoyment and final destination; and in the view of this goodly object have renewed their vows of devotedness to God, until they have found it possible to speak of probable sufferings, and painful separations, with the utmost composure. Many a joyful Sabbath did they thus spend together, especially during the latter years of their son's life. And now, when, on the return of these sacred seasons, they are disposed to look with regret towards

his vacant place, they animate each other with the hope of shortly associating with him in the celebration of that eternal sabbath, of which they have enjoyed so many delightful anticipations.

As his son grew up, Mr. Gilpin saw it expedient to make some alteration in his plans; for there appeared to be a growing delicacy in his constitution, the effect probably of his sedentary habits. He reasoned with him on the dangers of too close application, invited him abroad, and sought to engage him in amusements that would draw him into the open air. His inclinations, however, carried him entirely to pursuits of a different nature, and he could find little or no satisfaction in the usual recreations of youth. It now occurred to Mr. Gilpin, that by mixing with boys of his own age he might be induced to take a part in those active exercises which conduce to health: but this advantage involved the painful condition of sending him from home, and Mr. Gilpin could not resolve on surrendering him wholly into other hands, conceiving that the society of his parents would powerfully tend to promote both his improvement and happiness. With these views, he endeavoured to secure the double advantage of a public and private education; and he removed his family to Newport, a neighbouring market-town, where there was a good grammar school, and from which he might conveniently attend the duties of his church. Here young Gilpin was introduced to a new scene; and great was his astonishment to find among the boys so much idleness, irregularity, and ignorance, where he had looked for industry, order, and intelligence. In the head-master, the Rev. Mr. Scott, he found an attentive instructor and familiar friend; and Mr. Scott soon discovered his talents, and distinguished him with marks of his esteem.

The exercises of the school he performed with so much ease, that they required an attendance of only five hours in the day; the rest of his

time he spent with his parents. The evening hours were entirely their own, and were employed either in exercise abroad, or in social entertainments at home. "Happy," observes Mr. Gilpin, "were those evenings in their passage; but they were rapid as they were happy, and granted only as short foretastes of more permanent enjoyments to come, which shall be measured neither by hours nor yet by ages."

Soon after his removal to Newport, young Gilpin found among his father's books Ward's Guide to the Mathematics, and on this volume he set no small value. About the same time he obtained much information from Bonnycastle's Algebra. But of all the authors he ever met with, Euclid afforded him the highest delight. In the company of Euclid he would willingly have spent his days and nights; and never was youth more entertained with a fairy tale, than he in solving some of the most difficult problems of this author. Algebra and geometry were among his most favourite pursuits, and he acquired, even without the help of a master, a great proficiency in these sciences.

Though he had many seniors at school, he speedily rose to the highest seat in it. At the same time his affability and gentleness made him acceptable to all his school-fellows; but his habits and theirs were so different, that he could form no very intimate connection with any of them. During the vacations, which were long, Mr. Gilpin and his family returned to Wrockwardine; a place most agreeable to them all, but peculiarly endeared to his son, as the place of his nativity; where also he had spent the season of childhood. Every tree, and cottage, and hill in it were familiar to him, and were recognised by him on his return with delight. Beyond this retired village, the wishes neither of the son nor of his parents ever strayed. They looked to no worldly prospects beyond it, assured that no change could add to their happiness.

During his continuance at school, although he did not take more exercise than formerly, his health progressively improved, and the extreme solicitude of his parents on this account began to abate. But while he was ripening for the sacred employment to which he had been devoted, his Heavenly Father was arranging things for a different issue. In the month of April 1804, soon after he had entered on his seventeenth year, while all things seemed to smile, an arrow commissioned to destroy was aimed at him. He was suddenly seized with an expectoration of blood, at which he quietly expressed some surprise. His parents endeavoured to conceal their fears, but their hearts fainted within them. The bleeding returned several times in the course of a few days, and produced an alarming degree of debility. Speedy relief, however, was afforded, and the worst symptoms of his disease were soon removed.

His parents considered this attack as a solemn warning from above; but the appearances of their son's returning health led them to hope that the dispensation was intended to humble rather than to crush them. In the mean time, they marked with unspeakable comfort his composure and quiet submission under his sufferings. With a view to his complete recovery, the ensuing summer was spent in moving from place to place. His health seemed to improve by means of travelling; but as he himself counted every hour lost that was not devoted to some useful employment, he was particularly averse to journeys: he appeared less willing to endure the loss of his time than the loss of his health. He always indeed carried books with him, but he found it impossible to make the same satisfactory use of them as at home. The appointed season of their return to Wrockwardine at length came, and they entered on their homeward course with a deep sense of their new obligations to the Father of Mercies. Arrived at home, they freely in-

dulged their grateful feelings, and reared an altar to the God of all comfort, who had graciously prospered their way, and brought them again in peace to their own habitation. Through the succeeding winter their son's health seemed perfectly restored; and during this interval of returning vigour he formed many plans of improvement and acquired much useful knowledge. He was incessantly occupied, and all his occupations tended either to increase his stock of information, or to add to the happiness of his parents. Through a part of the day he studied by himself. At other times he had either some important question to propose, some interesting anecdote to relate, some striking passage to produce, or some curious contrivance to exhibit. In the evening they generally indulged themselves in a few choice pieces of devotional music. Books succeeded, of various descriptions. Nothing was neglected which might serve to form the taste or enlarge the understanding; but a decided preference was given to such authors as raised their thoughts above the common pursuits of men, and engaged them in some degree of holy fellowship with the Father, and with his Son Jesus Christ. Among these, Mr. Gilpin distinguishes, with merited commendation, the *Pilgrim's Progress*,—a work, he observes, the defects of which, though many and glaring, are more than compensated by a profusion of excellencies.

As the spring advanced, however, the alarms of the preceding year were renewed: young Gilpin again began to droop, and the wound in his lungs broke out afresh. This attack was not so severe as the first; and the same means that had been formerly tried proved again efficacious enough to revive the languishing hopes of his parents. To one requisition alone of his physicians he submitted with reluctance: it was that which enjoined the abandonment of his severer studies. To this sacrifice he was exceedingly indisposed, nor could he ever completely

accomplish it. The months of May and June were passed at Newport, where Mr. Gilpin and his family then terminated their residence; and, after spending the intermediate time in visiting different places, they returned to Wrockwardine about the middle of August. He had scarcely arrived there when he was summoned to Newport, as a candidate for two vacant exhibitions. He underwent an examination by one of the tutors of Christ Church, Oxford, before the magistrates, visitors, and clergy; and such was the impression produced of his extraordinary attainments, that a petition was presented to the managers of the school funds, by the visitors who attended, requesting that the exhibition from those funds might be doubled in the case of young Gilpin. He himself never manifested the least elation of mind on account of the approbation bestowed on him, and never afterwards made any allusion to it.

(To be continued.)

To the Editor of the Christian Observer.

I know not whether you will think the following Biblical criticism worth insertion in the Christian Observer; but you will judge of its value for yourself.

The common translation of the 23d verse of the 6th chapter of St. Matthew's Gospel runs thus: "But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"—The latter sentence does not appear to me to bear any degree of the force of the original, nor indeed to convey its proper meaning. Our Saviour seems to design a pointed antithesis between the words *φως* and *σκοτος*, and thereby leads his hearers to make the most alarming reflections on their own situation. I should render the meaning of the sentence thus: "If then thy very light be darkness, how extreme is the darkness which is in thee."

LAICUS.

To the Editor of the Christian Observer.

To the various methods of explaining Rom. ix. 3, taken notice of by your correspondent I. S. H. in your Number for September 1810, p. 536, I would add another, for the consideration of your readers: namely, to give the verb *ηυχομην* the distinctive meaning of its imperfect tense: neither barely time past, as the aorists; nor time past and continued, as the perfect; nor time past and completed, as the preterperfect; but time past and interrupted, of which there are many examples in St. Paul's Epistles, as contradistinguished from the time of the aorists, and the perfect, as also from that of the present.

Thus.—Rom. vii. 9: *Εγω δε εξωσχωρις νομου ποτε ελθεις δε της εντολης, η αμαρτια ανεζησεν, εγω δε απεθανον.* "For I was living without law formerly; but when the commandment came, sin revived, and I died."

1 Cor. xiii. 11: *Οτε ημην νηπιος, ως νηπιος ελαλην, ως νηπιος εφρονεν, ως νηπιος ελογιζομην οτε δε γεγονα ανηρ, κατηγορηκα, τα τε νηπιε.* "When, I was a child, I was speaking as a child, I was understanding as a child, I was thinking as a child; but when I have become a man, I have put away childish things."

2 Cor. i. 15: *Και ταυτη τη πεποιθησει εββλομην προς υμας ελθειν—εκρινα δε εμαυτω τωτο, το μη ελθειν εν λυπη προς υμας.* "And in this confidence I was purposing to come unto you—but I determined in myself, not to come unto you in sorrow."

2 Cor. vii. 8: *Ου μεταμελομαι, ει και μετεμελομην.* "Though I was repenting, I do not repent."

Philemon 13: *Ον εγω εββλομην προς εμαυτον κατεχειν—χωρις δε της σης γνωμης αθεν ηβελησα ποιησαι.* "Whom I was purposing to keep with me—but without thy consent I chose to do nothing."

The last example not only shews the power of the imperfect tense;

but also shews the possibility, that, of two contrary sentiments, that which will be instantaneously rejected, may be the first to present itself. The comfort that might be derived from the grateful and affectionate service of Onesimus, caused in Paul the prisoner a thought of retaining him; but this thought was immediately, as may be understood from the tense, checked by the consideration that the labour of the servant is the property of the master. So, in the passage before us, the extremity of his grief for the desperate state of his nation might excite the thought, "What am I, in comparison with all my countrymen? O that they might be saved, at whatever expense to myself!" The wish, as we may understand from the tense, and may well conceive from the immediately preceding passage, was no sooner imperfectly formed, than completely overwhelmed by the returning tide of that habitually prevailing love of God, against which neither tribulation, nor distress, nor famine, nor nakedness, nor peril, nor sword, had power; compassion alone for his brethren, his kinsmen according to the flesh, could for a moment oppose its course.

The words, therefore, *ηυχουμην γαρ αυτος εγω αναθεμα ειναι απο τε Χριστου*, may, I think, be taken in their common acceptation, as its being the intention of the writer thus to express the full import of what he had transiently and indefinitely conceived, in order to signify, not only the vehemence of his affection for his countrymen, but also, perhaps, the revolting of his mind from that hideous state of alienation from God, to the brink of which he had been in effect insensibly transported.

I. O.

FAMILY SERMONS. No. XXXIV.

Matt. xi. 2—6. Now when John had heard in the prison the works of Christ, he sent two of his disciples,

and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them: and blessed is he whosoever shall not be offended in me.

WE ought not to be surprised, if in the works of God we meet with many things which not only we cannot comprehend, but which are quite contrary to what we should have looked for. He has many purposes to answer which never entered into our minds; and on this account he is likely to pursue a different course from that which we should have thought the best. Indeed, if we found all things ordered as we would have ordered them, it would be rather an argument against a Divine agency, than in favour of it. In proportion, however, as our minds are enlightened by a knowledge of divine truth, we are led to see a fitness in those dispensations of Providence which before seemed the most difficult to be understood. Our first thoughts, on subjects which are either extensive or complex, are generally wrong; and it is much of the business of life to be correcting the mistakes into which we have fallen. Happy those who have at length learnt to distrust themselves, to inquire carefully, and to decide cautiously!

These remarks may be applied to the circumstances of the Messiah's appearance on earth. It did not answer the expectations which men had formed beforehand. Though few persons might have agreed as to the manner in which the Son of God should appear on earth, yet probably no one foresaw the manner in which he actually did come, or in which he lived and died. Hence not only the scribes and Pharisees, the priests, and the great body

of the Jewish people, were prejudiced against our Lord, but even the most pious and devout among them were staggered at the manner of his appearance. Nicodemus was perplexed. Even his own disciples were confounded; and when he explained to them what he was to suffer, they exclaimed, "That be far from thee." Nor does John the Baptist appear to have been free from difficulties respecting the proceedings of him whom he assuredly knew to be the Messiah, and whom he had himself proclaimed as such. In the midst of his useful labours, he had been arrested and shut up in prison. For a time, he would perhaps bear his confinement with patience; but week after week and month after month elapses, and he finds himself still laid aside from all his usefulness. He hears continually of the miracles performed by Jesus, and learns that all men flock to him from every part of Judea: but still the Messiah seems to forget him who had borne so clear a testimony to him. He does not come, as he perhaps might expect, to release him from prison; nor does he declare himself openly to be the Messiah. John therefore sends two of his disciples to Jesus, in order to put an end to his doubts. He probably did not doubt whether Jesus really were the Messiah; but still he might wish for some explanation of his conduct, or some information when he would declare himself, and deliver his forerunner. Our Lord replied, "Go and shew John again the things that ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them."—These, as if he had said, are the proper proofs of my being the Messiah; nor can any better be given. Blessed is he who so well understands the true nature of the Messiah's kingdom as to be satisfied with these proofs:—Blessed is he who is not offended in

me, who does not stumble at my humiliation, and at my disregard of all worldly grandeur.

This occurrence may serve to direct our thoughts to the consideration of the true nature of Christ's kingdom, and of the works he might be expected to perform.

Suppose, then, that we were told that the Son of God was about to come down from heaven to save mankind; let us think in what manner we should expect him to make his appearance. Should we expect him to appear as a great conqueror at the head of a large army, forcing the nations which he had subdued to receive his faith? Such a Messiah the Jews expected. Such a prophet was Mahomet. In this case, we should have mankind wrought on by power rather than by argument. But surely this would be inconsistent with all our views of what is right. Surely we would wish that faith in him should be the effect of sober examination, and that the understanding should not be overpowered, but convinced.

But it may be said, Let Christ come from heaven in his own proper glory and majesty, attended by myriads of angels; and let him seat himself on the throne of the world with such irresistible proofs of his divinity, that all may be convinced of his being the Son of God, and immediately receive the law from his mouth. Thus the Jews reasoned: Shew us, said they, a sign from heaven; some clear proof from heaven itself, and we will believe thee. And thus many at this day are apt to reason. But is it not past doubt, that no pomp, however dazzling, would convince all mankind. The experiment was tried at Mount Sinai. God shewed himself there with all possible power. The sea had just opened at his bidding, and water had issued out of the flinty rock; and now the Lord descended upon Sinai with thunderings and lightnings and earthquakes. But the very persons who had seen all these things, even

while the presence of God still rested on the mount, were employed in making for themselves a golden calf as a god! And if those who thus saw the Divine power displayed did not credit it so as to be influenced by it, what would others do who received it only on their report? What would distant generations do? Besides, it would be clearly desirable that man should rather be convinced by reason, than dazzled by splendour. It would, moreover, be of no use merely to convince men of the truth of a fact or doctrine, unless their hearts were at the same time so affected as to profit by it. We must therefore lay aside the idea of every thing in the appearance of the Son of God which would impose on the senses, and look for nothing, in proof of his being the Messiah, but evidence of a moral kind; evidence suited to the holiness, wisdom, and goodness of the Divine Majesty.

It is plainly the design of God, in all his revelations, to teach man to lay the stress, not on outward circumstances, but on inward excellence; moral good being the only good he values. It is the folly and corruption of man unduly to value outward things, such as pomp, wealth, greatness, learning; and to undervalue those dispositions which are really of great price in the sight of God, such as meekness, purity, humility, love, disinterestedness, deadness to the world, spirituality, and piety. The rank, the reputation, the station of a man, are nothing in the Divine estimation: his moral qualities are every thing. But on what has there more generally been a false judgment among men, than on this very point? And was the Son of God, when he came into the world, to sanction by his conduct such an error as this? On the contrary, would he not do all he could to counteract it? How then could he come but in an humble state? Had he come in a state of affluence and dignity, he would have strengthened that attachment to the

world, and the things of the world, which is the bane of man. There appears, therefore, to have been a striking fitness in his choosing to be humble in his birth, low in his rank, poor in his circumstances, and, like the great bulk of mankind, subject to pain and affliction. Jesus, therefore, was born poor; he lived among the poor; he chose his disciples among the poor; he embraced a life of hardship, toil, and suffering; he taught his disciples to expect such persecution and affliction as he himself experienced;—therefore he permitted his fore-runner to be imprisoned and slain. He taught his disciples that he himself should be put to a shameful death; and he allowed them, one after another, to be persecuted and to be killed. He reproved Peter, with a degree of warmth unusual to him, when he objected to his sufferings—“Get thee behind me, Satan, for thou savourest not the things that be of God, but those that be of men.” What sublime lessons does this language teach us! Death is to be accounted no evil in the view of the disciples of Christ. They are, like him, to rise above the world. The things of the world he trampled under his feet: the sufferings of the world he set at nought: for the joy that was set before him, he endured the cross, despising the shame. Here we see the Godhead breaking out with a lustre surpassing that even of divine pomp. Heavenly sentiments, heavenly conduct—these declared the Lord of heaven; these formed the glory which distinguished him from all the sons of men.

But what might we expect would be the employment of the Son of God on earth? It is plain, from what has already been said, that we could not expect him to be employed in those pursuits in which the generality of the great men of the earth have been engaged. What, then, should be his occupation? Doubtless the same with that of the Almighty Lord of heaven and earth

HE is engaged in doing good and promoting holiness: His bounty feeds mankind: His goodness supplies their wants and relieves their necessities: He instructs them in wisdom, and so orders the course of his providence as to punish vice and reward virtue. In the same way was Jesus employed while on earth. He instructed the ignorant; he healed the sick; he gave sight to the blind and hearing to the deaf; he cleansed the lepers: sometimes he restored the dead to afflicted relatives: he was ever engaged in doing good to the bodies and souls of men. And these acts of kindness and love he performed with a profusion like the bounty of God; healing the sick freely, healing all that were brought to him, refusing no one, and travelling from place to place to enlarge the circle of his benevolence. Here are indeed marks of the Godhead; and if the disciples of John could not at once see, in such employments, the proof that this was indeed the Christ, the Son of the Blessed, it was because their eyes were still blinded by the god of this world, so that, seeing, they could not see, and understanding, they could not perceive. When shall we learn to judge of things by the rules laid down in the courts of heaven? When shall we get above those false and wicked maxims which a polluted world has invented in order to honour sin and conceal our corruption? When shall we see things as they really are? When shall we judge as the blessed inhabitants of heaven do, and as the Lord of heaven has taught us to do, by his own example?

We may see, then, the force of our Saviour's reply to the inquiry of the Baptist. The right understanding of its force, however, will depend on the state of our own minds. If we are earthly-minded, sensual, and corrupt; if we dread poverty, or the reproach of men, as a great evil; we shall not easily discover, even in the blessed Jesus, the marks of the Son of God. But if, on the contrary,

our views are exalted by faith; if our affections are set on nobler things than this earth can afford; if we esteem the love of God the greatest excellence which man can possess, and next to that the love of our fellow-creatures; if we are able to separate what is really great and good from the outward circumstances which accompany it; we shall then as clearly perceive in Jesus the glory of the only-begotten of the Father, in the fulness of grace and truth, as if the veil of mortality were removed, and we had beheld, with our eyes, legions of angels and archangels waiting upon him with reverential homage and faithful obedience.

This view of the subject may be of use in confirming our faith. The objections against the divinity of Jesus have been frequently drawn from his outward appearance and sufferings. He had about him too much of the man, and too little of the God. But in the view of an enlightened mind, no more striking proof could possibly be given that Christ came down from heaven, than such a life as he led, in such a station, spent on such principles, and closed by such a death. There appear, even to us, on a close examination, very serious objections to his manifesting himself in any other manner than that in which he thought proper to shew himself. Had he been of the order of the priesthood; had he been in a higher station; had he been educated in the learning of this world; various objections might have been raised which can now have no place. He plainly wished that the proof of his being the Messiah should rest on the excellence of his own character, the beneficence of his acts, the purity of his doctrines, and the tendency of his miracles, as well as on the astonishing power they displayed. And this evidence is both the most convincing in its nature, and the most lasting in its effects, of any that could have been given. Succeeding ages might have lessened the

credit of supernatural proof; but they do not in any degree lessen the value of such a conduct and such acts as those of our blessed Lord and Saviour, and which clearly marked him out as the Son of God come down from heaven to be the light and the salvation of the world.

Let us bear in mind, that Jesus was intended to be not only a teacher of religion, and an example to mankind, but an atonement also for the sins of the world. He was therefore designed to be a suffering rather than a triumphant Messiah. He was to humble himself in the lowest manner; to empty himself of all his glory; to become a servant; and to suffer death, even the death of the cross. Here then we see farther reasons for the lowliness of his state, and the sufferings and sorrow he was called to bear. While he was on earth, we were to behold him, not as the King of glory, but as the Lamb of God slain for the sins of the world.

But while our faith in our blessed Lord is confirmed by this view of the subject, let us at the same time learn from it what our own sentiments and feelings ought to be.— We behold the Son of God clothed in no glory but that of holiness and love. Let us learn hence what true greatness is. Is it the greatness which ambition, or covetousness, or pride, or selfishness, would esteem such? No; far from it. If there was any wisdom in our Saviour's choice, or any excellence in his conduct; if he has set us a pattern worthy of our imitation; then our worldly ideas must be renounced, and ideas very opposite to them must be embraced. We must indeed be converted, and become little children, as to worldly honour and advancement. Let us cast our eyes towards Judea. There we shall see a truly great, a perfect, a Divine character: one whom angels regard with the deepest reverence; one in whom God delights; his very image on earth. But how shall we find him employed? We shall see no guards around him, no homage paid to him by his attend-

ants. We shall see him, when an infant, laid in the manger of a stable, his reputed parents poor and unknown. We shall see him for many years dwelling with them in their humble cottage, subject to them in all things, and performing every duty of an affectionate son. If we follow him, we shall find him instructing the people, and labouring with unwearied zeal to promote the honour of his Father's law and the good of mankind. We shall see him going about to do good; to heal the sick and to relieve the distressed: yet at the same time bearing himself every evil and inconvenience with wonderful patience; ever anxious about the world to come; ever attentive to true holiness, though ever compassionate to the frailty of man; bearing and freely forgiving all injuries; and continually labouring to infuse a spirit of love and kindness among all his disciples. Are these the marks by which the Son of God is known? Then ought not his disciples to be like him? Do we not see that heavenly, and not earthly, things should occupy our thoughts? Do we not see that there ought to be an entire change in our views on this subject? Do we not see that we are bound to act differently, in this respect, from the generality of the world; in a way that will appear singular in their eyes? Which, then, shall we follow; the customs of the world, or the example of the Son of God? Let us make our choice. If we call ourselves the followers of Christ, and if he shewed himself to be indeed divine by the benevolence and holiness of his conduct; if he shewed the greatness of his character in the lofty views he entertained of the nothingness of this life and the importance of the life to come, of the excellence of holiness, and the emptiness of every thing beside; let us go and do likewise. Let us learn from our Master. Let us subdue and mortify our earthly desires and corrupt inclinations. Let us continually set before our eyes the life and example of our

Lord. Let us consider how he acted, and also how he taught his disciples to act, in every situation in which they were placed. We cannot, indeed, do good to the same extent that he did; but we can do some good: we can be always shewing a benevolent disposition; we can forgive, like him; we can be merciful, as he was; we can consider, as he did, what was the will of God, and do it. Thus, and thus only, shall we be indeed his disciples. In heaven, there are glories unspeakable; but that which is the foundation of all the rest, is of a moral kind. Every glorified being above, is as exact a resemblance of the Son of God on earth, in principles, in intentions, in conduct, as the circumstances of heaven will admit. To prepare ourselves, therefore, for that glorious place, we must learn to copy after His example, and to tread in His steps, who is at once the Lord of heaven and the pattern of men. Let these considerations teach us to love as we ought that gracious Redeemer, who came down from heaven to save us. And while we see him laying aside his glory, that he might heal the sick, and cleanse the leper, and preach the Gospel to the poor, let us thereby be encouraged to draw near to him, and to commit our souls to him, that he may exert the same healing power on them.—Many seem afraid of Jesus, as if his service were burdensome. Can it be so? Look at his employment. Was there ever an instance in which his power was exercised for the destruction or injury of men? But how many instances may be pointed out in which it was employed to serve and bless them! Let us go, then, to the almighty Saviour of the world. Nothing is beyond the reach of his power or his goodness. He can pardon sins of the deepest dye; he can give strength to the weakest, and grace to the most unworthy. Can we stand out against such a display as he has given of mercy and love? Alas, that any should do this! Let not us be of the number. Let us

cordially love our Redeemer's character, and think with delight on his mercy and love. Let us rejoice in such a Saviour, and bless God for him daily. Let us trust him with confidence to give us all things needful for us; and, above all, endeavour to shew forth his praise by our life and conversation.

It was one of the marks of the Son of God, that he preached the Gospel to the poor. Much as the poor have usually been neglected and despised by the great of this world, their state is one which calls for our tenderest regard and sympathy. Behold the tenderness which Jesus shewed to the poor! He dwelt among them; he chose his apostles from among them; and he made it one of the distinguishing marks of his kingdom that to them the Gospel was preached. What, then, can the Gospel do for the poor? It can do much. It can make them more sensible of the vanity of all earthly distinctions: it can take from their state its bitterness, and all the worldly feelings which render it a state of pain: it can teach them to suffer, with their great Master, with patience and resignation; and to look at the Son of God poor and suffering, and be content. It can do more than this: it can point to them such supports under suffering here, and such a glorious hope hereafter, as will make them truly happy in their station. No man was ever dissatisfied with his state, who was diligently employed in the work appointed for him by God, and who truly received the Gospel of Christ. The time will soon come, when the present state of things will have passed away; when the hardships we now feel will appear only as a dream when one awaketh; when it will be seen, that the only real difference between man and man was that of love to God, faith in Christ, and real holiness of heart and life. Let us look, then, to Jesus for the consolations of his Gospel. Let us be rich in faith, and heirs of his kingdom. Let us endeavour to derive

spiritual consolation and support from God's promises; and we shall soon find a peace in God which will more than repay us for all we suffer here; and by and by we shall be conveyed by angels to Abraham's bosom,—to those happy regions where sorrow and sighing shall for ever flee away, where the wicked cease from troubling and the weary are at rest. Which may God of his infinite mercy grant, for Jesus Christ our Redeemer's sake. Amen.

To the Editor of the Christian Observer.

THE Sacrament of the Lord's Supper has frequently been made the subject of long and laboured controversy and contention. There are also many very excellent treatises on the practical and experimental uses of this holy institution; but most, if not all, of those valuable volumes, are perhaps rather too diffuse and elaborate for the generality of Christians.

I have often thought that a short sketch of what seems most essential respecting this divine ordinance, would be helpful to the devout communicant. With this view I have written the following brief outline; and if you deem it sufficiently correct for the Christian Observer, its insertion may prove acceptable to many of your readers.

A SUMMARY VIEW OF THE LORD'S SUPPER.

1st. Its nature and design.

The Lord Jesus Christ requires that Christians should in a solemn manner eat bread and drink wine in their religious assemblies, as a commemoration of his death—a token of their engagements to him—a pledge of the blessings of his covenant—and a sign of their mutual affection to each other.

This holy ordinance is not merely a memorial of the Redeemer in general, but is expressly designed as a visible representation of his death, particularly as it was a *sacrifice for*

sin: the broken bread being a lively emblem of his broken body; and the wine poured out, of the shedding of his blood. We are led to consider the death of our Lord Jesus Christ as an atonement for sin by the very words of the institution of the Eucharist; for, of the bread, our Lord says, "This is my body, *which is given for you*;" and of the wine, "This is my blood of the new covenant, which is shed for many for *the remission of sins*." The wine is an emblem of the new covenant in the Redeemer's blood, by the shedding of which that covenant of grace was ratified and confirmed. The bread and wine are to be received by every member of the church, to represent their receiving and applying the blessings of redemption, or, in other words, receiving the Lord Jesus Christ, and by faith partaking of his body and blood for their spiritual nourishment. The Lord's Supper, therefore, may be considered as a sign and seal of the blessings of the covenant of grace to all who believe and repent.

2d. What is professed by partaking of the Lord's Supper.

We hereby publicly avow ourselves to be the disciples of a crucified Master. It is the express command of Christ: "Do this in remembrance of me." In obeying this command, we profess gratefully to recollect what the Redeemer did and suffered for our sakes; and especially to bear in mind that Divine love, which is the spring of all he has accomplished, and the source of our safety, hope, and happiness. We own him not merely as a Teacher sent from God, to be our instructor and guide; but we confide in him, as our Almighty Friend and Saviour; rely upon his sacrifice; and commit ourselves to him, to be redeemed, sanctified, and saved. By attending the Lord's Supper, we publicly profess our faith in the efficacy of the Saviour's death to put away sin, our cordial approbation of that method of salvation which God hath appointed, and our thankful acceptance of the Divine mercy

manifested through the Redeemer. We gratefully acknowledge our infinite obligations to God for the blessings of the new covenant, and express our hearty compliance with all its requirements—*i. e.* that we repent of sin, and believe in the Lord Jesus Christ; that we obey his Gospel; and devote ourselves to God, through the Mediator, to be his for ever; to be, to do, and to bear whatever God would have us. By partaking of the Lord's Supper in a social manner with the members of Christ's church, we profess our sincere love to them as brethren, and our determination to perform all the duties of this relation.

3d. *By whom the Lord's Supper should be celebrated.*

Not by all those persons who merely admit that the Lord Jesus Christ is the Messiah; but by those only who truly believe in him as their Saviour; rely upon him for pardon, acceptance with God, sanctification, and eternal life; sincerely repent of sin, and resolve to live suitably to their Christian profession. This will appear, not only from the nature of the ordinance itself, which is a declaration of mercy on God's part, and a profession of faith, love, and obedience on ours; but from all those passages of Scripture which demand purity of heart and uprightness of conduct, which condemn hypocrites, and which describe the members of the church of Christ as holy persons.

It is further evident, that sincere believers only ought to celebrate the Lord's Supper, because the Apostle Paul enjoins on all communicants the duty of self-examination. The object of this scrutiny is to prove, or try, ourselves, our tempers and lives, by the rules of Scripture, previously to receiving the Supper of the Lord, in order to ascertain whether there be any thing in our disposition, character, or conduct, which is inconsistent with our Christian profession. This injunction seems to prove that sin-

cere Christians are the only persons who have a scriptural right to attend the Lord's Supper.

4th. *The advantages which arise from a devout attendance on this holy ordinance.*

It tends to confirm our faith in the doctrines of the Gospel, and is one of the instituted means of obtaining fresh supplies of Divine grace for our Christian warfare. It strengthens our obligations to a life of universal holiness and integrity: the most forcible motives to act worthy of our character and profession are here presented to our minds. It tends to excite the utmost abhorrence of sin, the greatest care in watching against it, and the warmest zeal in endeavouring to oppose it; for we have the most lively view of the evil of sin, and its awful consequences, in the sufferings and death which the Son of God endured to make atonement for it, and which this ordinance is intended to represent. It is adapted to promote the Christian's comfort and peace: for what can afford such joy and tranquillity to a mind burdened with a sense of guilt and sin, as the distinct exhibition here made of that blood which cleanseth from all sin, and of the abundant mercy of God to all penitent believing souls? In this ordinance we enjoy, in a peculiar manner, the presence of God and the Redeemer; and have fellowship with the Father, and with his Son Jesus Christ, through the influences of the Holy Spirit. Here we gratefully receive the Lord Jesus Christ by faith, in all the endearing characters he sustains; and we joyfully accept of the blessings he bestows on true believers. The intimate relation of Christians to their Lord and Saviour, and their dependence on him, are represented in Scripture in the strongest possible language. They are said to be *in Christ*, and Christ *in them*: he is called their life; they are spoken of as being *one with Christ*; and their vital union to him as like that of the branch to the

root; or of the members of the body to the head. But there is another strong metaphor, used by our Lord himself, to denote the absolute and entire dependence of Christians on him, for the maintaining and perfecting of the divine life in the soul:—he represents himself as the food of believers, and describes them as feeding on his flesh and blood, and as living thereby. This cannot be understood of merely receiving the doctrines which the Redeemer taught. Divine instruction is indeed sometimes spoken of as the food of the mind, and compared to meat and drink; and teachers are said to feed their disciples: but there is no other instance to be found in which the teacher himself is called food, and his disciples are required to eat his flesh and drink his blood. By eating his flesh and drinking his blood, our Lord seems clearly to mean, believing the divine efficacy of his atonement; embracing and relying on it by faith; and accepting the glorious blessings which are the fruits of it, particularly the free mercy of God, the pardon of sin, and the influences of the Holy Spirit to renew, purify, and transform our souls into the Saviour's image. The Apostle Paul evidently alludes to this, when he says, "Christ, our passover, was sacrificed for us: therefore let us keep the feast, not with the old leaven," &c. Here he represents believers as partaking of that sacrifice which the Lord Jesus Christ offered; as exercising a believing regard to the Lamb of God which taketh away the sin of the world, of whom the pascal lamb, which the Jews were required to eat, was a type. The celebration of the Lord's Supper may therefore be well considered in the light of a feast upon a sacrifice. The bread and wine which we take, are memorials of the body and blood of the Lord Jesus Christ. The eating and drinking of these, are emblematic of our feeding by faith on the Redeemer, so as to derive spiritual

nourishment from him for the life, vigour, and joy of our souls.

5th. *The preparation which is required of those who would properly and profitably attend the Sacrament of the Lord's Supper.*

To celebrate this holy ordinance in a manner which will be acceptable to God and beneficial to ourselves, it is not only necessary that our judgments be rightly informed, but that our wills be properly inclined, and our affections duly excited. It is necessary that we should exercise *repentance* towards God, and *faith* in our Lord Jesus Christ; *hope* in the mercy of God, through the Redeemer; and *love* to God, and to the Lord Jesus Christ, and to all our Christian brethren; hatred to all sin, united with a sincere endeavour, in the strength of Divine grace, entirely to subdue every evil principle and passion; and a determined resolution, by the grace of God, to live as becometh the profession of Christianity. These are indispensably requisite to holy communion at the Lord's table. It is also necessary to a *comfortable* attendance on this divine ordinance, that we should experience a devotional frame of mind, and have good grounds to hope that we are the genuine disciples of the Lord Jesus Christ. In proportion as the true spirit of devotion is wanting, and our fears prevail with respect to our true character in the sight of God, will our spiritual comfort in attending this ordinance be diminished.

With respect to the means to be used for a profitable attendance on the Lord's Supper, I would observe, that it requires not merely the same previous preparation which public worship in general requires—such as serious perusal of the Scriptures, meditation, watchfulness, and prayer; but that those exercises should be conducted with a particular reference to this ordinance, to the objects which are there to be presented to our view, and about which the mind is to be devoutly employed.

There is one duty which is peculiarly proper to precede this solemnity, and which the Scriptures expressly recommend, namely self-examination. The exhortation to the frequent practice of this duty is applicable to every Christian, and the work of self-inquiry should be the work of every day. But besides this, we should fix on certain seasons to be appropriated to a more minute and extended survey. And what more proper time can be chosen than when we are about to approach the table of the Lord? An accurate knowledge of our real character and condition is not to be obtained without frequent, serious, and impartial self-examination. As there is always a great danger of self-deception, so there is constant need of self-scrutiny. This inquiry should respect not merely the reality of our religion in general, but the particular state of our hearts in the sight of God. The examination should be directed to ascertain whether we are advancing in piety, or declining in our Christian course: we should inquire into what sins we have fallen, what duties we have omitted, to what temptations we are most exposed, and in what respects we most need to be on our guard, and to have our resolutions confirmed and our graces strengthened. We should also notice what we have most to complain of, what to rejoice in, what to deprecate, and what to desire. These inquiries are necessary to promote humiliation, thanksgiving, watchfulness, and prayer. They will furnish suitable subjects for meditation and devotion, and be a means of rendering the celebration of this holy ordinance instrumental in promoting the interests of vital religion in our souls*.

G. B.

* Those who wish carefully to study this important subject, may consult Dr. Wall's *Critical Notes* on Matt. xxvi. 17; Dr. Waterland's *Review of the Doctrine of the Eucharist*; Dr. Cadworth's *Discourse on the Nature of the Lord's Supper*; Dr. Newcombe, archbishop of Armagh; and Dr. Adam Clarke's

To the Editor of the Christian Observer.

THERE is not any part of your work, I humbly think, so calculated for extensive usefulness, as your "Review of New Publications."—The review in the last number, on "the Refutation of Calvinism, &c." is truly excellent.—I think it would answer a good purpose, if a selection from the writings of eminent clergymen, on the various topics discussed in that book, were printed. If you judge the following extract on *Regeneration* worthy a place in your work, I shall be obliged by its insertion.

R. H. S.

—"None can be members or citizens of the kingdom of God, but only those who are the sons of God. The means to become the sons or children of God, is by regeneration, or new birth. This is the mystery our Saviour told Nicodemus of, when he came to him by night; 'Except a man' (saith our Saviour), 'be born again, he cannot enter into the kingdom of God.' John iii. 3. Now regeneration, or new birth, consists of these two parts,—*repentance towards God*, and *faith towards Christ*, according to that which the Apostle Paul told the elders of the church of Ephesus, Acts xx. 21; that he had 'testified both to Jews and Greeks, repentance towards God, and faith towards our Lord Jesus Christ:' that is, the whole mystery of regeneration, whereby a man becomes the child of God, and a member of the kingdom of Heaven. Where we are to note (as it will serve us to understand these things the better) that repentance properly and distinctly taken, looks towards God the Father, and faith unto Christ our Mediator. The one, is our returning unto God from whom we are gone astray by sin: the other the means or way of our return unto him,—by Christ, without whom we can never be reconciled to our head.—*Discourse on the Nature, Design, and Institution of the Eucharist.*

venly Father, nor perform any service acceptable unto him. These two, therefore, our Saviour distinguisheth, when he saith, *Repent and believe the Gospel*; the one looking to his Father, the other to himself. Both joined together make a new birth, or a new man, even as

the soul being united with the body makes a natural man; repentance here, being as the body or matter, which faith in the Gospel of Christ enlivens and informeth as a soul," &c.—*Discourses, by Joseph Mede, B. D. of Christ's College, Cambridge.* London: 1652. p. 30.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM the father of a large family, and beg leave to offer to you my thoughts on education. As a *practical man*, I should have addressed you perhaps with less diffidence than becomes me, if we had not lately, in the discussions on another subject, had a very useful memento of the prejudices and errors to which *practical men* are liable. While, however, I shall be led by the lesson thus afforded me, to deliver my opinions with diffidence, I think it my duty not to withhold from your readers (if you think them worth their perusal) those reflections which have been the result of my experience. Had not circumstances prevented me, I should have done this sooner, in conformity with an intimation I formerly gave in your miscellany*. My situation continues to be such, that I must beg your further indulgence as to time. It is impossible for me to say, that I shall be able to execute the plan I have formed for the treatment of my subject, without serious interruptions.

The years which precede manhood are naturally divided into several periods. The first is from early infancy to the time when the child begins to read. The next is from that important event, to another as

important, namely, to going (if a boy) to school or to a private tutor. The years spent at school naturally form a distinct period;—and those devoted to college, or to a clerkship, or an apprenticeship, another. The last period is that in which a young man is just entering on the full duties and privileges of manhood. No better division of my subject occurs to me, than that which this division of the years devoted to education suggests.

The period of infancy is generally suffered to slide away with little or no attention to the work of education. The child is supposed to be in a kind of irrational state, which will scarcely admit of moral discipline, and its parents seem to think only of its health and amusement. If it wants any thing its wish must be gratified; if it cries, it is to be quieted by indulgence; or if this cannot be, attempts are frequently made to cheat it into a belief that the desired object has suddenly vanished. If it has been hurt, the immediate cause of its misfortune, whether animate or inanimate, is not seldom to be beaten, and the child itself is encouraged to join in inflicting the punishment. Things proceed in this way nearly till the time when the child can talk, and often much longer; and when this system is changed for another, still it gives way very slowly, and in many cases some remains

* See Vol. for 1808, p. 13.

of it may be discerned for years after the child is allowed to be capable of instruction, What is the true character and tendency of this course of proceeding? It unquestionably fosters those seeds of evil which abound in our nature. Is man naturally self-indulgent? What then must be the effect of a studied system of indulgence? Is he impatient, and passionate, and vindictive? How greatly must these dispositions be cherished, by not only permitting but encouraging their gratification! Is he disposed, when in pursuit of favourite objects, to be little scrupulous with respect to violations of plain-dealing and truth? The artifices resorted to by nurses and female relations would almost create such a disposition, were it not originally planted in his bosom. With what eyes then must the Almighty look upon such a course of proceeding! It would be trifling with your readers to pursue this topic any farther.

But now we proceed to the important inquiry, What system of management ought to be substituted in the place of that which has been described? All persons who do not think that a plea of necessity (a very unfounded plea, however, in the present case). may be urged in favour of the practice of positive evil, must allow, that every thing should be avoided by mothers and nurses which has a tendency to cherish and bring into activity that evil nature, which *your* readers at least will not deny that we all bring into the world. They will grant, therefore, that Nanny, or the cat, or the chair, are not to be *slapped* because they happen to have displeased the child. But must not we confine ourselves to mere abstinence from fostering evils? Is it not visionary and chimerical to attempt to check bad tempers and habits, and to lay a foundation for good ones? Or if an attempt of this kind be not altogether hopeless, is it not at least unnecessary to make it at so early a period, when little

success can be expected; and most advisable to defer it till the reason of the child is further advanced, and its ability to submit to discipline is greater? My experience gives me a view of parental duty very different from that to which these questions would lead. The Almighty Creator very soon begins to unfold in man those intellectual and moral faculties which are destined, when rightly employed, to qualify him for the highest services and enjoyments through the ages of eternity. In a few weeks after its birth, a child's reason begins to dawn; and with the first dawn of reason ought to commence the moral culture which may be best suited to counteract the evils of its nature, and to prepare the way for that radical change, that new birth promised in baptism, and the darling object of the hopes of every parent who looks on the covenants in that holy rite, not as forms, but as realities. Let me appeal to every mother who delights to view her infant as it lies in her lap, whether it does not soon begin to read "the human face divine," to recognize her smile, and to shew itself sensible of her affection in the little arts she employs to entertain it. Does it not, in no long time, return that smile, and repay her maternal caresses with looks and motions so expressive that she cannot mistake their import? She will not doubt, then, the importance of fostering in its bosom those benevolent sympathies which delight her, by banishing from her nursery whatever is likely to counteract them. She will not tolerate in a nurse that selfish indifference to the wants of an infant, which sometimes leaves it to cry while she finishes her breakfast, or chats with a companion. Much less will she tolerate passionate snatches, and scolding names, and hard and impatient tones of voice, in the management of her child. I may be pronounced fanciful, perhaps, but I certainly think it would be of importance to keep sour and ill-humoured

faces out of a nursery, even though such faces were not commonly accompanied by corresponding conduct. I am persuaded that I have seen a very bad effect produced by a face of this kind on the countenance and mind of an infant. Is it not reasonable to suppose, that if an infant sympathises with a smile, it may also sympathise with a scowl, and catch somewhat of the inward disposition which distorts the features of the nurse? Thus begin the efforts of a parent to cherish all that is benevolent and affectionate in the bosom of a child; and to prevent the growth of every thing of an opposite nature. And who shall presume to assign limits to the importance of such efforts in the education of a being whose leading disposition, if it fulfil the will of its Maker, must, both through life and through all eternity, be *love*?

But parental cares soon extend. In a short time, impatience and selfishness shew themselves, and are accompanied by fretfulness, jealousy, anger, and envy. At so early a period does innate corruption display its powers, and call for the restraining hand of a parent! But how are these evils to be counteracted at an age when both the body and mind are so tender, and when neither arguments nor explanations can be understood? Undoubtedly great delicacy of treatment is required. The character of the child must be studied; and, if possible, such corrections of evils must be applied as will not deeply wound its feelings. It is surprising what female ingenuity, quickened by maternal tenderness, will achieve in this way. Does a child, too young to listen to reason, want something it ought not to have? Its mother will suddenly turn its attention to another object, and thus prevent the rise of improper tempers, or arrest them in their course. Is it jealousy of the attention paid to a brother? While she perseveres, perhaps, in shewing to the brother the kindness which has raised this jealousy, she

will pour such a stream of affection on both the children as shall at once shew them how much each is the object of her love, and lead them by sympathy to feel a similar love for each other. This will be the best antidote to jealousy. But cases will arise, in which, with all her ingenuity, she will not be able to effect her purpose in this way. On such occasions, if the child is too young to understand reason and persuasion, she will as far as possible shorten and sweeten its trial, but without fostering bad dispositions in its bosom. If it is a little older, she will endeavour to turn the trial to good account, by holding up to it such Christian and filial motives as suit its capacity and character. These will be accompanied by such a description and exemplification, on the one hand, of the effects they ought to produce, and of the sunshine of soul to which they lead; and on the other, of the hatefulness of the fault in question, of the unhappiness which must attend the commission of it, and of the regret and bad consequences which must follow; as may, by God's help, prepare its tender mind for spiritual discrimination, and a spiritual taste (if I may so speak), and give its infant affections some bias on the side of God and duty.

But how, some parents may ask, how can this be effected at so tender an age? It seems to us impossible. — Believe me, much may be done, with very young children, by placing gradually before them, with cheerfulness and affection, and in a spirit suited to the occasion, religious truths, associated as much as may be with images pleasing to their minds. The appellations, God, and Jesus, should soon be made familiar to them; and the dwelling-place of these great Beings may be so pointed out and described; and their power and their holiness, and more especially their love, may be so set forth and brought home to the feelings, by little and simple illustrations, that, while the

tender mind is imbued with the first rudiments of religious knowledge, reverence and affection for divine things shall, if God smile on the endeavour, be excited in the heart. But special care must be taken not to give fatiguing lectures, nor to make too powerful calls on the feelings. "Here a little and there a little," must be the parent's motto in conveying instruction at this age; and for that little, the seasons must be chosen, when the child is most likely to lend a willing ear; and the subject must always be dropped before it becomes tiresome, unless there be some very pressing call for its being continued; in which case, indeed, the occasion itself will generally make it interesting. Very short and simple stories from Holy Writ may be employed with great advantage: as that of Jesus taking the little children in his arms, and blessing them; that of his restoring the widow's son to life; and many others. If these are told in a cheerful manner, and with such little appropriate touches as will present the scene to the imagination of the child, they will seldom fail to delight it, and will be called for again and again. When they are fixed in its memory, it is evident with what great advantage reference may be made to them when the parent finds occasion to have recourse to dissuasion, or reproof, or exhortation.

In conveying instruction, it is a most important point for the parent always to bear in mind, that far more may be done by exciting the sympathy of the child than by appealing to its reason. Things indeed should always be presented to it in the garb of truth and good sense; but, unless its feelings are in unison with its convictions, it may be perfectly persuaded of truths without being influenced by them in practice. And how are the appropriate feelings to be excited in its bosom? Chiefly by the feelings of the parent being in unison with the subject on which he speaks.

Is he dwelling on the greatness of God, or on his all-seeing eye, or on his eternity, or on his glory? Let his own heart harmonise with his lofty theme, and probably the right string in that of his child will vibrate. Is he describing the Divine love, and tenderness, and mercy, especially as exemplified in Jesus Christ? If his own feelings are impressed by the view of the picture he presents, those of his child are not likely to be altogether unmoved. But reverse the case as to the parent, and what is to be expected from the child? Who can be so absurd as to hope, that, when religious truths are taught as a schoolmaster teaches the grammar, good impressions will be made on the heart? Do we see, in fact, that when the Catechism is so taught, any such impression is made? Step into a village school where that excellent compendium of our holy religion has been learnt merely as a task, and you will find the children as little affected by its truths (even if they understand it) as they are by the lessons in their spelling-book. One would almost think that they conceived it pointed out the high privileges and the sacred duties of the man in the moon, and that they had nothing to do with it but to get it by heart. Few, if any, parents, it is hoped, who make religion a branch of education, proceed in a way so utterly irrational as the generality of village schoolmasters; but in whatever degree they approach to the village-school system, in that degree must they look for a similar result. If

"Si vis me flere, dolendum est
Primum ipsi tibi,"

be a just description of human nature, when applied to adults, it is doubly and trebly so in the case of children. Adults have been used to attach certain feelings to certain circumstances in life, and the recurrence of the latter will do much towards exciting the former; but children have not yet learnt (except in some obvious instances) how the

events of life will influence their welfare, and therefore it is no wonder that their feelings should not be excited, until they see how others feel. The great Creator has ordained, that in early childhood all the powers and faculties of man are placed under the guidance, and in a very great degree under the forming hand, of his parents. His feelings are as ready as his intellectual powers to take the impression that may be given them. How strong are the prejudices imbedded from parents in early youth! When pains are taken to produce a similarity, how strongly do we see the prominent features in the manners, habits, and feelings of parents reflected in their offspring! A little gipsy is an adult gipsy in miniature. I am told that among the Gentoos a like similarity is very apparent; and I have myself been struck by it among the Quakers, a sect whom I by no means mention to dishonour. Why may not the potent engine which produces such striking effects among these and other classes of men, and often promotes feelings and habits adverse to good sense and propriety, to good order, or to true religion, be employed in favour of the best interests of man, and the glory of God? To suffer it to lie idle, is sin and folly: But in fact it will not be absolutely idle. Something or other children will always be catching from their parents; and through the corrupt bias of human nature, they will be far more ready to catch the evil than the good: and even in copying what is innocent, if not positively good, in parents, they will be very apt to give it some turn, or associate it with some bad quality, which may make it subservient to evil. What then is likely to be the effect of negligence in this great point? In truth, can we look around us, and not have lamentable proofs of its effect? How many children of good parents do we see imitating little in parental example but neglect of duty! In the parent, this neglect has been

chiefly visible perhaps in education; but the child, as might be expected, extends it much farther. Or, suppose the parent to be led by a blind fondness to humour his child, to overlook his faults, and to allow himself to omit the present duty of restraining and ruling him, under some vague hope that a more favourable time will arrive for the exercise of his power, or that God will in his own time, by his own providence, and the teaching of his own Spirit, correct the faults which the father tolerates. Shall we not be extremely likely to find that a child so educated will chiefly resemble his parent in giving way to self-delusion and self-indulgence, and in indistinct and unscriptural reliance on future providences, to the neglect of present duties? But it is not only by copying his faults that a child derives evil from a parent: if care be not taken, qualities and habits innocent, or even commendable, will be so caught or so imitated by the child as to administer to the gratification of his evil passions. Is the parent energetic? Let him guard against his child's adopting his energy as an engine of pride, or ambition. Is he jocose? His playful humour may be imitated by the child for the purpose of putting by serious thought or vigorous application; or of indulging in ridicule or satire; or of practising tricks not consistent with simplicity and sincerity of character, and employed probably for selfish purposes. Nay, unless care be taken, piety itself in a parent, that child of Heaven, may lead to fanaticism, or cant, or hypocrisy in a child. Tones and gestures, which (though, as I think, to be avoided) are in the parent the fruit of true communion with his Maker, often become quite disgusting or pitiable in the child, not being connected with those deep devotional feelings which can alone make them tolerable; or, if so connected, being utterly unsuited to his age.

This subject might be pursued further: but enough has been said

to excite the reflections of well-meaning parents; and those reflections will naturally point to the particular circumstances of each individual, and be far more useful than any thing I could add. No one can doubt the deep responsibility of every parent to make a good use of his power over the dispositions and affections of his offspring. And since, in exercising that power, nothing will be so operative as his own example, how earnest should he be, that the light which shines forth from him may be the true light of the Gospel, purified as much as may be from every thing that may obscure or defile it! And also how earnest should he be to join to such an example a sagacious watchfulness, and even a holy jealousy, to prevent his child from misunderstanding his example, or the principles and motives from which it springs; and to prevent a perverse or deceptive use being made of it!

B. T.

(To be continued.)

To the Editor of the Christian Observer.

IN your last Number, a correspondent, who signs himself NICANDER, has favoured us with some intelligent and useful remarks "on the assumed Popularity of Evangelical Preaching." His principal aim is to shew, that the popularity so generally attendant on an animated and faithful discharge of the Christian ministry is assumed and fallacious. To maintain his view of the matter, he has stated what he calls "five principal causes of the modified popularity of evangelical preaching;" which, however, appear to me, even allowing them all the extent and weight of operation Nicander himself can suppose, to be no other than imperfect, incidental, and, some of them, very questionable sources of that attention and attachment which are almost invariably discovered towards a minister who does not "shun to declare the whole counsel of God." Admitting

the influence of those subordinate causes which he has laid down, is it not still the fact, that the grand reason of the impression which evangelical preaching produces, is to be found in the weighty, the solemn, the interesting, the irresistible import of the great truths which such a species of preaching conveys! Is there not that in the Gospel of Christ which, independent of external circumstances, and in defiance of the determined hardness of the human heart, forces its way to the conscience? Do not multitudes of men, who still persist in rejecting the direct and experimental purpose of the Bible, nevertheless feel themselves bound, as by the spell of conscience, to attend constantly on religious ordinances? In this lies the triumph of truth; here reigns the supremacy of religion; even when that truth is secretly opposed, and that religion practically denied. Evangelical preachers of the present day, like their apostolic predecessors, may say, "We are made manifest unto God, and I trust also are made manifest in your consciences."

Your correspondent, having stated his opinion how matters stand in the Establishment, wishes some competent Dissenter to come forward and inform him, "whether, in their congregations, the indigent members exceed in numbers or spiritual excellence the more affluent." Without pretending to any extraordinary means of information on the general state of the Dissenting Churches, I will satisfy his inquiry to the best of my ability. One cannot but wish, indeed, that the question had been a little more distinctly stated; for there is, at present, some uncertainty in fixing the design of the term "indigent," which he has introduced. If by this distinction he meant those who are totally or partially dependent on parochial aid for their subsistence, we can readily answer, that, in general, very few of this class are to be found among our regular worshippers; and that for several obvious reasons, such as

sickness, extreme old age, want of proper clothing, abject depravity, dependence on parish-officers, &c. &c. But if by "indigent" is meant that large class of the population who, without any personal or hereditary property, are dependent on their manual labour, or on the scanty profits of precarious business, the question is again solved without much difficulty. Most certainly the indigent of this class form by far the major part of our congregations in point of "number;" and, in respect of "spiritual excellence," it must in candour be acknowledged, that they, as a body, bear away the palm from "the more affluent" members of our societies. Nor is it strange that it should be so; considering the intimate and dangerous influence which worldly intercourse, fraud, and fashion pre-eminently exercise among the higher classes of Christian professors. We can boast of "not a few names even in Sardis who have not defiled their garments." Yet, regarded comparatively, there can be no doubt, that among us, spirituality, devotion, and practical godliness, prevail most among those who are "poor in this world, but rich in faith, and heirs of the kingdom."

A DISSENTING MINISTER.

To the Editor of the Christian Observer

BEING a short time since engaged in reading Mr. Milner's Ecclesiastical History of the Church of Christ, in the course of my progress through the work, my mind was repeatedly arrested by the demonstrative evidence of the powerful efficacy of Divine grace, manifested in the hearts and lives of many illustrious characters, not only in the earliest but subsequent ages of Christianity. Of those who were living witnesses for Christ, I have selected one, who seems to me to stand as a pre-eminent example to the young in every age, and especially to those in the higher ranks of society. Mr. Milner's account of him, I have tran-

scribed for your use, if you should think proper to insert it.

A TRANSCRIBER.

"The accounts of individuals in the 14th century who truly feared God, and wrought righteousness," (said the late pious author) "are extremely rare. One person I find on the continent, who seems not unworthy of a place in these memoirs: I mean Eleazar Count of Arian, in Naples, born in 1295. At the age of twenty-three, he succeeded to his father's estate. That this youth, in very affluent circumstances, and at a time of life when the passions are usually strong, could support a constant tenor of devotion and religious seriousness till death, which took place about five years after, seems scarcely to have originated from principles lower than those of real Christianity. The regulations of his household are very remarkable. 'I cannot allow any blasphemy in my house, nor any thing in word or deed which offends the laws of decorum. Let the ladies spend the morning in reading and prayer, the afternoon at some work. Dice, and all games of hazard, are prohibited. Let all persons in my house divert themselves at proper times, but never in a sinful manner. Let there be constant peace in my family; otherwise two armies are formed under my roof, and the master is devoured by them both. If any difference arise, let not the sun go down upon your wrath. We must bear with something, if we have to live among mankind. Such is our frailty, we are scarcely in tune with ourselves a whole day; and if a melancholy humour come on us, we know not well what we would have. Not to bear, and not to forgive, is diabolical; to love enemies, and to do good for evil, is the mark of the children of God. Every evening all my family shall be assembled at a godly conference, in which they shall hear something of God, and salvation. Let none be absent on pretence of attending to my affairs.'

I have no affairs so interesting to me, as the salvation of my domestics. I seriously forbid all injustice, which may cloak itself under colour of serving me.' 'If I feel an impatience under an affront,' said he, on one occasion, 'I look at Christ: Can any thing which I suffer, be like that which he endured for me?' We are told that his conduct in life corresponded to these maxims. "I could not prevail in myself," says Mr. Milner, "to pass over in silence such a character as this, whom general history, full of the intrigues and ambitious enterprizes of popes and princes, neither knows nor regards. God has his secret saints in the dullest seasons of his church, and Eleazar seems to have been one of these. But he was soon removed from this vale of sorrow. His behaviour in his last illness was of a piece with his life. The history of our Saviour's Passion was read to him daily, and his mind was consoled by this means, amid the pains with which he was afflicted."

that many of the Jews were converted to the Christian faith, but yet were notwithstanding persecuted by their brethren, erected a convenient house and church, with all necessary accommodations, and called it by the name of the "House of Converts;" in which place, if any would live a retired life, they had all accommodations granted them for their lives: which place continued a house of alms, and receptacle for the converted Jews, constantly down till the 18th Edward III.; and then there proved a failure of such converts, and the place became empty and ruinous: whereupon that prince, in the 18th year of his reign, granted the same house to other poor people who had nothing to live on, with the benefit and accommodation of the gardens and other things, and an alms of a penny a day out of the Exchequer to each poor person: which place one Wm. de Bunstal, being made Guardian, and likewise at that time Master of the Rolls, afterwards obtained leave of that king to annex the same house and chapel of the converts to the Master and his successors for ever.

To the Editor of the Christian Observer.

It is pleasant to see the general union of Christians in the present day, for the diffusion of Christianity in all nations, and particularly among the Jews. I should be glad to contribute as I am able to this work; and having in my legal studies met with some information, which I think may be interesting to those who are studying the best welfare of the posterity of Israel, I communicate it for the general good.

In an old and valuable law book (*Molloy de Jure Maritimo*), we have a short account of the Jews, who were in those days the chief merchants. Among other things, after relating many cruel statutes which had been enacted against them, and many persecutions they had suffered in this country, he gives the following statement of what was done for the benefit of converted Jews.

"King Henry the Third, finding

"The constitution of this society (when it was in being) was pursuant to the canon law; for by that it was decreed, Reciting that in regard the companies of evil men do oftentimes corrupt even the good, how much more than those who are prone to vices? Let, therefore, the Jews who are converted to the Christian faith have no further communion henceforth with those who still continue in their old Jewish rites, lest peradventure they should be subverted by their Jewish society. Therefore we decree, That the sons and daughters of those Jews who are baptized, and that do not again involve themselves in the errors of their parents, shall be separated from their company, and placed with Christian men and women fearing God, where they may be well instructed, and grow in faith and Christian manners. And further, by the same council it was decreed,

That if a Jew should have a wife converted to the faith, they should be divorced; unless upon admonition the husband would follow."

It was gratifying to me to meet with this passage; and I doubt not many of your readers will also receive pleasure from seeing that, amidst the cruelties exercised upon the Jews, there were some who sought their spiritual good, and that royalty itself patronized their benevolent plans. It does not appear that the time for the restoration of Israel had then arrived: we hope that a brighter day is now dawning upon Judea, and that the Sun of righteousness will soon arise to disperse the long and dreary darkness.

We talk of this being a day of the revival of religion; and so it is, when we look at the cold and dark night that is past; but O how little are even the most fervent awakened to a due sense of that which is emphatically called the travail of the Redeemer's soul! If we were to compare our times with those of the primitive Christians, we should discover how little (rather than how much) we have of a zeal for our Saviour's honour.

E. B.

To the Editor of the Christian Observer.

THE following hymns are part of an intended series, appropriate to the Sundays and principal Holidays of the year; connected in some degree with their particular Collects and Gospels, and designed to be sung between the Nicene Creed and the Sermon.—The effect of an arrangement of this kind, though only partially adopted, is very striking in the Romish liturgy; and its place should seem to be very imperfectly supplied by a few verses of a Psalm, entirely unconnected with the peculiar devotions of the day, and selected at the discretion of a clerk or organist. On the merits of the present imperfect essays, the author is unaffectedly diffident; and as his la-

hours are intended for the use of his own congregation, he will be thankful for any suggestion which may advance or correct them. In one respect at least, he hopes that the following poems will not be found reprehensible;—no fulsome or indecorous language has been knowingly adopted: no erotic addresses to Him whom no unclean lip can approach; no allegory ill understood, and worse applied. It is not enough, in his opinion, to object to such expressions, that they are fanatical: they are positively profane. When our Saviour was on earth, and in great humility conversant with mankind; when he sat at the tables, and washed the feet, and healed the diseases of his creatures; yet did not his disciples give him any more familiar name than Master, or Lord. And now, at the right hand of his Father's Majesty, shall we address him with ditties of embraces and passion, or language which it would be disgraceful in an earthly sovereign to endure? Such expressions, it is said, are taken from Scripture: but even if the original application, which is often doubtful, were clearly and unequivocally ascertained, yet though the collective Christian church may very properly be personified as the spouse of Christ, an application of such language to individual believers is as dangerous as it is absurd and unauthorised. Nor is it going too far to assert, that the brutalities of a common swearer can hardly bring religion into more sure contempt, or more scandalously profane the Name which is above every name in heaven and earth, than certain epithets applied to Christ in our popular collections of religious poetry.

D. R.

ADVENT SUNDAY.—*Matt. xxi.*

HOSANNA to the living Lord!
 Hosanna to the incarnate Word!
 Hosanna in the earth be said,
 And in the heaven which he hath made,
 Hosanna!

Hosanna, Lord! thine angels cry;
 Hosanna, Lord! thy saints reply;
 Above, beneath us, and around,
 The dead and living swell the sound:
 Hosanna!

Oh, Master! with parental care,
 Return to this thine house of pray'r;
 Assembled in thy sacred name,
 Where two or three thy promise claim.
 Hosanna!

But, chiefest, in our empty breast,
 Eternal! bid thy Spirit rest,
 And cleanse our secret soul, to be
 A temple pure and worthy thee!
 Hosanna!

So, in the last and dreadful day,
 When heaven and earth have past away,
 Thy rescued flock, and freed from sin,
 Shall once again their song begin:
 Hosanna!

2d SUNDAY IN ADVENT.—*Luke* xxi.

IN the sun, and moon, and stars,
 Signs and wonders shall there be;
 Earth shall quake with inward wars,
 Nations with perplexity.

Soon shall ocean's hoary deep,
 Tost with stronger tempests, rise;
 Wilder storms the mountain sweep;
 Louder thunder rock the skies!

Evil thoughts shall shake the proud,
 Racking doubt and restless fear;
 And, amid the thunder cloud,
 Shall the Judge of men appear!

But, though from that awful face
 Heaven shall fade and earth shall fly,
 Fear not ye, his chosen race;
 Your redemption draweth nigh!

3d SUNDAY IN ADVENT.—*Matt.* xi.

OH Saviour! is thy promise fled,
 Nor longer might thy grace endure,
 To heal the sick, and raise the dead,
 And preach thy Gospel to the poor?

Come, Jesus! come! return again;
 With brighter beam thy servants bless;
 Who long to greet thy perfect reign,
 And share thy kingdom's happiness!—

A feeble race, by passion driven,
 In darkness and in doubt we roam,
 And lift our anxious eyes to heaven,
 Our hope, our harbour, and our home.

Come, Jesus! come! and, as of yore
 Thy prophet went to clear the way,
 A harbinger thy feet before,
 A dawning to thy brighter day;

So now may Grace with heavenly shower
 Our stony hearts for truth prepare;
 Sow in our souls the seed of power,
 Then come! and reap thy harvest there!

4th SUNDAY IN ADVENT.—*John* i.

THE Lord shall come! the earth shall quake;
 The hills their fixed seat forsake;
 And, withering from the vault of Night,
 The stars shall pale their feeble light.

The Lord shall come! but not the same
 As once in lowly guise he came;
 A silent lamb before his foes,
 A weary man, and full of woes.

The Lord shall come! a dreadful form,
 With rainbow wreath, and robes of storm;
 On cherub wings, and wings of wind;
 Anointed Judge of humankind.

“ Can this be he, who wont to stray
 “ A pilgrim on the world's highway;
 “ Opprest by power, and mock'd by pride;
 “ O God! is this the Crucified?”

Go, tyrants, to the rocks complain,
 And seek the mountains' shade in vain!
 But Faith, ascending from the tomb,
 Shall shouting sing “ The Lord is come!”

To the Editor of the Christian Observer.

MANY persons having been much interested by reading, in the *Obituary* of the *Christian Observer* for May last, the affecting circumstance of a young man's selecting his own epitaph, six weeks before his death, and frequently reading it, I have sent you a copy, if you think it worthy of insertion.

B. W.

Epitaph in Paddington Church-yard, referred to in the Christian Observer for May last, page 331.

BASIL OWEN WOODD,

Eldest Son of

The Rev. Basil Woodd,

Died March the 19th, 1811, Ætat. 23.

FAREWELL! BUT NOT FOR EVER!

The following lines were selected by himself.

In youth's gay prime, for earthly joys I sought;
 But heaven and my immortal soul forgot.
 In riper days, affliction's smarting rod,
 By Grace Divine, taught me to know my God

The change I bless'd with my expiring
breath,
Ascribing life to that which caus'd my death.
Farewell, vain world! My soul, exult and
sing!

Grave, where's thy victory now? Death,
where's thy sting?*

The wages of sin is death; the gift of God is
eternal life, through Jesus Christ our Lord.

* The deceased selected the above lines
for his own epitaph, six weeks before his
death; had them pinned up over the chimney-

piece in his chamber; and would frequently
read them with great feeling, solemnity,
and gratitude.

REVIEW OF NEW PUBLICATIONS.

Select Homilies of the Church of England, appointed to be read in Churches in the Time of Queen Elizabeth, and no less suitable for Villages and Families. London: Williams. 1811. 12mo. pp. 252. Price 3s. 6d.

THIS little volume contains a selection of sixteen from the thirty-three Homilies published by authority. Those which have been selected, have a more direct reference to the fundamental truths of Christianity than the others, and may certainly be considered as the most suitable for general use. The subjects of which they treat, are, The Reading and Knowledge of Holy Scripture; the Misery of Man, and his Condemnation by Sin; the Salvation of Mankind from Sin and Death by Christ; the true, lively, Christian Faith; Good Works annexed to Faith; Christian Love and Charity; the Danger of falling from God; the Fear of Death; Prayer; the Time and Place of Prayer; the Nativity of Jesus Christ; the Passion of Jesus Christ; the Resurrection of Jesus Christ; the Descent and Gifts of the Holy Ghost; that all good Things come from God; Repentance and true Reconciliation unto God. This specification will enable our lay readers, who are as yet strangers to those invaluable relics of the piety of our reformers, the Homilies of the Church, to form some estimate of the instruction and edification which are likely to be derived from the vo-

lume now brought to their notice. As for our clerical readers, we take it for granted that they are all in possession of the entire volume of the Homilies, and are also familiarly acquainted with its contents. But we are far from thinking that an intimate knowledge of these writings should be confined to the clergy. On the contrary, we think that no member of the Church of England, who can afford it, should be unfurnished with the complete collection of these monuments of our ancient faith: at the same time, for the sake of those to whom such a purchase might be inconvenient, we rejoice that so many of them are now published at a price which renders them accessible to all who are not of the very lowest class in society. We feel very desirous, however, that the benefit should be extended much farther; and that even the poorest member of our church should be admitted to a participation of those rich treasures of scriptural knowledge, and genuine piety, which the Homilies contain. We would therefore recommend it, to all who are in the habit of furnishing the poor with edifying books, to receive this cheap volume into the list of those which they circulate most extensively. Why, indeed, might not the Homilies be published in separate tracts, and widely dispersed among the poor? Each of them might be comprized in about a sheet of letterpress, and sold for a penny or three half-pence; and their general cir-

ulation would doubtless strengthen the claims of the church to the veneration and attachment of her children. In this case, there are several, omitted in the present selection, which might be beneficially published, at least in an abstracted form; those namely against Swearing and Perjury, against Adultery, against Strife and Contention, against Gluttony and Drunkenness, against Excess of Apparel, against Idleness; those also on civil Obedience, on the Right Use of the Church, on Alms-deeds, and on the worthy Receiving of the Sacrament.

And here we would ask, is it not a somewhat opprobrious reflection on the zeal of the dignitaries, clergy, and wealthier lay-members of the Establishment, that, though furnished by our ancestors with such means of universal edification as the Homilies of the Church supply, we should for many years past have treated them with neglect, except when wanted for controversial purposes; and that, while the writings of the Puritan divines are to be found in almost every village and hamlet in the kingdom, the writings of our own Reformers, the founders and fathers of our church, expressly designed for the instruction of the poor and ignorant, should be altogether unknown to the great mass of our population?

Let us not here, however, be thought to object to the circulation of the excellent practical writings of such men as Howe, Baxter, Owen, Flavel, Henry, or Doddridge. We think that their circulation cannot be too widely extended. But why should our own divines, whose works breathe no less of piety, and the congeniality of whose sentiments on all points with our own, render them, on the whole, less exceptionable guides; why should they be thrown aside as useless rubbish? Why should not our Homilies, why should not the writings of our Halls, our Hopkinses, and our Beveridges, contribute, in a cheap and circulable form, to the general stock of improvement?—

Is it not somewhat remarkable, not to repeat the term opprobrious, that while there is scarcely a bookseller's shop in a country town, or the pack of a hawker, which is not crammed with halfpenny and penny tracts, cut from the massy works of the most esteemed dissenting divines, we should in vain inquire for tracts of a similar description drawn from the inexhaustible stores of our own church? To what is this to be attributed, but to the lamentable want of zeal in the best of causes which pervades the Establishment? There is no end, indeed, to our violent and acrimonious attacks on Methodists and Dissenters, nor to our querulous reflections respecting their progress: here our zeal is fully awake. But we hesitate not to say, that such modes of proceeding have ever been found, and will ever be found, to be worse than useless. They add to the evil which they are intended to cure. They are unhallowed weapons, which cannot possibly serve the cause of the Church, built as it is on the foundation of the Apostles and Prophets. If but half the zeal which flows in this noxious channel were directed to the diffusion, among all classes of society, and especially among the poor, of such sound religious knowledge as our Homilies convey, we should have comparatively little cause to whine over the progress of Methodists and Dissenters. Their progress, indeed, we regard as an evil, or not, according to circumstances. The religion of Methodists and Dissenters we doubtless think very inferior to that of the Church of England; but we think it infinitely preferable to no religion, or even to those heathen ethics; or to those cold, heartless, barren generalities, but little raised above heathen ethics; which too many in the present day substitute for the true, spiritual, efficacious, life-giving Gospel of Jesus Christ. For ourselves, we are free to own, that, until the great body of our clergy, both high and low, shall apply themselves, with zeal and dili-

gence, to the careful instruction of their people in sound religious knowledge; until they shall generally feel the awful responsibility which attaches to those who neglect that cure of souls which they have undertaken; until they shall learn to be "instant in season and out of season," in public and in private, in building up their flock through faith and holiness unto eternal salvation; we cannot condemn, with the same severity of censure as some of our brethren, the efforts which are made, whoever the parties may be who make them, to supply our lack of service. We would gladly render, if we could, their intrusion unnecessary; but if, through our supineness, any part of the land should remain in ignorance of what it most concerns man to know, we dare not load with abuse those who may labour in our stead to remove that ignorance. Their methods of teaching, we admit, may be liable to many objections. These, in the spirit of Christian meekness, we should do well, by appeals to reason and Scripture, to point out, and to endeavour to guard our people against. Their motives, in many cases, may also be questionable. Still, if by their instrumentality the knowledge of Christ and of his salvation is extended to places to which it would not otherwise have reached, we must and will rejoice. What avails it that every parish in the kingdom has its regularly constituted pastor, if

The hungry sheep look up and are not fed?

What avail to the people of a particular parish our august hierarchy, our scriptural creed, our admirable liturgy; if the man who is appointed to minister to them the bread of life is unfaithful to his trust, if his love be cold, his zeal lukewarm, and his very principles unsound? O for the revival among us, and especially among our bishops and clergy, of the spirit which animated the first promulgators of the Gospel, and the venerable reformers of

our own land! We do not deny, indeed, that the state of the church has greatly improved even in the present day; and that perhaps at no preceding period, since the reign of the first Charles, has there been among its ministers a greater proportion of able and faithful men. Still we do not keep pace in this respect with the exigency of the times. The fields are ripe for the harvest; but our labourers, those at least who are disposed to bear the burden and heat of the day, are too few to occupy the ground: others, therefore, naturally enter upon it. For this we know no remedy but an increase of piety, and zeal, and patient industry among the clergy. May the great Head of the church pour out his spirit upon them from on high, that our reproach in this particular may be taken away, and that our Jerusalem may become, what she is so eminently calculated to become, "a praise in the earth."

We have been insensibly led into this digression, but we now return from it to the work before us. The preface by the present editor states, what is generally known, that the first part of the Homilies appeared in the reign of Edward the Sixth, and is supposed to have been written by Cranmer assisted by Latimer. The second part, published early in the reign of Queen Elizabeth, is attributed chiefly to Bishop Jewel. A copy of these Homilies was given to every parish priest in the kingdom, who was commanded to read them diligently and distinctly, that they might be understood by the people. We cannot help wishing that the same practice were revived in the present day, at least among those *orthodox* divines who assume that they only are *true churchmen*. They would thus afford a pregnant proof of their churchmanship; and we are persuaded that their professed object of upholding the church would thus be far more effectually answered than it will ever be, either by their own frigid expositions of

Christian doctrine, or by their more animated, but equally unprofitable comments on Methodists, Dissenters, and Gospel ministers*.

The editor has favoured us with the testimony of two modern prelates, the late Bishop of St. David's and the present Bishop of Lincoln, in favour of the Homilies. Speaking of the doctrines of grace, justification by faith, &c. the former says, "These doctrines are delivered with admirable perspicuity and precision in the Homilies of our church on these subjects; The Misery of all Mankind; the Salvation of Mankind by Christ; the true, lively, and Christian Faith; and good Works annexed to Faith. These discourses I would earnestly recommend to your frequent study, as an unexceptionable summary of doctrine upon these important points, and an excellent model for popular instruction." In this eulogium, we most entirely concur with this departed prelate.

We are still more anxious, however, to avail ourselves of the favourable testimony of the present Bishop of Lincoln, to these "very extraordinary compositions," as he calls them, "when compared with the age in which they were written." The bishop, it is true, a little qualifies his commendation, (we do not blame him for so doing); "perhaps every argument and expression in them is not to be approved." But he adds, "whosoever will peruse them with candour and attention, will be convinced that they contain a godly and wholesome doctrine†." Our solicitude in this instance arises from

* Lest the objects of this remark should be mistaken by our readers, we think it right to advertise them, that the persons we have in view, are such writers as those who were engaged in a work lately deceased, called the *Orthodox Churchman's Magazine*; or who are engaged in another work which still continues to subsist, called the *Antijacobin Review*;—such sermonizers, also, as Sydney Smith, Dr. Bidlake, Dr. Gleig, &c.; and such pamphleteers as Mr. Spry, Mr. Sykes, &c. &c.

† *Elements of Christian Theology*, vol. ii. p. 536.

the entire conviction which we feel, that in these oracular writings of our church, a very powerful antidote is provided, to what we must, with all due deference, consider as unscriptural, and therefore as pernicious, in the productions of the Bishop himself.

In thus setting the Homilies in opposition to the Bishop of Lincoln, we are not to be understood as meaning to affirm, or even to insinuate, that the Homilies are Calvinistic. On the contrary, we have no hesitation in saying, that we cannot discover, in any part of these writings, a single expression which can be regarded as exclusively Calvinistic. There are even one or two passages which appear to have an opposite leaning; though even these are of doubtful import, as affecting the questions at issue between Calvinists and Arminians. With such admirable wisdom and moderation, have these popular formularies of Christian instruction been framed, that all, who take the Scripture for their guide, may meet together to be built up by them in their most holy faith, however they may differ from each other on the abstruse and unessential questions which the consideration of predestination involves; and will find the edification they are in quest of, without having their minds, for one moment, disturbed by controversial niceties or unprofitable speculations.

But if we do not regard the Homilies as Calvinistic, which we certainly do not, how is it, it may be asked, that we should set them in opposition to the Bishop of Lincoln, whose last work, at least, is a professed refutation of Calvinism? To this we reply, as we have already done, that had the Bishop confined himself to the prosecution of his *professed* object, we should have had comparatively little to say respecting his labours. But the Bishop's misfortune, and ours too, (for we are really concerned to appear as the antagonists of his lordship), is this, that he has con-

founded with the peculiarities of Calvin what appear to us, and, as he will find, to many excellent persons, as well Arminians as Calvinists, to be the essential peculiarities of the Christian faith. Our difference with him is neither more nor less than this. And in maintaining our own opinion against so powerful an opponent, we cannot but rejoice in calling to our aid those writings of our venerable church, respecting which every bishop, and every priest, and every deacon of that church, has solemnly declared his belief, that they contain "a godly and wholesome doctrine."

Whoever has read our review of the Bishop of Lincoln's book, in our last number, will be at no loss to recollect what the points are on which we conceive that he and the Homilies are at issue. They are those of original sin, or human depravity; the influences of the Holy Spirit; justification; faith and good works. We do not mean to say, that the Bishop denies, in terms, any of these doctrines; but we think that he has so stated them, as to produce, on the whole, a view of their import, and of their practical bearings, very dissimilar to that which is given in the sermons now under review. Our extracts from these sermons, therefore, while they will be directed to the instruction and edification of our readers, will also have an especial reference to the contrariety which we have asserted to exist between the Bishop and the Church of England. As the subject is highly important, our readers will excuse the length of those extracts. Considering, however, the source from which they are taken, they ought to require no apology with any member of the Church of England.

Our first extracts will be on the subject of the sinfulness of man.

"The Scripture shutteth up all under sin, that the promise by the faith of Jesus Christ should be given unto them that believe. St. Paul in many places painteth us out in our colours, calling us the 'children of the wrath of God,' when we be born: saying also,

that we 'cannot think a good thought of ourselves,' much less can we say well, or do well of ourselves." *Homily on the Misery of Man*, p. 25.

"So doth blessed St. John the evangelist, in the name of himself, and of all other holy men, (be they never so just), make this open confession: 'If we say we have no sin, we deceive ourselves, and the truth is not in us: if we acknowledge our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.' Wherefore the wise man, in the book called Ecclesiastes, maketh this true and general confession, 'There is not one just man upon the earth that doeth good and sinneth not.'" *Homily on the Misery of Man*, p. 26.

"Our Saviour Christ saith, '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 him. He commandeth us also to say, that 'we be unprofitable servants, when we have done all that we can do.'" *Homily on the Misery of Man*, p. 26.

"For of ourselves we be crab trees, that can bring forth no apples. We be, of ourselves of such earth, as can but bring forth weeds, nettles, brambles, briars, cockle, and danel. Our fruits be declared in the fifth chapter to the Galatians. We have neither faith, charity, hope, patience, chastity; nor any thing else that good is, 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 (as we be 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 be full of imperfections: let us know our own works, of what imperfection they be, and then we shall not stand foolishly and arrogantly in our own conceits, nor challenge any part of justification by our merits or works." *Homily on the Misery of Man*, pp. 27, 28.

"Thus we have heard how evil we be of ourselves; how of ourselves, and by ourselves, we have no goodness, help, or salvation, but contrariwise, sin, damnation and death everlasting: which if we deeply weigh and consider, we shall the better understand the great mercy of God, and how our salvation cometh only by Christ. For in ourselves (as of ourselves) we find nothing whereby we may be delivered from this

miserable captivity, into the 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, which of ourselves, are *nothing but sinful*: neither may we rejoice in any works that we do, all which be 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 no man that liveth shall be found righteous in thy sight.' To God, therefore, must we flee, or else shall we never find peace, rest, and quietness of conscience in our hearts. 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, which of 'his own mercy saveth us,' and setteth out his charity and 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 (which of 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 pacified, satisfied, and set at one with man. He is the 'Lamb of God which taketh away the sins of the world.'" *Homily on the Misery of Man*, pp. 28—30.

"Hitherto we have heard what we are of ourselves; very sinful, wretched, and damnable. Again, we have 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 maketh unto our destruction. Again, we have heard the tender kindness and great mercy of God the Father towards us, and how beneficial he is to us for Christ's sake, without our merits or deserts, even of his own mere mercy and tender goodness."—*Homily on the Misery of Man*, pp. 30, 31.

"Let us also acknowledge the exceeding mercy of God towards us, and confess, that as of ourselves cometh all evil and damnation;

so likewise of him cometh all goodness and salvation, as God himself saith by the prophet Hosea, "O Israel, thy destruction cometh of thyself: but in me is thy help and comfort." *Homily on the Misery of Man*, p. 31.

"Among all the creatures that God made in the beginning of the world, most excellent and wonderful in their kind, there was none, as the Scripture beareth witness, to be compared almost in any point unto man, who, as well in body as soul, exceeded all other, no less than the sun in brightness and light exceedeth every small and little star in the firmament. He was made according to the image and similitude of God, he was endued with all kind of heavenly gifts, he had no spot of uncleanness in him, he was sound and perfect in all parts, both outwardly and inwardly, his reason was uncorrupt, his understanding was pure and good, his will was obedient and godly: he was made altogether like unto God in righteousness, and holiness, in wisdom, in truth; to be short, in all kind of perfection." *Homily on the Nativity*, pp. 142, 143.

"But as the common nature of all men is, in time of prosperity and wealth, to forget not only themselves, but God; even so did this first man Adam, who having but one commandment at God's hand, namely, that he should not eat of the fruit of knowledge of good and ill, did notwithstanding, most unthinkingly, or rather most wilfully break it, in forgetting the strict charge of his Maker, and giving ear to the crafty suggestion of that wicked serpent, the devil. Whereby it came to pass, that as before he was blessed, so now he was accursed; as before he was loved, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Maker: instead of the image of God, he was now become the image of the devil; instead of the citizen of heaven, he was become the bond-slave of hell, having in himself *no one part* of his former purity and cleanness, but being altogether spotted and defiled; insomuch, that now he seemed to be nothing else but a lump of sin, and therefore, by the just judgment of God was condemned to everlasting death. This so great and miserable a plague, if it had only rested on Adam, who first offended, it had been so much the easier, and might the better have been borne. But it fell not only on him, but also on his posterity and children for ever, so that the whole brood of Adam's flesh should sustain the self-same fall and punishment, which their forefather by his offence most justly had deserved."—*Homily on the Nativity*, pp. 143, 144.

The next series of extracts shall refer to the subject of Divine influences, on which the Homilies are equally full and explicit.

“Where the Holy Ghost worketh, there nothing is impossible, as may further also appear by the inward regeneration and sanctification of mankind. When Christ said to Nicodemus, ‘Unless a man be born anew, of water and the Spirit, he cannot enter into the kingdom of God,’ he was greatly amazed in his mind, and began to reason with Christ, demanding ‘how a man might be born which was old? Can he enter,’ saith he, ‘into his mother’s womb again, and so be born anew?’ Behold a lively pattern of a fleshly and carnal man. He had little or no intelligence of the Holy Ghost, and therefore he goeth bluntly to work, and asketh how this thing were possible to be true: whereas otherwise, if he had known the great power of the Holy Ghost in this behalf, that it is he which inwardly worketh the regeneration and new birth of mankind, he would never have marvelled at Christ’s words, but would rather take occasion thereby to praise and glorify God. For as there are three several and sundry persons in the Deity; so have they three several and sundry offices proper unto each of them:—the Father to create, the Son to redeem, the Holy Ghost to sanctify and regenerate. Whereof the last, the more it is hid from our understanding, the more it ought to move all men to wonder at the secret and mighty working of God’s Holy Spirit, which is within us. For 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. ‘That which is born of the flesh,’ saith Christ, ‘is flesh, and that which is, born of the Spirit is spirit’—As who should say, man of his own nature is fleshly and carnal, corrupt and naughty, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of faith, charitable and godly motions, if he have any at all in him, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus. Did not God’s Holy Spirit miraculously work in the child David, when of a poor shepherd he became a princely prophet? Did not God’s Holy Spirit miraculously work in Mat-

thew, ‘sitting at the receipt of custom’ when of a proud publican he became an humble and lowly evangelist? And who can choose but marvel to consider, that Peter should become of a simple fisher a chief and mighty apostle? Paul of a cruel and bloody persecutor, a faithful disciple of Christ, to teach the Gentiles? Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before. Neither doth he think it sufficient inwardly to work the spiritual and new birth of man, unless he do also dwell and abide in him. ‘Know ye not,’ saith St. Paul, ‘that ye are the temple of God, and that his Spirit dwelleth in you? Know ye not that your bodies are the temples of the Holy Ghost, which is within you?’ Again he saith, ‘You are not in the flesh, but in the Spirit. For why? The Spirit of God dwelleth in you.’ To this agreeth the doctrine of St. John, writing on this wise: ‘The anointing which ye have received (he meaneth the Holy Ghost) dwelleth in you.’ And the doctrine of Peter saith the same, who hath these words: ‘The Spirit of glory and of God resteth upon you.’ O what comfort is this to the heart of a true Christian, to think that the Holy Ghost dwelleth within him! ‘If God be with us,’ as the apostle saith, ‘who can be against us?’ O but how shall I know that the Holy Ghost is within me? some man perchance will say. Forsooth, ‘as the tree is known by his fruit, so is also the Holy Ghost.’ ‘The fruits of the Holy Ghost (according to the mind of St. Paul) are these: love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance, &c. Contrariwise, the deeds of the flesh are these: adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresy, envy, murder, drunkenness, gluttony, and such like.’ *Sermon for Whitsunday*, pp. 187—189.

After mentioning some scriptural instances of the power of the Holy Ghost, the Homily thus proceeds:

“Eusebius in his Ecclesiastical History telleth a strange story of a certain learned and subtle philosopher, who being an extreme adversary to Christ and his doctrine, could by no kind of learning be converted to the faith, but was able to withstand all the arguments that could be brought against him, with little or no labour. At length there started up a poor simple man, of small wit and less knowledge, one that was reputed among the learned as an idiot; and he in God’s

name would needs take in hand to dispute with this proud philosopher. The bishops and other learned men standing by were marvellously abashed at the matter, thinking that by his doing they should be all confounded and put to open shame. He notwithstanding goeth on, and beginning in the name of the Lord Jesus, brought the philosopher to such point in the end, contrary to all men's expectation, that he could not choose but acknowledge the power of God in his words, and to give place to the truth. Was not this a miraculous work, that one silly soul, of no learning, should do that which many bishops of great knowledge and understanding were never able to bring to pass? So true is the saying of Bede: 'Where the Holy Ghost doth instruct and teach, there is no delay at all in learning.'" *Sermon for Whitsunday*, pp. 190, 191.

"Let us (as we are most bound) give hearty thanks to God the Father, and his Son Jesus Christ, for sending down his Comforter into the world, humbly beseeching him so to work in our hearts by the power of this Holy Spirit, that we being regenerate and newly born again in all goodness, righteousness, sobriety, and truth, may in the end be made partakers of everlasting life in his heavenly kingdom, through Jesus Christ our Lord and Saviour." *Sermon for Whitsunday*, p. 191.

The following Homily invokes all the glorified saints in heaven, as witnesses to the power and efficacy of the Divine influence.

"If these were asked, who should be thanked for their regeneration, for their justification, and for their salvation? whether their deserts, or God's goodness only? although in this point every one confess sufficiently the truth of this matter in his own person; yet let David answer by the mouth of them all at this time, who cannot choose but say, 'Not to us, O Lord; not to us, but to thy name give all the thanks, for thy loving mercy, and for thy truth sake.' If we should ask again, from whence came their glorious works and deeds, which they wrought in their lives, wherewith God was so highly pleased and worshipped by them? let some other witness be brought in, to testify this matter, that in the mouth of two or three may the truth be known. Verily, that holy prophet Isaiah beareth record, and saith, 'O Lord, it is thou of thy goodness that hast wrought all our works in us, not we ourselves.' And to uphold the truth of this matter, against all justiciaries and hypocrites, which rob Almighty God of his honour, and ascribe it to themselves, St. Paul bringeth in his

belief: 'We be not,' saith he, 'sufficient of ourselves, as of ourselves, once to think any thing: but all our ableness is of God's goodness. For he it is, in whom we have all our being, our living, and moving.' If ye will know furthermore, where they had their gifts and sacrifices, which they offered continually in their lives to Almighty God, they cannot but agree with David, where he saith, 'Of thy liberal hand, O Lord, we have received that we gave unto thee.' If this holy company therefore confess so constantly, that all the goods and graces, wherewith they were endued in soul, came of the goodness of God only; what more can be said to prove that *all* that is good cometh from Almighty God? Is it meet to think that all spiritual goodness cometh from God above only; and that other good things, either of nature or of fortune (as we call them) come of any other cause? Doth God of his goodness adorn the soul with all the powers thereof as it is; and come the gifts of the body, wherewith it is endued, from any other? If he doth the more, cannot he do the less? 'To justify a sinner, to new create him from a wicked person to a righteous man, is a greater act,' saith St. Augustine. 'than to make such a new heaven and earth as is already made.' We must needs agree, that whatsoever good thing is in us, of grace, of nature, or of fortune, is of God only, as the *only* author and worker."

Homily for Rogation Week, pp. 203--205.

Again:

"I promised to you to declare that all spiritual gifts and graces come especially from God. Let us consider the truth of this matter, and hear what is testified first of the gift of *faith*, the *first* entry into a Christian life, without the which no man can please God. For St. Paul confesseth it plainly to be God's gift, saying, 'Faith is the gift of God.' And again, St. Peter saith, 'It is of God's power that ye be kept through faith to salvation.' It is of the goodness of God that we falter not in our hope unto him. It is verily God's work in us, the charity wherewith we love our brethren. If after our fall, we repent, it is by him that we repent, which reacheth forth his merciful hand to raise us up. If we have any will to rise, it is he that preventeth our will and disposeth us thereto. If after contrition, we feel our consciences at peace with God, through remission of our sin, and so be reconciled again to his favour, and hope to be his children, and inheritors of everlasting life, who worketh these great miracles in us? our worthiness; our deservings, and endeavours, our wits,

and virtue? Nay, verily, St. Paul will not suffer flesh and clay to presume to such arrogancy, and therefore saith, 'All is of God, which hath reconciled us to himself by Jesus Christ. For God was in Christ when he reconciled the world unto himself.' God, the Father of all mercy, wrought this high benefit unto us, not by his own person, but by no less a mean than his only beloved Son, whom he spared not from any pain and travail that might do us good. For, upon him he put our sins, and upon him he made our ransom; him he made the mean betwixt us and himself, whose mediation was so acceptable to God the Father, through his absolute and perfect obedience, that he took his act for a full satisfaction of all our disobedience and rebellion, whose righteousness he took to weigh against our sins, whose redemption he would have stand against our damnation." *Homily for Rogation Week*, pp. 215, 216.

"God give us grace, good people, to know these things, and to feel them in our hearts. This knowledge and feeling is not in ourselves; by ourselves it is not possible to come by it; a great pity it were that we should lose so profitable knowledge. Let us, therefore, meekly call upon that bountiful Spirit, the Holy Ghost, which proceedeth from our Father of mercy, and from our Mediator Christ, that he would assist us, and inspire us with his presence, that in him we may be able to hear the goodness of God declared unto us to our salvation. For without his lively and secret inspiration can we not once so much as speak the name of our Mediator, as St. Paul plainly testifieth, 'No man can once name our Lord Jesus Christ, but in the Holy Ghost.' Much less should we be able to believe and know these great mysteries that he opened to us by Christ." *Homily for Rogation Week*, pp. 217, 218.

It remains now that we produce the views entertained by the framers of the Homilies, on the subjects of justification, faith, and works.

"Because all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man by his own acts, works and deeds (*seem they never so good*) be justified, and made righteous before God: but every man of necessity is constrained to seek for another righteousness of justification, to be received at God's own hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification, or righteousness, which we so re-

ceive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification." *Sermon of the Salvation of Mankind*, p. 32.

"This is that justification of righteousness which St. Paul speaketh of, when he saith, 'No man is justified by the works of the law, but by faith in Jesus Christ.' And again he saith, 'We believe in Jesus Christ, that we be justified freely by faith of Christ, and not by the works of the law, because that no man shall be justified by the works of the law.'" *Sermon of the Salvation of Mankind*, p. 33.

"The apostle toucheth specially three things, which must go together in our justification. Upon God's part, his great mercy and grace; upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly and thoroughly; and upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us: so that in our justification, there is not only God's mercy and grace, but also his justice, which the apostle calleth the justice of God, and it consisteth in paying our ransom, and fulfilling of the law: and so the grace of God doth not shut out the justice of God in our justification, but only shutteth out the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification. And therefore St. Paul declareth here nothing on 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; but it shutteth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether: neither doth faith shut out the justice of our good works necessarily to be done afterwards of duty towards God; (for we are most bounden to serve God, in doing good 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 of them." *Sermon of the Salvation of Mankind*, pp. 34, 35.

"To be short, the sum of all Paul's disputation is this: that if justice come of works, then it cometh not of grace; and if it come of grace, then it cometh not of works. And

to this end tend all the prophets, as St. Peter saith in the tenth of the Acts; 'Of Christ all the prophets,' saith St. Peter, 'do witness, that through his name, all they that believe in him shall receive the remission of sins.' And after this wise to be justified only by this true and lively faith in Christ, speak all the old and ancient authors, both Greeks and Latins." *Sermon of the Salvation of Mankind*, p. 36.

"Nevertheless, this sentence, that we be justified by faith only, is not so meant of them, that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time and season. Nor when they say, that we should be justified freely, do they mean that we should or might afterward be idle, and that nothing should be required on our parts *afterward*: neither do they mean so to be justified without good works that we should do no good works at all, like as shall be more expressed at large hereafter. But this saying, that we be justified by faith only, freely, and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God's hands, and thereby most plainly to express the weakness of man, and the goodness of God; the great infirmity of ourselves, and the might and power of God; the imperfection of our own works, and the most abundant grace of our Saviour Christ; and therefore *wholly* to ascribe the merit and deserving of our justification unto Christ *only*, and his most precious blood-shedding." *Sermon of the Salvation of Mankind*, pp. 37, 38.

"Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, *neither in part nor in the whole*; for that were the greatest, arrogancy and presumption of man that antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him but which we take of him by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier Jesus Christ: so that the true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us, (for that were to count ourselves to be justified by some act or virtue that is within ourselves;) but the true un-

derstanding, and meaning thereof is, that although we hear God's word, and believe it; although we have faith, hope, charity, repentance, dread and fear of God within us, and do never so many works thereunto; yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and imperfect, to deserve remission of our sins, and our justification; and therefore, we must trust *only* in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent, and turn unfeignedly to him again." *Sermon of the Salvation of Mankind*, pp. 33, 39.

"It hath been manifestly declared unto you, that no man can fulfil the law of God; and therefore by the law *all men* are condemned: whereupon it followeth necessarily, that some other things should be required for our salvation than the law; and that is, a true and a lively faith in Christ; bringing forth good works, and a life according to God's commandments. And also you heard the ancient authors' minds of this saying, faith in Christ only justifieth man, so plainly declared, that you see, that the very true meaning of this proposition or saying, we be justified by faith in Christ only (according to the meaning of the old ancient authors) is this: we put our faith in Christ, that we be justified by him only, that we be justified by God's free mercy, and the merits of our Saviour Christ only, and *by no virtue or good work of our own* that is in us, or that we can be able to have, or to do, for to deserve the same; Christ himself only being the meritorious cause thereof." *Sermon of the Salvation of Mankind*, p. 40.

"They are greatly deceived that preach repentance without Christ, and teach the simple and ignorant that it consisteth only in the works of men. They may indeed speak many things of good works, and of amendment of life and manners: but *without Christ they be all vain and unprofitable*. They that think that they have done much of themselves towards repentance, are so much more the farther from God, because they do seek those things in their own works and merits, which ought only to be sought in our Saviour Jesus Christ, and in the merits of his death, and passion, and blood-shedding." *Sermon on Repentance*, p. 230.

The framers of the Homilies

thought some apology necessary for the length, and particularly of their statements on the subject of justification, and for the extreme solicitude which they manifest not to be misunderstood. They appear to have had a sort of prophetic anticipation of the ingenious sophistry which would be employed in these later days to perplex and misrepresent their plain and obvious intention.

“Here you perceive many words are used to avoid contention in words, with them that delight to brawl *about words*, and also to shew the true meaning to avoid mistaking and misunderstanding; and yet peradventure all will not serve with them that be contentious; but contenders will ever forge matters of contention, even when they have none occasion thereto. Notwithstanding, such be the less to be passed upon, so that the rest may profit, which will be more desirous to know the truth, than (when it is plain enough) to contend about it; and with contentious and captious cavillation, to obscure and darken it.”—*Sermon on the Salvation of Man*, pp. 40, 41.

To the numerous quotations already given, we shall subjoin only two, on the subject of faith and works.

“The soul that hath a lively faith in it will be doing always some good work, which shall declare that it is living, and will not be unoccupied. Therefore, when men hear in the Scripture so high commendations of faith, that it maketh us to please God, to live with God; and to be children of God; if then they fancy that they be set at liberty from doing all good works, and may live as they list, they trifle with God, and deceive themselves: And it is a manifest token that they be far from having the true and lively faith, and also far from knowledge what true faith meaneth. For the very sure and lively Christian faith is, not only to believe all things of God which are contained in holy Scripture, but also is an earnest trust and confidence in God, that he doth regard us, and that he is careful over us, as the father is over the child whom he doth love, and that he will be merciful unto us for his only Son’s sake, and that we have our Saviour Christ our perpetual advocate, and priest, in whose only merits, oblation, and suffering we do trust that our offences be continually washed and purged, whensoever we, repenting truly, do return

to him with our whole heart, stedfastly determining with ourselves, through his grace, to obey and serve him in keeping his commandments, and never to turn back again to sin. Such is the true faith that the Scripture doth so much commend.”—*Homily of Faith*, pp. 47, 48.

“Faith giveth life to the soul; and they be as much dead to God that lack faith, as they be to the world whose bodies lack souls. Without faith, all that is done of us is but dead before God, although the work seem never so gay and glorious before man. Even as the picture graven or painted is but a dead representation of the thing itself, and is without life or any manner of moving; so be the works of all unfaithful persons before God: they do appear to be lively works, and indeed they be but dead, not availing to the everlasting life: they be but shadows and shews of lively and good things, and not good and lively things indeed: for true faith doth give life to the works, and out of such faith come good works, that be very good works indeed; and without faith no work is good before God, as saith St. Augustine.”—*Homily of Good Works*, p. 59.

Now let any candid man, after having attentively perused these extracts, compare them with those passages of the Bishop of Lincoln’s Elements of Theology, or of his Refutation of Calvinism, in which the same subjects are discussed, and we can have no doubt that the result will be, a conviction that the views of the Bishop, as there exhibited, differ materially from those of the Church of England. We do not know what the eager ingenuity of controversialists may attempt in establishing an agreement between his Lordship and the Homilies; for we have of late seen wonders attempted in this way; but we cannot believe that a jury of twelve competent men, impannelled to try the fact of agreement or disagreement, would hesitate about their verdict. We are aware that the charge which we have thus ventured to prefer against his Lordship’s productions, is one of grave and serious import. It is one, nevertheless, which, after due deliberation, we do not shrink from maintaining; and in doing so we ground ourselves entirely on the plain and obvious meaning of the Articles,

Homilies, and Liturgy of the Church, which we further believe to be a clear and faithful exposition of the doctrines of Scripture.

We have recommended one experiment to our readers. We will now recommend another. After having instituted the proposed comparison between the Bishop of Lincoln's book and our extracts from the Homilies, and satisfied themselves as to the result, let them proceed to compare with the same extracts what has been written on the subject of Original Sin, Justification by Faith, and Spiritual Influences, by some of those men who are branded as evangelical clergymen, Calvinists, &c., and whom the Bishop's last work attempts, by means of some sweeping inuendoes, to bring into discredit, as if they had introduced a new faith. Let them take, for example, the writings of Scott, Cecil, Milner, Simeon, Woodd, Cooper, Gisborne, Loyd, Robinson, to whom many more names might be added; and they will find in these writers, on the points we have mentioned (however they may differ on other points of less moment, such as those involved in the Calvinistic controversy), a remarkable agreement, not only with each other, but with the Homilies. We should be willing, indeed, to leave to the issue of this double comparison the decision of the question, who are the most faithful expositors of the doctrines of the Church, the Bishop of Lincoln or those whom he attacks.

We have already given it as our opinion, that the Bishop's work is unseasonable. We continue to be of the same opinion. He has selected Calvinism for the object of his attack, as if Calvinism were the great evil existing in the Church. But who are the writers who now inculcate Calvinism? Who are they whose endeavours to propagate this noxious heresy have rendered it incumbent on the learned prelate to wield the weapons of offensive war? His Lordship, we think, should have

named them; should have pointed to their writings; should have specified the particular passages in those writings against which he felt it to be his duty to warn the public. It is implied indeed, but without the shadow of proof, that the clergy who are usually styled evangelical, not only hold, but *teach* the peculiar tenets of Calvin. If the fact could have been substantiated, there might then have been found some apology for disturbing the peace of the Church by a ponderous volume on this most unprofitable subject. The writings of the class of the clergy to which we have alluded, have, during the last ten or fifteen years, been numerous; and the writers are certainly not of a character to suppress any part of divine truth which they deem to be essential. But to how small a portion of these numerous writings can the appellation of Calvinistic be, with any propriety, applied?

When we use the term Calvinistic, however, we must be considered as using it in a sense very different from that in which the Bishop of Lincoln wishes it to be understood. We use it as comprising merely the peculiarities of the Calvinistic scheme, and not any of those fundamental verities of the Christian religion which give to that religion its distinctive character, and are embraced alike by pious Calvinists and pious Arminians. Had the Bishop consulted the writings of Arminius himself, of Limborch, of John Wesley*, of Fletcher of Madeley, of Mr. Gisborne, and many others who might be named, he would have found it to be perfectly consistent with the most decided *non-calvinism*, to hold those very opinions on the subject of Ori-

* We particularly recommend to his Lordship the perusal of a tract, written by Mr. Wesley, entitled, "Predestination calmly considered," as containing, in a small compass, and expressed with great precision and force, almost every thing that can be said on the anti-calvinistic side of this formidable question.

ginal Sin, the Influences of the Holy Spirit, and Justification by Faith, which he condemns as among the peculiar dogmas of Calvin.

The impression produced by the Bishop's book—we do not say that it was intended—is, that the opinions which he impugns, as those of the evangelical clergy, are unfriendly to morality, and tend to licentiousness. Here, however, we feel bold to challenge the closest scrutiny. We have already named a number of writers of this obnoxious class. Their opinions are before the world; and they are expressed, in the case of many of them at least, on every material point of Christian faith and practice. Mr. Scott, Mr. Robinson, and Mr. Loyd, have published professed systems of theology; and the sermons of the others comprise, though not in an equally systematic form, every essential part of the Christian scheme. Now, we are far from saying that these works are free from error: of what human work can this be said? We nevertheless will venture to affirm, that on that very point, on which it seems to be implied by the Bishop of Lincoln that these men are the most vulnerable, we mean the practical tendency of their writings, they will be found to stand on infinitely higher ground than any one of their opponents, be he who he may. Let the Essays of Mr. Scott, for example, which contain *his* elementary system of theology, be compared with *Elements of Theology* by the Bishop of Lincoln, in respect to the elevation of the principles, the spirituality of the motives, the purity of the practice, and the strict and undeviating regard to duty, which they severally inculcate, and we can have no doubt that the decision will be greatly in favour of the former, in all these respects. We say nothing of the soundness of the theology: that point we have already considered. If our voice could reach his Lordship, we would endeavour to persuade him to institute this comparison himself. In that case (such is the opinion we

entertain of his candour) we should expect from him the frank admission, that, for all purposes of practical godliness, the system of this member of a proscribed and heterodox party is far superior even to his own. And if such should be the result of the examination we recommend; if it should appear from it that Mr. Scott's great aim, in what he has written, is to promote the interests of Christ's kingdom, and to call men off from sin and the world to holiness and heaven; and if it should further appear that the general body of those who share in his reproach, are treading, with possibly a few exceptions, the same path of honourable service in which he has so long distinguished himself; then it will be for the Bishop of Lincoln to consider, whether his episcopal censures have, in the present instance, been judiciously applied;—whether he has done well in passing by all the worldly, negligent, lukewarm, fishing, fox-hunting, visiting, dancing clergymen in his diocese; while he holds up to the scorn of these very men, as well as of the irreligious of every class, those whose conduct, both in private and in public, as ministers of Christ, and as members of society, bears unequivocal testimony to their sincere devotion to the best of causes.

Poems on Subjects connected with Scripture. By SARAH NEWMAN.

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EVER since the time of *Æsop*, to the best of our recollection, till the present period, it has been the custom of mankind to applaud and foster the efforts of genius in humble life. And though the above-named slave is likely to hold a higher rank amongst profane, than our Sarah Newman amongst sacred writers; we are not disposed, in these latter ages of the world, to make a precedent of an opposite kind, by proscribing from our pages, without a hearing, the

sacred poems of a maid-servant, which have accidentally fallen in our way. One reason, indeed, we know, for which critics "of sterner stuff" have occasionally threatened to require a *qualification* for appearing in the *manor* of Parnassus, is, that we materially injure society by a confusion of trades; that a man must necessarily make bad shoes who makes good (or even bad) verses; that to polish periods absolutely disqualifies your servant for polishing tables; and that a farmer's boy must necessarily misguide the plough or starve his horses, whilst he is in poetical "jocundity driving his team a field," or thrashing his brains for rhymes upon his oats. To this, however, the answer of candour is very easy; that the instances are so very few, in spite of the utmost licence, or licentiousness, if we please, allowed to such spirits, of their appearance at all; and so much fewer, of their materially injuring themselves or others, by the exercise of a humble wit and rustic fancy upon the objects immediately lying around them; that it would be idle to preach against the permission of such an effort upon any general principle of social order. And perhaps the most rigid laws of Aristippus himself would repress only the *least* mischievous of this not very mischievous class, by repressing only the humbler and less riotous of the breed; whilst the wilder and really dangerous part of the community of genius would, in spite of all restraint, "break prison like a Levanter, sweep the earth with their hurricane," and only leave their superiors to lament that due encouragement had not been afforded at first, which might have turned their frantic efforts into a channel really honourable to themselves and profitable to the public. We have the happiness to add, as a confirmation of the foregoing remarks, that Sarah Newman, certainly, "for her station," rising almost above the former class, has not been at all spoiled, by a poetical vein, for the hum-

ble occupation of a servant. Her "short and simple annals," the editor tells us, are these.

"She is a native of Odiham, in Hampshire, where she was left, in early life, an unprotected orphan, possessed of no other mental acquirements than those of knowing how to read and write; the latter she gained by procuring a few occasional lessons from a schoolmaster. This was the whole of Sarah Newman's education. Possessing an honest, active, and independent mind, she soon went out to service, and successively discharged her duties in that relation to several families. I knew her first in the family of a respectable boarding-school at Alton: she afterwards removed to another house, where she took the charge of an infirm person, who required constant attention. Whilst she was at the latter place, I first became acquainted with her poetical talents, by accidentally calling on a friend on whose table lay a book of her verses, which she had lent one of the family to read. Though the verses were loosely connected, and evidently misarranged, I discovered enough merit in them to excite my curiosity to converse with the writer: in consequence, I prevailed with her to entrust me with a few more papers, and the result was, a determination to attempt the present use of them." p. v.

We find further, that she had occasionally looked into the works of Milton, Pope, and Young; which latter she possesses, and we should guess, from the style which our readers will notice in the extracts we shall make, she has been much in the habit of reading. She is described at present as near sixty years of age, far from robust, though supporting herself by her needle work, and by the rustic labours of "the prong and the rake," in addition to an annual income of three pounds saved from wages. With this she is represented as cheerful and contented, having an inexhaustible source of comfort within herself: "but who," as the editor truly enough asks, "will tax either her or her friends with covetousness, in desiring to enlarge her scanty store of supplies, against the approaching winter of

old age?" She has already, he tells us, "expressed herself very gratefully" for the kind, and, as she considers it, unmerited patronage of the numerous subscribers to her little volume.

The editor, in announcing further that Sarah Newman is a Church of England woman, cannot restrain himself from venting a wish which would have done honour to a St. Cyprian or a St. Augustine; and if fairly acted upon from their time to the present, would have saved the world from the incumbrance of many hundred large unmeaning folios, as well as from the loss of many of its best friends, prematurely cut off by the operation of other principles, some from usefulness, and some from life itself. "I wish," he says, "with my whole soul, that all who are distinguished from 'the children of this world,' by a conduct directed and inspired by the pure spirit of Gospel faith, which makes 'fit for the kingdom of God,' were less solicitous about those minuter distinctions which prevail in this age, of multifarious division on doctrinal points." p. vii. What an affecting phenomenon is it, in the history of human infirmity and inconsistency, that sentiments similar to these shall have been uttered by persons whom those very minuter distinctions only separate, as they think conscientiously, from the desired unity in Christian fellowship; and who perpetuate in their own persons the seeds of that very division, of which "with their whole soul," they deprecate the fruit! This is the inconsistency which we presume will gradually convince our editor of the *certain* disappointment which awaits his most ardent *wishes* on this head;—awaits them, at least, till the prayers of the righteous, which avail much, daily ascending to the Spirit of all grace, shall at length obtain, as Heaven's last best gift to the universal church, that "all who profess and call themselves Christians, shall

be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

But to return to Sarah Newman: Before we offer a few specimens of her style to our readers, we must premise further, that we follow the editor in disclaiming any participation in the guilt of grammatical or other inaccuracies, which the critical reader will find little trouble in detecting—though with the still more complete disavowal of correcting *any one* "orthographical or grammatical *inaccuracy**, in addition to the "wonderfully few" which have been corrected, or which may still remain in the pages of the whole volume.

This premised, we entertain a hope of surprising our readers with some extracts from the writings of this servant-maid, which, with due allowance, bespeak something of a "heart pregnant with celestial fire." They are chiefly in the heroic style, which seems evidently her turn, and that in which she excels. The first we give, is from the opening piece, entitled, "Desultory Reflections on the Creation in general, the Fall, and the Redemption of Man." After an address to the "Parent of nature,"

"Whose powerful voice primeval silence
broke,
Pierc'd thro' the void, and thro' the dark-
ness spoke,"

and who

"—Fix'd the vigorous sun's obsequious ray,
To wake the nations, and unbind the day;"
the authoress proceeds through the creation of man—

"Erect his make, for upward gazing meet,
And earth was his, an empire at his feet"—
to his fall, which is *set forth* in the following lines.

"The seal of peace was broke, the opening
sound
Of thunders burst, and lightnings flew
around ;

Fierce hurling whirlwinds roll their rapid
 car,
 And trembling nature felt impending war.
 The orbs o'erpass their spheres, the ocean
 roars,
 And bursts his bounds to unfrequented
 shores.
 By chills of horror and of guilt convey'd,
 They shroud them in the unavailing shade.
 One lofty wood that did a mountain seale,
 And verged o'ershadowing on the nether
 vale,
 (Unsought before) their guilty footsteps trod,
 To shield them trembling from the face of
 God.
 In vain they shun that power whose wisdom
 darts
 Thro' the enclos'd concealment of our hearts.
 In holy fervours, rapturous as before,
 They hold high converse with their God no
 more
 In Eden's bowers, nor feel that sweet dis-
 pose
 Whence morning praise, and evening incense
 rose:
 When virtue turn'd their water into wine,
 And clouds of blessing drop'd the dew di-
 vine:
 When heavenly harps to silver sounds were
 strung,
 And the grand morning stars in concert sung,
 Now far from living streams of heavenly
 flow,
 From hallow'd ground, with devious steps
 they go:
 Expell'd their state of ease, their toils they
 share,
 Where lands untill'd a barren aspect wear:
 Where nature's face lay chang'd in sad re-
 verse,
 And blasted by the thunders of the curse,
 The silver cord was loos'd, the golden bowl
 Was downward turn'd, like man's perverted
 soul.
 O fatal knowledge! Direful overthrow!
 Whence sprang the inlet to their offspring's
 woe;
 Whence fallen nature shrank before her
 God,
 And felt the awful scourges of his rod!"

pp. 6—8.

If we are not mistaken, the im-
 pression produced on the mind of
 our readers by the above extract,
 is of a nature highly favourable to
 the original genius of this almost
 uneducated female. Amidst some
 common-place rhymes (perhaps to
 her not so) and many harsh *incon-
 ditate* expressions, which the last "la-

bour of the file" is necessary to
 rub off from inexperienced compo-
 sition, we find still a poetical vein
 running through the lines, enriched
 with a variety of allusion, which, if
 not always apposite, is at least
 very remote from the tame and col-
 ourless uniformity of polished de-
 bility; and not very deeply charge-
 able with that bombast which no
 vigorous imagination, more con-
 versant with Young than with the
 sober lessons of classical taste, can
 be expected wholly to avoid. In
 some of the expressions, our Mil-
 tonic reader may perhaps trace a
 vestige of the great poet's

No more of talk, where God or angel guest
 With man, as with his friend familiar, used
 To sit indulgent;

and may perhaps seem to hear
 again, when

—Nature gave her second groan,
 Sky loud'd, and, muttering thunder, some
 sad drops

Wept at completing of the mortal sin.

PAR. LOST. B. ix.

But we feel some distrust, it must
 be owned, in such a method of com-
 mending Sarah Newman to our
 readers. Or, at least, in placing a
 gem from the immortal crown of
 John Milton, so nearly in contact
 with the humble wreath of our rus-
 tic authoress, we can only be ac-
 tuated by the hope of communi-
 cating to her, by reflection, a few
 of those sparkling rays, which may
 leave the reader under impressions
 more pleasing than were to be ex-
 pected from the bare recital of her
 own defective verses.

From p. 16, we select the fol-
 lowing lines, which, with some
 claim upon the praise of ingenious
 versification, and much on that of
 genuine orthodoxy, may be a warn-
 ing to all future poetasters, how
 they meddle with such *real* person-
 ages as bishops and primates, or
 invest their transient rhymes in
 the "shining robes of holy orders."

"We are Abraham's seed, the house of
 Aaron saith—

But where is Abraham's zeal, and Abra-
 ham's faith?

This priest of priest's the purer ephod wore,
 And on his heart the chosen jewels bore—
 Great bishop of his church, with Urim
 grac'd,
 And Thummim pendant on his hallow'd
 breast.
 Primate of souls! Immaculate divine!
 How do thy robes with holy orders shine!"
 pp. 16, 17.

The editor, we should observe here, has inserted a note on the Urim and Thummim, extracted from Lewis's *Origines Hebrææ*, which, with some other critical and moral notices in illustration of the text, deserves commendation, as shewing a spirit of research, and as judiciously conciliating respect to his authoress, by gaining it to her patron and panegyrist.

If we have succeeded in bringing on our readers thus far with us, in our remarks on this little volume, we do not despair of decoying them through two more tolerably long quotations, one from a second heroic production, entitled "Who shall separate us from the Love of Christ?" and the other, an entire little piece, called "A Spiritual Song for Harvest-home," which shall be our specimen of her powers in the lyric measure.

'Would all the kingdoms that the world bestows,
 Bow to my sway, and yield to my dispose,
 (While years—unnumbered ages roll'd along
 State undiminished, and my tower strong)
 My soul would ask an ampler treasure:
 more
 Than all the fulness of the eastern store;
 Than courts contain, or palaces of state,
 'Mid trains and trappings of the earthly
 great;
 Than all that whirls ambition's flaming car,
 On with the tumult, and applause of war:
 Than mighty conquerors, those of fam'd re-
 nown,
 That wield the sceptre, and that wear the
 crown:
 Than all the charms that tickle mortal ears,
 Join'd to the music of harmonious spheres;
 Than all gay Fancy's elevated powers,
 And choice delusions of her mispent hours:
 Than all the rocks, the pastures, or the
 woods;
 Than all the mountains, fountains, or the
 floods;

Than gold or rubies; every fond delight
 Beneath the globe of day, or orbs of night.
 The soul has wider scope: she spreads her
 wings,
 And gains a prospect o'er terrestrial things:
 Soars to that Friend who did his state forego,
 And hung, eclipsed, in a night of woe.
 Whose graceful hand first bruise'd the ser-
 pent's head,
 Whose vigorous arm captivity captive led;
 Pass'd the dread gulf of old, and now pre-
 pares
 To unloose its terrors, and break up its bars;
 Release, and set the exulting pris'ners free,
 And wrest the spear, and pluck the sting
 from thee
 O Death!" pp. 43—45.

A Spiritual Song for Harvest-home.
 "Thanks! to the goodness of the Lord,
 Whose sov'reign bounty spreads our board:
 We are daily feeding from his hand,
 His rich donations fill the land.
 But by his Son (our cov'nant head)
 We are daily fed on living bread.
 Led by his Spirit may we come,
 And feast with Him at harvest-home.
 Lord sanctify our souls from sin,
 Lay thy rich seed of graces in:
 Thy will be done—Thy kingdom come—
 Lord bring thy fruits of harvest home.
 O purify our hearts anew,
 And every frailty there subdue—
 Meet for thy presence, may we come,
 And join thy blest at harvest-home!
 Our soul and spirit Lord upraise:
 Inspire the theme, and aid our lays:
 Grant we may to thy banquet come,
 And sing thy praise at harvest-home.
 'Twas thy free mercy mark'd the deed,
 To bring us to the living Head;
 That bids the immortal spirit come,
 And taste the joys of harvest-home."
 pp. 39, 40.

We shall make but one concluding observation on the foregoing quotations, and the poems from whence they are extracted. Had their *only* merit been their having proceeded from the pen of an uneducated and illiterate woman, though the wonder of such a person rhyming at all is something curious in the history of the human mind, yet we should not have deemed the time of our readers sufficiently ill employed, to warrant so large a transfer of it to the task of perusing them. At the same time, possessing

some considerable portion of intrinsic merit, we think that these poems advance a large additional claim upon the attention of the curious—may we not say also of the pious?—as having issued from the pen of a person such as we have described. As such, and in consideration of the original meritorious cause of their publication, stated already, we venture to recommend them to the patronage of our readers. And if the poems redeem our pledge, as to the pleasure to be derived from their perusal, in no other manner, yet we shall be satisfied if they should be found to furnish another instance of the power of religion in exalting and ennobling the human mind, even under the most unfavourable circumstances. And if the reader should still perceive Sarah Newman to be “an ignorant and unlearned” woman, we hope at least he will, from her style and general appearance, “take knowledge of her, that she has been with Jesus.”

Christian India; or, an Appeal on Behalf of 900,000 Christians in India, who want the Bible: A Sermon, preached at Calcutta, on Tuesday, January 1, 1811, for promoting the Objects of the British and Foreign Bible Society. By HENRY MARTYN, B. D., Fellow of St. John's College, Cambridge; and Chaplain to the Honourable East India Company in Bengal. Published by Request. With a List of Benefactors. Calcutta printed. 1811. pp. 47.

THE author of this sermon is well known at Cambridge as the senior wrangler of his year; and the present use of his powers will not tarnish his former laurels. He stands forward as the advocate of near a million of his fellow Christians, natives of Hindustan; and happy are we to say, that he has been a successful advocate. He appears to have kindled a flame in India, a flame of Christian zeal and love, which, we

trust, nothing will be able to quench, until every corner of our Eastern empire shall have been satiated, if that be possible, with Divine light and heat.

The friends of the Bible Society in India, Mr. Martyn tells us, have endeavoured to ascertain the order of the respective claims of the various classes of persons in India. The European regiments having been supplied with the Scriptures, it became a duty to consider to whom next they should direct their attention, and it was soon determined that the claims of the *native Christians* were those which were the most urgent.

The preacher, after considering the obligation of Christians to do good to all, but especially to the household of faith, and putting the question, Where is this household to be found, and what can be done for them? replies—“You need not go out of India to look for them: they dwell in the land, and are natives of it; and the only favour we ask for them, is the present of a Bible.”

The native Christians of India Mr. Martyn arranges in four divisions. From this part of the sermon we shall make copious extracts.

“I. The Portuguese, of whom there are about 50,000. On the Malabar coast alone there are 36,000; at Calcutta, 7,000; in Ceylon, 5,000. Besides these, there are settlements of Portuguese all along the coast from Madras to Cape Comorin, and families of them are to be found in all the principal towns on the Ganges and Jumna. Copies of the Portuguese Scriptures could be procured immediately from England, and they might be put into circulation without difficulty, because here, as well as in Europe, the Roman Catholic priests are no longer averse to the translation and dispersion of the Scriptures.

“II. The next class of Christians to be noticed are those of Tanjore, who were converted to the Christian faith chiefly by the labours of Swartz. They are in number about 12,000, and speak the Tamul. A version of the Scriptures, in this language, was made long ago by Fabricius, one of the Danish missionaries, who devoted his whole life to the work.

“These people are all Protestants; every

one of them can read the Bible; and their desire to be more fully supplied with the Scriptures, appears from a letter sent by the missionaries who superintend them.

"Last year, at the present season, these circumstances were stated to you; and, with a readiness and affection which will long be remembered, you came forward at once to assist your brethren*. The donations of a few individuals were deemed sufficient to supply their immediate wants; but we are persuaded that still greater exertions would have been made, had the occasion required them. I am now authorised to inform you, that 500 Old Testaments, 400 New, and 300 Psalters, in Tamul; 200 Old Testaments, 150 New, and 500 Psalters, in Portuguese, have been purchased and distributed.

"That we may be enabled to render them further assistance, and anticipate their future wants, a new edition of the Scriptures, in Tamul, should be instantly prepared; and for this nothing is wanting but funds. There are Tamul presses at Tranquebar and Vepery, and persons to superintend them.

"III. The third class of Christians are those who speak the Malayalim, or Malabar. These are, first, the Roman Catholics, in number 150,000, composed partly of converts from heathenism, and partly of proselytes from the Syrian church; and, secondly, the Syrians who retain their ancient form of worship. No estimate has been made of their population; but the number of their churches is ascertained to be fifty-five. There are then, perhaps, not fewer than 200,000 Christians who use the Malabar language. A translation of the Scriptures into it was undertaken four years ago by their bishop, assisted by some of his clergy, and it is presumed that the work is going on. The four Gospels are in the press, at Bombay, and nearly printed off. Syriac being formerly spoken by these mountaineers, the Liturgy and Scriptures are in that language. *The priests occasionally expound the Scriptures in the Malayalim to the people; but this good custom, like many others, is gradually falling into disuse. Some of the people understand the Syrian prayers, but the Syrian language is not used in common discourse †.

"Some of the elders of the church were asked, whether they were willing to diffuse the Malayalim Scriptures, if they were aided

in the expense. We are most willing, they said. One of them added, The truth is, that in former times all our people understood the Syriac, but in the lapse of ages the language of the country superseded it. A Malayalim translation ought certainly to have been made before now; but we have had in later times neither learned men nor competent means. It was proposed to them, that a standard translation of the Malayalim should be prepared and sent to each of the fifty-five churches, on condition that each church should multiply the copies and circulate them among the people. 'We accept your offer,' said the priests, 'with thankfulness.' One in particular said, 'I engage for the heads of families in this parish, that every man who can write, will be happy to make a copy of the Scriptures for his own family*.'

"It was before mentioned, that 150,000 Roman Catholic Christians use the same language; to which it may be here added, that the Romish bishop, the vicar apostolic of the pope in India, has consented to the circulation of the Scriptures throughout his diocese: so that there are upwards of 200,000 persons who are ready to receive the Malayalim Bible.

"IV. We come now to the fourth and last class of native Christians, the Cingalese. In the island of Ceylon, in the year 1801, the number of native schools amounted to 170, and the number of native Protestant Christians exceeded 342,000. The Christians professing the religion of the Church of Rome, are supposed to be still more numerous.

"No part of India offers such encouragements to attempts at moral improvement as Ceylon.

"The New Testament has been translated into Cingalese, and printed at Columbo, at the charge of government, for the purpose of supplying the natives professing Christianity. For this information, the Bible Society, from whose last Report we have obtained it, profess themselves indebted to Sir Alexander Johnstone, late chief justice in that island; and, in consequence of his representation, they have determined to appropriate as much as can be spared from the expenses necessarily attending the execution of their vast plans, to promote the circulation of the Cingalese Scriptures.

"But must this be suffered?—Do we not blush at the offers of assistance from home, where funds are raised with such difficulty,

* See Christ, Obs. for 1810, p. 520.

† Rev. Dr. Buchanan's Letters from the Coast.

* Rev. Dr. Buchanan's Letters from the Coast.

not for want of good will in the people but from the unexampled pressure of the times, and where also all that is raised, may be employed with such effect in benefiting the other three quarters of the globe? Asia must be our care: or, if not all Asia, INDIA at least must look to none but us. Honour calls, as well as duty; your reputation for liberality requires that you render their assistance unnecessary. Let us make haste then and anticipate their supplies, and thus prove to our friends and the world, that the mother country need never be ashamed of her sons in India.

“What a splendid spectacle does she present! Standing firm amidst the overthrow of the nations, and spreading wide the shadow of her wings for the protection of all, she finds herself at leisure, amidst the tumult of war, to form benevolent projects for the best interests of mankind. Her generals and admirals have caused the thunder of her power to be heard throughout the earth; now her ministers of religion perform their part, and endeavour to fulfil the high destinies of Heaven in favour of their country. They called on their fellow-citizens to cheer the desponding nations, with the book of the promises of eternal life, and thus afford them that consolation from the prospect of a happier world, which they have little expectation of finding amidst the disasters and calamities of this. The summons was obeyed. As fast as the nature of the undertaking became understood, and perceived to be clearly distinct from all party business, and visionary project, great numbers of all ranks in society and all persuasions in religion, joined with one heart and one soul, and began to impart freely to all men that which, next to the Saviour, is God's best gift to man.—It is now time that we should step forward. Shall every town and hamlet in England engage in the glorious cause, and the mighty empire of India do nothing? Will not our wealth and dignity be our disgrace, if we do not employ it for God and our fellow-creatures? What plan could be proposed so little open to objections, and so becoming our national character and religion, so simple and practicable, yet so extensively beneficial, as that of giving the word of God to the Christian part of our native subjects? There are, as you have seen, no less than 900,000 Christians close at hand. Many of them are relapsing fast to idolatry, and are already indeed little better than heathens. Yet they are for ever broken off from their parent stock. They have left their casts, they cannot be received back again, and have none to whom they can look but us,

“Mention not their meanness; it is yours to raise them from degradation. Despise not their inferiority, nor reproach them for their errors; they cannot get a Bible to read. Had they been blessed with your advantages, they would have been perhaps more worthy of your respect. It has been said with too much truth, that they scarcely deserve the name of Christians. How is it possible that it should be otherwise, without the Bible, when it is considered how little oral instruction they receive!” pp. 21—40.

The concluding appeal may be made no less appropriately to us in England, than to the audience whom Mr. Martyn addressed.

“Let us reflect a moment upon the unhappy state of those who live without a Bible, but especially of those who die without one.

“Imagine the sad situation of a sick or dying Christian, who has just heard enough of eternity to be afraid of death, and not enough of a Saviour to look beyond it with hope. He cannot call for a Bible to look for something to support him, or ask his wife or child to read him a consolatory chapter. The Bible, alas! is a treasure, which they never had the happiness to possess. O pity their distress, you that have hearts to feel for the miseries of your fellow-creatures; you that have discernment to see, that a wounded spirit is far more agonizing than any earth-begotten woes; you that know that you too must one day die, O give unto him what may comfort him in a dying hour. The Lord who loves our brethren, who gave his life for them and for you, who gave you the Bible before them, and now wills that they should receive it from you; he will reward you. They cannot recompense you; but you shall be recompensed at the resurrection of the just. The King himself will say to you, ‘inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.’” pp. 45 47.

We have said, that Mr. Martyn proved a successful advocate on this occasion. On the 21st of February, a meeting was held at the College of Fort William, for the purpose of considering the propriety of instituting a Bible Society, as auxiliary to the British and Foreign Bible Society. A society was accordingly formed, entitled “The Calcutta Auxiliary Bible Society:” the object of which is declared to be the

same with that of the British and Foreign Bible Society, viz. "to encourage the circulation of the Holy Scriptures without note or comment; and especially to supply the demands of the native Christians in India, computed to be nearly a million, including those in the island of Ceylon." Near 16,000 rupees had been previously subscribed in aid of the objects of the British and Foreign Bible Society. Among the subscribers, we perceive, with great satisfaction, the names of General Hewett, the Commander in Chief, and first member of the Supreme Council, for 2000 rupees; of John Lumsden, Esq. second member of the Supreme Council; of Sir John Royds and Sir William Burroughs, judges of the Supreme Court; and many other highly respectable characters. Of the newly instituted society, John Herbert Harrington, Esq. judge of the Suddar Dewannee and Nizamut Adawluts, president of the College Council, and professor of laws, has been appointed the president;—George Udny, Esq. a member of the Board of Trade, and late a member of the Supreme Council, and N. B. Edmonstone, Esq. chief secretary of the Government, vice-presidents;—J. D. Alexander, Esq. treasurer;—and the Rev. David Brown, senior chaplain of the presidency, secretary. At the first meeting of the committee of this new society, it was resolved, "that the objects pointed out in the sermon preached by the Rev. Henry Martyn on the 1st of January, be taken into immediate consideration, and that the secretary be requested to make the necessary inquiries, by opening a correspondence with the different parts of India." It was also resolved, that measures should be taken for making the objects of the institution generally known, with a view to obtaining benefactions and subscriptions.

A letter has been received by Lord Teignmouth from Mr. Harrington, the president of the Calcutta Bible Society, with a large ex-

tract from which we shall proceed to gratify our readers. It is dated 25th February 1811.

"Our first attention will be given to the objects of a sermon preached by the Rev. Henry Martyn, at the commencement of the present year; and I may add that the interest excited by this excellent discourse, for the welfare of so large a number as nearly a million of our Christian brethren, in actual want of the Bible, has, under the direction of a gracious Providence, contributed essentially to the formation of our society."

"I understand, that, in addition to the liberal encouragement already given by the British and Foreign Bible Society to the diffusion of the Gospel in the languages of Asia, a further aid, for the same beneficent purpose, has been voted of two thousand pounds per annum for three years. Uncertain as we are at present what the annual amount of benefactions and subscriptions to the funds of the Calcutta Auxiliary Bible Society may be, I feel reluctant to hazard the impeding, instead of promoting, the common object of our association, and that established in London, by suggesting that any part of this intended supply may now be dispensed with. Adverting, however, to the donations made last year for the purchase of Tamul Bibles, and to those already received this year, towards the object of our newly instituted society, I may venture to assure you, that a sum, at least equal to that intended to be sent from England, will, if it please God to bless our undertaking, be now raised on the spot, within the same period. I hope also, that our example will be followed by the institution of auxiliary societies, for the same Christian object, at Madras, Bombay, and Columbo; though, on this point, I have no authority to express more than a hope. You will therefore be able to judge, according to the calls upon your truly catholic benevolence in other parts of the world, whether it be proper to withhold any part of

the pecuniary aid which you designed for India, or to let the inhabitants of this extensive region still have the full benefit of your bounty to them, in addition to what they may receive from others.

"But your views of universal good are not confined to the limits of India, which, for a time at least, until the whole of its Christian inhabitants are supplied from their local source, must be the principal, if not exclusive, field of our exertions. It will be a work of years to supply the demand which now exists for the word of God amongst the different denominations of Indian Christians; and it must be our constant duty to watch for, and meet, any future demand, as it may arise. Whether we shall ever attempt more than this, must depend on circumstances; and especially upon the continued zeal with which our institution may be supported."

"Were I authorized to offer an opinion, it should be, that the stream of your charity be still allowed to flow towards the East, and especially to fertilize those countries which have not an appropriate spring. The wide and populous empire of China appears, in particular, to call for your continued aid to the praiseworthy missionaries at Serampore, who, by zealous perseverance, have overcome the difficulties of acquiring the Chinese language; have already published a dissertation on the characters and sounds of that language, with a volume of the works of Confucius; and are engaged in a Chinese translation of the New Testament.

"I will not attempt to give you any particular information of the progress made in the great work of publishing correct editions of the Scriptures in the Asiatic languages. Mr. Brown, who corresponds regularly with Mr. Owen, and who, you will be glad to see, is secretary to our society, has, I doubt not, anticipated every thing I could say on this subject; and his communications cannot fail of being satisfac-

tory. The correct and idiomatic Hindoostance version of the New Testament, made by the united labours of Mr. Martyn and Mirza Fitrut, will be an important acquisition to literature, as well as religion; and I am happy to hear, that it will be immediately printed.

"I will only add, that, with a view to assure the Governor General in Council of our strict adherence to the defined object of our institution, and to furnish him, at all times, with full information of the proceedings of the society and its committee, it was wished to invest the chief secretary to the Government with the office of president; but the entire occupation of his time, by his important duties, prevented his acceptance of that trust, which has consequently devolved to me. You will observe, however, that Mr. Edmonstone is one of the vice-presidents; and he has undertaken to keep the Government regularly informed of our proceedings. This precaution was not perhaps necessary, as duty and interest must equally preclude the adoption of any measure not perfectly consistent with our political safety. But it will be satisfactory to ourselves, as well as to others, that the whole of our proceedings are known to the Government; and it will, I hope, stifle the voice of objection from those who are ready to take alarm at every attempt, however legitimate and unexceptionable, to propagate Christianity in India.

"Whether the persevering and zealous endeavours of our filial association will ultimately contribute, in any effectual degree, to the primary object of your parental and fostering society, must depend upon a higher Power than that of man, or of combinations of men. We know, from Divine authority, that 'except the Lord build the house, they labour in vain that build it;' and that although 'Paul may plant, and Apollos water, it is God that giveth the increase.' I feel persuaded, however, that, by his grace, some-

thing will be done in Asia, as well as in Europe, towards the spread of the glad tidings of his Gospel over the earth; and if no other good should proceed from our Auxiliary Bible Society at this presidency, it will, I trust, be blessed, to render the members of it more sensible of the inestimable value of what Mr. Martyn emphatically calls, 'next to the Saviour, God's best gift to man,' for their own salvation and happiness."

We are unwilling to weaken the impression which the perusal of this truly Christian letter must have pro-

duced on the minds of our readers, by any comments of our own. We cannot close the present article, however, without particularly recommending the consideration of Mr. Harrington's letter, of Mr. Martyn's sermon, and of the proceedings to which that sermon appears to have given birth, to Major Scott Waring, the Bengal Officer, and all the Anglo-Indians who have joined them, in sounding the alarm against the exertions of missionaries, and the circulation of the Scriptures, as if these would infallibly overthrow our empire in the East.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

IN the press: *A Journey through Persia, Asia Minor, &c.* by James Morrier, Esq. Secretary of Embassy to the Court of Persia;—*The Analogies and Anomalies of the Hebrew Language considered, particularly in Relation to the Greek and Latin Languages,* by T. Thomas of Warcham;—*A History of the Royal Society,* by Dr. Thomas Thomson;—*A Translation of Mad. De Genlis's Histoire des Femmes Françaises les plus célèbres, &c.*;—and, *Lectures on the Pastoral Character,* by the late Dr. Campbell of Aberdeen, edited by Dr. Frazer.

Preparing for publication: *A Review of the History of the Military Sciences, and Politics of War, from the earliest Period to the Year 1809,* in monthly Parts, at 5s. by W. Müller;—and, *A Work on the ancient Costume of England, from the Ninth to the Sixteenth Century: the Designs by C. Hamilton, Esq.: the Engravings by Mr. J. A. Atkinson, and Mr. Meugor.*

There has lately been a large importation of French works, by Deboïse, Dulau, and Deconcey.

Mr. Boothroyd has just finished the third part of *Biblia Hebraica, or Hebrew Bible,* without points, in 4to. The fourth part, which will complete the Pentateuch, is at press, and may be expected in the course of the month.

Mr. Frey has completed the second part of

Van der Hooght's Hebrew Bible, with points, in 8vo. and is going on with the subsequent parts. The work will not be advanced to subscribers, though, from its increased expenses, it must be raised to non-subscribers after No. 1.

Among the precious MSS. of the Oriental library of Monte-Casino, there has just been found a Greek MS. of Apollonius Evander, the nephew of Apollonius of Rhodes.—Among other important objects which this MS. contains, is a very detailed account of the eruption of Vesuvius in the reign of Titus. A learned Hellenist will soon give a translation of this work, with the Greek opposite to it.

In the library of York Minster, there is a copy of the first edition of Erasmus's Greek and Latin Testament, 1516, folio, upon vellum.

A mission from the Dilletanti Society is on the eve of departing, under the sanction of Government, in a Turkish frigate, destined for Smyrna. Its object is to make diligent search for antiquities and ancient relics, in Asia Minor and the Ionian isles. A young architect and a draftsman, of very superior talents, has abandoned a lucrative office, to aid the views and objects of this society.

Many varying opinions have been expressed respecting the virtues of the Eau Medicinale of Husson, as a remedy for the gout; and several cases are stated to have occurred which are of a nature to discredit its efficacy,

In one recent instance, however (stated in the Monthly Magazine for October), it appears to have been attended with very happy effects. The Rev. W. Lucas of Doctors' Commons, chaplain to the present Lord Mayor, now at the age of 62, had for nearly 30 years been attacked with the gout; and for the last half of that period, had never been entirely free from it. During the year 1810, the disease attacked his stomach; and for many months he lost all appetite; and was at last so much extenuated, that he was not expected to live. The *Eau Medicinale* was recommended. He took at night, half of a small bottle, being about a large tea-spoonful. Its operation, though attended with nausea, was not violent: but the effects have been quite surprising. On the following day, he ate the usual meals heartily; and from that time till now, a period of seven months, his appetite has continued good, and he has remained quite free from the disease which had so long afflicted him.

Mr. James Moore, a surgeon, after many experiments, has stated his opinion, that the *Eau Medicinale* may be thus produced. "Take of white hellebore root, eight ounces; white wine, two pints and a half: the root to be cut in thin slices, and infused for ten days, occasionally shaking the bottle. Let the infusion be then filtered through paper. The mixture for the Gout to consist of three parts of this wine of white hellebore, and one part of liquid laudanum."

The following is a statement of the population of London, taken from the recent returns.

	Males.	Females.	Total.
City of London . . .	57,062	59,693	116,755
Westminster . . .	74,538	87,447	162,185
The Borough . . .	28,579	32,590	61,109
Christ Church . . .	5,032	6,818	11,050
Lambeth	17,935	23,709	41,644
Newington	10,124	13,729	22,853
Rotherhithe	4,649	6,420	14,069
Holborn Division*	93,958	124,638	218,596
Finbury Division†	37,690	44,576	82,266
Tower Division‡	75,787	111,606	187,393
Kensington	4,244	6,642	10,886
Chelsea	7,737	10,525	18,262
			945,068

The population of Edinburgh is 44,290

* Including only St. Giles's, St. George's, St. Andrew's, St. Pancras, St. Mary-le-bone, and Paddington.

† Including only St. Luke's, St. Sepulchre's, Clerkenwell, and Islington.

‡ Omitting Hackney and Poplar.

males, and 58,853 females—total 103,143. Glasgow contains, males, 49,086; females, 59,744—total, 108,830; being an increase of 23,000 since the last census. Glasgow now ranks the second city in Great Britain in point of population, being 7,000 more than Edinburgh, and 10,000 more than Manchester.

A gigantic plan has been announced for converting the river Thames, from Blackwall to the Gallions, and from Deptford to Vauxhall, into docks; for the building, reception, refitting, and repairing; of the royal navy, as well as every description of merchant vessels; and for forming bridges, mills, &c.; besides other works, of great public utility, calculated, according to the projector, to save the public twenty millions per annum.—The projectors require to be enabled to convert the bed of the river, from Blackwall to the Gallions, into a grand naval dépôt and arsenal, as well for building and fitting out, as for dismantling and laying up, in perfect security, a large portion of the British navy; and they propose to cut a canal from Long Reach (where ships have deep water at all times) to Woolwich Warren. They propose also to convert the bed of the river between Deptford and Vauxhall, into a dock or basin, for the reception of ships of every description, and to excavate a new channel from Deptford to Vauxhall, for the current of the Thames, (which is intended to be of sufficient depth and breadth to allow the passage of vessels of all descriptions.) And further, to cut a tide river immediately above the dam at Blackwall to a point immediately below that at the Gallions.

A skilful invention has just been introduced into our dock-yards, for making cables for the heaviest ships of spring chains, so skilfully wrought in iron as to be stronger and more durable than rope cable can possibly be made; and two or three line of battle ships are said to be already equipped with these iron cables.

Families brewing their own malt liquor may use, it is said, 32lbs. of brown sugar with two bushels of malt, which will produce fifty gallons of ale, as good in every respect as if made from six bushels of malt, effecting a saving of 31s. 8d. The sugar is mixed with the wort as it runs from the mash-tub.

By an Act of Parliament lately passed, an incumbent of any living is empowered to borrow at four per cent. of commissioners appointed for that purpose, twice the amount of the net annual income of his living, for the purpose of building a new, or improving his old parsonage-house. This sum, how-

ever, is to be restored by instalments in twenty years. Should the incumbent die before the whole is paid off, his successor is bound to discharge what remains, in the same proportions, and under the same conditions. Government have advanced 50,000*l.* expressly for this purpose.

A patent has lately been granted to Mr. Egerton Smith, of Liverpool, for a binnacle and compass. The chief object of this invention is, that the same compass by which the helmsman is steering on deck, may at the same time be visible below in the cabin, thereby enabling the captain to have a constant check upon the steersman. This object is effected principally by the form of the glass used. The lamp, or candle, which lights the binnacle, is placed in the cabin: of course the expense of one light is saved, and all the inconveniences of blowing out in a squally night, are avoided. Though the light is exceedingly vivid, yet the binnacle shews no light overboard, so that the vessel cannot be traced by it in the night. The binnacle is so constructed, that neither rain, nor snow, nor the spray of the sea, can enter it; and the compass is so formed, that the card cannot be unshipped, either by the motion of the vessel, or by the firing of cannon.

ITALY.

At Naples, the unfolding of the manuscripts found in Herculaneum, is continued with great activity. There have lately been

published fragments of a poem on the war between Mark Antony and Augustus, and long extracts from the second book of Epicurus upon Nature.

A moral work of Polistocles, the disciple of Epicurus, has been published. Fragments of Colotus upon Plato, and of Coniscus upon Friendship, will also be published. An entire new work of Philodemus on Rhetoric, is in the press. The excavation of Pompeii is continued with fresh vigour. A part of the superb and rich tables of marble found there has been placed in the gallery of the Royal Museum.

NORTH AMERICA.

The following is an official return of the population of the United States, in 1810.—Virginia, 965,079, of which 300,000 are negro slaves; New York, 959,220, only 15,000 slaves; Pennsylvania, 810,163; Massachusetts (province and Maine), 700,745; North Carolina, 563,516; South Carolina, 414,935; Kentucky, 406,511; Maryland, 380,546; Connecticut, 261,942; Tennessee, east and west, 261,727; Georgia, 252,433; New Jersey, 245,562; Ohio, 230,760; Vermont, 217,913; New Hampshire, 214,414; Rhode Island, 76,213; Delaware 72,674.—Territorial Governments: Orleans, 76,556; Mississippi, 40,352; Indiana, 24,520; Columbia, 24,023; Louisiana, 20,845; Illinois, 12,282; Michisan, 4,762—Total 7,238,421 souls.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached in the Parish Church of St. Paul, Bedford, January 9, 1811. By T. Scott, jun. A. M. 2s.

A Sermon, preached Dec. 26, 1810, at the Jews' Chapel, Church Street, Spitalfields. By J. Ryland, D. D. 1s. 6d.

A Sermon, delivered Jan. 15, 1811, in the Jews' Chapel, Church Street, Spitalfields. By the Rev. W. Vent. 1s.

The National Religion the Foundation of National Education. A Sermon preached in the Cathedral Church of St. Paul, London, June 15, 1811. By H. Marsh, D. D. F. R. S. 1s. 6d.

A Letter concerning the two first Chapters of St. Luke, addressed to an Editor of the Improved Version. 8vo. 6s.

Sermons preached on public Occasions; with Notes, and an Appendix, on various important Subjects. By R. Valpy, D. D. 2 vols. 8vo. 18s.

A Sermon preached at Christ Church,

March 20, 1811. By the Rev. S. Clapham, M. A. 1s.

Sacred Truth, unfolded in a Course of Practical Lectures on the principal Doctrines of Christianity and relative Duties of Life. By the Rev. S. Piggott, A. M. 8vo. 10s.

The Mosaic Creation, illustrated by Discoveries and Experiments derived from its present enlightened State of Science; to which is prefixed, the Cosmogony of the Ancients, with Reflections intended to promote Vital and Practical Religion. By the Rev. Thomas Wood.

Saurin's Sermons, a new and improved Edition, with Three New Sermons: translated by Messrs. Robinson, Hunter, and Sutcliffe. 7 vols. 8vo.

The Life and Death of the ever-blessed Jesus Christ, the Saviour of the World. By Jeremy Taylor, D. D. 2 vols. 24s. A new Edition.

Four Sermons preached in London, May 8, 9, 10, 1811, at the Seventeenth Ge-

neral Meeting of the Missionary Society. 3s.

The Healing Waters of Bethesda: a Sermon preached at Buxton Wells, June 2, 1811. By the Rev. C. Buchanan, D. D. 1s. 6d.

A Charge delivered to the Clergy of the Archdeaconry of Middlesex, at the Visitation in May and June, 1811. By G. O. Cambridge, A. M. and F. R. S. 1s. 6d.

The Sin and Danger of Secession, considered in a Charge (intended to be) delivered to the Clergy of the Archdeaconry of Leicester. By the Rev. A. Burnaby, D. D. 5s.

A Selection of Psalms and several Hymns, for the Use of the Established Church. 2s.

An Exposition of such of the Prophecies of Daniel as receive their Accomplishment under the New Testament, by the late Rev. M. F. Roos, A. M. Translated from the German, by E. Henderson. 8vo. 7s.

The Excellence of the Liturgy, a Sermon preached in the Parish Church of St. Mary, Aylesbury, at the Visitation of the Archdeacon of Bucks, on Wednesday June 27 1810. By the Rev. Basil Woodd, M. A. 1s. 6d.

Two Sermons, preached at the Visitation of the Rev. the Archdeacon at Leicester, in the Years 1805 and 1811. To which is added, a Sermon on the Salvation which is in Christ only. By the Rev. E. T. Vaughan, M. A. 3s. 6d.

MISCELLANEOUS.

History of Scotland, during the Reign of Robert I., surnamed the Bruce. By R. Kerr, F. R. S. and F. A. S. Edin. 2 vols. 8vo. 26s.

The Asiatic Annual Register; or, a View of the History of Hindostan, and of the Politics, Commerce, and Literature of Asia. Vol. XI. for the Year 1809. 8vo. 21s.

The Edinburgh Annual Register for 1809. Vol. II. 8vo. 24s.

A View of the Jurisprudence of the Isle of Man; with the History of its ancient Constitution, Legislative Government, and extraordinary Privileges; together with the Practice of the Courts, &c. By J. Johnson, Esq. 10s. 6d.

Anecdotes, illustrative of the Manners and History of Europe, during the Reigns of Charles II., James II., William III., and Queen Anne. By J. P. Malcolm, F. S. A. 8vo. 12s.

The Works of the Rev. R. Cecil, M. A., with a Memoir of his Life; arranged and revised; with a View of the Author's Character. By J. Pratt, B. D. F. A. S. 4 vols. 8vo. 2l. 8s.

The Works of Confucius, containing the Original Text; with a Translation, by J. Marsham. Vol. I. 4to. 5l. 5s.

Rules for the Management of Negro Slaves. By a Professional Planter. 8vo. 8s.

Adultery and Patriotism; a short Letter to Sir F. Burdett, M. P. By an Elector of Westminster. 1s. 6d.

Substance of a Letter to the Right Hon. Lord Pelham, on the State of Mendicity in the Metropolis. By M. Martin, Esq. 1s. 6d.

Tracts on Tithes. By the Rev. C. Leslie, the Rev. J. Gambier, M. A. and R. Belward, D. D. 8vo. 5s.

The Triumph of Religion. A Sacred Poem, in Four Parts. Foolscap, 7s.

The Vision of Don Roderick. A Poem. By W. Scott. 15s.; or on royal paper, 1l. 10s.

The Speech of the Right Hon. Lord King, in the House of Lords, July 2, 1811, upon the second Reading of Earl Stanhope's Bill respecting Guineas and Bank Notes. 2s.

Substance of two Speeches of H. Thornton, Esq. on the Debate in the House of Commons, on the Report of the Bullion Committee, May 7 and 14, 1811. 2s. 6d.

Substance of two Speeches delivered in the House of Commons, by the Right Hon. G. Canning, May 8 and 13, 1811, on the Report for enquiring into the High Price of Bullion. 3s. 6d.

Barrow's Five Hundred Questions on the New Testament, for the Use of all Schools in which the Christian Religion is taught. 1s.

Adair's Five Hundred Questions on Goldsmith's History of England, for the Use of Schools. 1s.

The History of the Worthies of England endeavoured. By F. Fuller, D. D. New Edition. 2 vols. 4to. 5l. 5s.

Patriarchial Times, or the Land of Canaan, A figurative History, in Seven Books. By Miss O'Keefe. 2 vols. 10s.

Historical Account of the Reign of George III. By W. Ticken. 1s. 6d.

Pastime of the People, or Chronicles of divers Realms, and most especially of the Realm of England. By J. Rastill. New Edition. 4to. 2l. 2s.

The Trial of Arthur Hodge, Esq. of the Island of Tortola, April 29, 1811, for the Murder of his Negro Slaves; taken in Shorthand. By A. M. Belisario, Esq. 3s. 6d.

Mathematical Lectures. By the Rev. B. Bridge. 2 vols. 8vo. 15s.

A compendious and practical Treatise on the Construction, Properties, and Analogies, of the Three Conic Sections. By the Rev. B. Bridge, B. D. 8vo. 5s.

A Letter upon the mischievous Influence of the Spanish Inquisition, as it actually exists in the Provinces under the Spanish Government. Translated from El Espanol, a Periodical Spanish Journal. 2s.

An Abridgment of Locke's Essay concerning Human Understanding. By Louisa Capper. 4to. 20s.

An Address to the People of the United States. By the Hon. R. Smith. 1s. 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from p. 598.)

THE next point, in the Appendix to the last Report of this Society, to which we shall turn, is India. Much of what is inserted in the Appendix, relative to this part of the world, has already appeared in our pages.

The Rev. Dr. Corrie, one of the Company's chaplains, informs Dr. Brown, in a letter dated Chunar, 1st May 1810 :

"I have lent the Report for 1809 to some of my neighbours here : among others, to a gentleman who has exchanged several letters with a native in Benares, who applied to him lately for information respecting the Christian religion. This native has acquired a considerable fortune in some employment under our government ; in which it was necessary for him to read and write English. On being pressed by the arguments urged for the supreme importance of Christianity, he excused himself by saying, he thought if it were so, the British government would have made the Christian religion known to their subjects in this land. This objection he urged in a variety of ways, and here the discussion ended. On receiving the Report for 1809, the above gentleman sent it to his native friend, with an intimation that, if he chose to subscribe, any money sent to me would be duly remitted. In answer to this he sent an address to the Bible Society, written by himself, and now in my possession, requesting it might be corrected, which was done, retaining his own expressions as much as possible. A fair copy of this he signed, and sent in a cover to the Bible Committee, London, which I enclose."

The enclosure is dated from Benares, April 26, 1810, and is signed Jounarain Ghoshaull. He states his having formerly given five hundred rupees towards building the new church at Calcutta ; and that he now sends one hundred rupees for the Bible Society ; and he hopes "that all governments will give permission to promote the cause of the real God and of his own word." Yet this man thus writes, "I am no Christian, nor wish to be one, as my own pure religion, which we call Reestobe, or the worship of one eternal God through a Saviour, whom we call Guroo, or Krishnoo, is enough for us, if we could do the duty incumbent

upon us well ; and I think a good and real Christian and a Hindoo Reestobe is the same ; also I think Christ and our Krishnoo are one person."

Messrs. Kolhoff and Horst write to the Corresponding Committee, from Tanjore, April 21, 1810—(see *supra*, p. 650) :

"With the most fervent gratitude we, and those among our Christians that have been apprised of it, acknowledge and revere the pious solicitude of your worthy Committee for the spiritual welfare of our flocks, and for the conversion of the Gentiles on this coast, which hath prompted you so liberally to dispense unto these poor natives the invaluable treasure of the word of God. Rest assured, worthy sir, that this generous contribution for the relief of the spiritual wants of the Tamulers, hitherto unparalleled among the European gentlemen in India, will be amply repaid by the acquisition of many souls to the kingdom of Christ ; and by the heavenly joy which the pious and liberal contributors will feel, when so many saints, brought to Jesus by the divine word of salvation distributed unto them by your Committee, shall hail them and you as the authors of their everlasting bliss !"

Anunderayer, the converted Brahmin, who has been engaged at Vizagapatam in translating the Scriptures into the Telinga, thus addresses Dr. Brown of Calcutta, June 20, 1810.

"I always thank the Lord Jesus Christ for shewing me his salvation, and blessing me with his Gospel, even when I was in the ways of the people of this country. To him be the glory for the little that I know of this way of life. Ardently do I wish that my relations also might be favoured with this knowledge of the way of life, and be constrained by grace to enter into it. For this I will not cease to pray. While I am honoured to explain this way to those who are ignorant of it, may Jesus enlighten their darkened hearts. This must be done by his favour alone. Men are but servants or instruments. He is the Lord. His is the power. All other necessary information my preceptor will communicate. They and their wives are as parents ; I and mine as children."

We have before had occasion to record the testimony of Lord Minto, the governor

general of India, in favour of the missionaries at Serampore. The present Appendix contains an extract from his discourse at the college of Fort William, on Sept. 15, 1810. Speaking of a Chinese work by Mr. Marshman, one of the missionaries, he observes,

“ I cannot willingly omit the opportunity which this singular publication presents of offering the homage which appears to me to be due to this laudable effort of modest genius and labour, which has pushed forward the apparently hopeless project of forming a Chinese school, under circumstances so little propitious to such an undertaking, to a point of success and efficiency which larger means and more powerful encouragement could hardly have justified a hope of obtaining.

“ This commendable design has advanced, however, silently, without aid or notice, by the innate powers of strenuous, though humble * and unassuming energy of mind, directed by liberal and virtuous views. What Mr. Marshman has already accomplished, both in the tuition of his young but distinguished pupils, and in works, the produce of self-instruction, would have done honour to institutions fostered by all the aid of munificence and power: to have risen in the shade, *ipsis suis pollens opibus*, renders his successful labours only the more worthy of admiration.

“ It was mentioned in my last discourse, that, as an extension of the design just alluded to, it was in the contemplation of Government to print and circulate vocabularies in the Birman and Malay languages, for the purpose of acquiring specimens of the numerous and almost unknown languages spoken on the continent between India and China, and in the Eastern Isles. In pursuance of this intention, the proposed vocabulary has been prepared in the Birman and Malay, to which has been added the Siamese language, and measures are in progress for its circulation to the eastward. Dr. Leyden † had already pushed his comprehensive and powerful researches in that direction; and has been enabled to supply materials and

carry the work into complete execution from the abundant and various stores of his own knowledge, which embraces these hitherto neglected languages, availing himself, at the same time, of such aid as could be obtained in this place.”

Our next set of extracts shall be from communications received from different parts of Europe.

A letter from Messina, dated June 9, 1810, states as follows:

“ The distribution of the Italian Testaments has exceeded my expectations, from the pressing and anxious desires of all ranks of people to obtain them. I have had at my house, from the prince to the poor labourer, soliciting them, and have also received letters and messages from people of the first respectability in this place, begging to be favoured with this inestimable volume; in short, they have met with a most extensive circulation.

“ In consequence of an objection taken by some of the clergy to the translation of the Italian Testament, which was opposed by others, who affirmed that it was a good translation, it was resolved, at a meeting where the bishop presided, to refer it for examination to several of the most learned among the clergy; the result of which proved so favourable, that the bishop was pleased to permit the Testaments to be retained by the persons who possessed them, and to allow them to be further distributed.”

A letter from Malta, dated Nov. 1809, states, that “ The New Testaments have done remarkable good in this island;” and in a subsequent letter the writer observes,

“ I had at first many difficulties to encounter, in providing for the distribution of the New Testaments; but, by the Divine assistance, I have succeeded in surmounting them all.

“ The advantage derived from reading this holy book, has manifested itself in different ways: and I hope I have been the instrument thereby of conferring a benefit, which will be regarded by the Lord as an acceptable service. Many of my dear friends, who are fathers of families, inform me, that since they have received the Italian New Testament, they have not ceased to read it; and to relate, with the greatest satisfaction, to their wives and children, the truths and remarkable facts which it contains. A pious mistress of a family acquaints me, that on having received the Holy Bible she finds that she has lost her relish for her other books, denominated books of devotion, which contain prayers to the saints, mystical

* We shall expect that a certain writer in the Eclectic Review will not fail to castigate his lordship for the use of this obnoxious epithet, as applied to the Baptist Missionaries, for which Dr. Buchanan was lately made to smart so severely.

† Dr. Leyden, it will be recollected, has most laudably made all these researches subservient to the views of the Bible Society, by engaging to prepare versions of the Scriptures in them all.

thoughts, &c. A country priest, not much versed in the Latin language, and who loves to preach often to the people, told me, with a simplicity corresponding with his condition, that he finds much greater eloquence in his sermons, and much more attention in his auditors, upon having previously read a chapter of the New Testament, than if he had studied books of the holy fathers and commentaries which he possesses. Some months ago he read to me some reflections which he had made upon the 15th chapter of Luke, with respect to the Prodigal Son. These reflections, though without art or rhetoric, contain much that is excellent. This priest sends me frequent thanks for the holy book which I have given him, and has applied to me for many New Testaments on behalf of his parishioners."

A letter from Lisbon, dated December 15, 1810, contains the following information.

"I beg to acquaint you of my having distributed the society's Bibles and Testaments, which were placed in my hands, throughout the several hospitals here, for the sole use of the British soldiers. The supply of these books has tended to gratify the wishes of many who were disposed to read the Holy Scriptures; and, in order that the object of their distribution might be attained as completely as possible, I have given directions to the several wardmasters not to allow the books to be taken out of the hospitals by any of the men. I have no doubt, but if more were given to the different regiments at large, as well as the sick, it would prove of much utility.

"With respect to the Portuguese Testaments, it gives me great satisfaction to report the very quick circulation they have met with. All ranks of people in Lisbon have expressed the greatest regard and estimation for them; and so exceedingly solicitous have they been in their application to me for books, that I have much regretted witnessing their disappointment. May I hope, through your interference, that it will, in a short time, be in my power to comply with their earnest desire of becoming better acquainted with the Gospel."

From the Report of the Evangelical Society in Sweden, it appears, that among its managers are several of the first names in that kingdom. Speaking of the plan of printing the Swedish Scriptures they observe, that they could not have ventured upon so extensive an undertaking, had it not been for British benevolence.

"England," they add, "exhibits to the world a delightful assembly of sincere and

zealous friends to the Gospel of Christ, who notwithstanding their diversity of views upon the minor objects of religion, have found in the Bible a sure and harmonious centre whence they are agreed conjointly to labour in spreading far and near that light which shines more and more unto the perfect day. It is from principles like these, and a love to the doctrine of Jesus, that a liberality arose, which unsolicited stretched forth a helping hand. A society in London, called the British and Foreign Bible Society, made us a present of three hundred pounds sterling, that our poor might know more of Christ; and finding that this went but a small way in a great work, trebled it; yes, trebled it, to their everlasting praise and honour.

"This gave life to our hopes of obtaining what was so much required, cheap editions of the word of God in Swedish. We could now by advertisements call on every lover of God in Sweden to come and do likewise. The call has been answered, and, as far as could be expected in these times of tribulation, the Swedish public have manifested an ardent desire to throw their mite into this heavenly treasury.

"The list of Swedish subscribers to this glorious book contains persons of all ranks, from the first noblemen and dignitaries in the land, down to the poorest servants—persons who agree with us in thinking that the highest act of benevolence which man can shew to his fellow, is to open to him an opportunity of reading the Bible: a book, which is a sure guide to endless happiness, an inexhaustible fountain of divine wisdom, an unerring touchstone whereby to determine—What is truth."

The church of the United Brethren have made various interesting communications to the Bible Society, respecting the circulation of the Scriptures. From these we will make a few extracts.

The missionaries among the Esquimaux thus write:

"Will you present our united thanks to the worthy members of the excellent Bible Society, for the precious gift of the *Gospel of St. John*, which they printed for us? When our Esquimaux were first informed of it they were most deeply affected, and exclaimed with tears: 'Jesus is worthy of thanks, and our friends are worthy of thanks, who love us so much, though they have never seen us, and have printed for us the comfortable words of God, that we might read them in our own language to our joy and edification.' Next winter, when

they are all returned from their different excursions, we shall distribute them, and are certain we shall hear many similar expressions of joy and gratitude; yes, we anticipate a new period of blessings among our flock. May God abundantly bless you all; and, by distributing his word among all nations, render you a blessing to many thousands of the heathen. I have advanced with the translation of the Gospel of St. Luke to the 18th chapter, and hope to finish it in the course of this winter."

From the Cape of Good Hope. Gnadenthal, April 30, 1810.—"The chest of Bibles and Testaments, which we have been so long and so eagerly looking for, has at length arrived safely at the Cape. We are so greatly delighted with this most inestimable present from the noble British and Foreign Bible Society, that we cannot find words sufficiently to express our gratitude. But we are sure that the Lord will also hear our poor prayers in behalf of this excellent institution; and crown all the exertions made in diffusing the knowledge of God's Word, by that book of books in which He, as it were, speaks with his creature man. As soon as the chest arrives, we shall make it known to our Hottentot congregation; and we anticipate the joy and gratitude with which this news will be received. But we beg you, even now, to give our most cordial thanks to the venerable society, in which we are sure, that all our people, young and old, most fervently join."

St. John's, Antigua.—"We have had the pleasure to receive a large quantity of Bibles and Testaments, through the goodness of the British and Foreign Bible Society, for distribution among those negroes who can read. We cordially thank the venerable society for this proof of their love to the negroes; that, by reading the word of God, they may instruct and edify each other during those few hours of liberty they enjoy. They spend, even now, many an hour in the night, to exercise themselves in reading the most blessed of all books."

St. Kitt's, Basseterre, Sept. 24, 1810.—"With great joy we received, among the stores sent us, a chest containing Bibles and Testaments. We beg to tender to the generous donors our best thanks. We distributed them liberally among all those of our negro converts who can use them; and were desired by them all, to send their thanks, in the best manner, to the worthy British and Foreign Bible Society. They added, that they did not in the least deserve such humane attention from such good

men in England, living at so great a distance from them; but that they would not cease to pray the Lord to bless them, and be their eternal reward."

(To be continued.)

EDINBURGH BIBLE SOCIETY.

The Second Report of this Society was made at a general meeting, held at Edinburgh on the 14th May, 1811. The following is the substance of it.

The Committee present an account of their transactions during the past year with the greater pleasure, that they have received so many tokens of the public confidence. The society has become more generally known, and its constitution and operations have been sanctioned by a considerable number of additional subscribers.

The prisoners of war have continued to receive supplies of Scripture, in the Danish, Dutch, and French languages, which were accepted with respect, and followed by expressions of gratitude. The Destitute Sick Societies of Edinburgh and Leith, the Leith Female Society, the foreign seamen at that port, the African and Asiatic Society of this city, our countrymen in the Highlands, poor soldiers, and children of the military, as well as poor widows, have shared the society's bounty.

An application from Dumfries, for a small supply of Bibles to the prison, was granted with additional pleasure, owing to its being made by the keeper on behalf of his prisoners.

By a communication from Sunderland, it appeared that there were to be found there *twenty-five thousand* people, who are not in the habit of attending any place of worship, and that among the five hundred vessels trading from that port, but a few were furnished with a single Bible! The Committee sent one hundred copies to Sunderland, with an assurance that any number would be cheerfully afforded at the reduced prices. The parent Society also voted a supply of Bibles and Testaments to the value of 50*l.* sterling.

Your Committee have, from the beginning, paid particular attention to Ireland. This important part of the United Kingdom affords the animating hope of an extensive and rapid diffusion of Scripture. The Hibernian Bible Society, and its branches, have circulated by sale, at low prices, since their commencement, more than thirty-three thousand Bibles and Testaments; of which number nearly fifteen thousand were sold in the course of *one year*, ending in November last. Since the last anniversary, the Committee have contributed 300*l.* in addition to

200*l.* stated in the first Report, in aid of the Hibernian Bible Society.

One hundred pounds was voted last year towards printing the Scriptures in the Icelandic. The early period at which this people received the volume of revelation in their own language, connected with the affecting intelligence, that the remaining copies of their last edition were daily wasting away by frequent use, gave a peculiar interest to this translation. An edition of the Icelandic New Testament was printed some time ago, by the parent society (which was most singularly preserved from the flames during the bombardment of Copenhagen), and the whole Bible in that language is now in the press. The Evangelical Society of Stockholm, having spent their funds in printing and publishing the Swedish Scriptures, were anxious to distribute copies among the poor gratis. The Committee had received information of thousands in Sweden, who are never in possession of a shilling to pay for a copy, so that, without such a measure, they must have remained destitute of the word of God. The Committee voted 100*l.* to be spent in circulating the Swedish Scriptures among the poor of that nation: and they have had much reason to be satisfied with the faithful application of this money.

To the Oriental translations of the Holy Scriptures now carrying on at Serampore, the Committee have voted the sum of 200*l.*

The Committee express their obligation to a member of the society for a communication respecting the present state of Abyssinia, and the importance of examining into the possibility of sending the inhabitants of that empire a version of the holy Scriptures in the Ethiopic language. Considering the subject to be of no small moment, they resolved to lay it before the parent society, which has concluded to print an Ethiopic version of the Book of Psalms, for the use of the Abyssinians,—and is also endeavouring to procure a version of one of the Gospels in that language.

During the year, the sum of 700*l.* has been remitted to the parent institution, making a total of 1500*l.* sterling since the commencement of the society.

The following Auxiliary Associations have been constituted within the last six months, with the intention of aiding the funds of the Edinburgh Society, viz. those of Dufferrine, Biggar, St. Andrew's, Elgin. The Committee have also witnessed, with pleasure, the commencement of other Bible Societies—at Montrose, at Aberdeen, and Dumfries.

The Committee have resolved to afford all such associations every degree of accommodation in circulating the holy Scriptures. In addition to this, any minister who makes a collection in aid of the society, may receive Bibles, for the supply of his own neighbourhood, at subscribers' prices.

The military had last year been furnished with the Scriptures at reduced prices, and, in some instances, gratis; but no idea was entertained that this would prove the occasion of benefit to the society's funds. It is only a few days, however, since the sum of 29*l.* sterling was paid by the Major of the Rosshire Militia, stationed at Leith, as a donation of gratitude, being one day's pay from the non-commissioned officers and privates belonging to that regiment*.

From a society of female servants at Aberdeen, the Committee received the sum of 20*l.* sterling, collected by the weekly

* The following letter accompanied the donation.

"We, the non-commissioned officers and private men of the Rosshire regiment of Militia, having taken into consideration the great necessity for spreading abroad the knowledge of the Gospel of salvation by Jesus Christ throughout the world; we humbly, therefore, cast in our mite towards the cause (through the hands of our worthy commanding officer, Major R.), with an eye, we hope, to the glory of God, and the salvation of immortal souls. For in the degree that we are convinced of our perishing state by nature, we cannot but feel for those who are in the same state, and yet who may not have the means administered to them: also in the degree that we have believed in Christ, and salvation through him, we would have the same declared and recommended to others.

"We cannot forbear to make mention here, of the change that took place in our regiment since this time two years, by means of some Gaelic Bibles, received through the worthy Mrs. G., Portsmouth, at which time a reformation took place in the regiment, which, we know, still continues: though we know not who shall bring forth fruit to perfection—the harvest day will declare that.

"We wish to return sincere thanks for Bibles, &c. received, at reduced prices, since our landing at Leith, and conclude with expressing our most grateful thanks. May that God, whose word you honour, and who has put it into your hearts to send it forth into all lands, bless and prosper your society, and make it the joy of the whole earth."

contribution of *one penny**: and from friends in and near Inverkeithing, a larger sum has been received, which was collected chiefly in the same manner.

In fine, copies of the sacred oracles are multiplying at home. They are conveying to the most distant heathen nations, and are even in the course of return to those countries, where they were received from above, and whence they were originally disseminated. Numerous efforts are making on behalf of the Pagan world, while the Greek and the Jew have again become the objects of commiseration. We behold, at the same moment, the light of divine Revelation struggling for the mastery in the East, and its rays about to penetrate into the darkest countries of Europe. The millions of India and China are placed before us in the same affecting point of view with the Tartar tribes, and the shivering inhabitants of Iceland, of Lapland, and Labrador.

Asia appears full in view, as appointed to receive in all her languages the sacred volume; and Africa, too long forgotten, has come up in remembrance before the present generation. The blessings of divine Revelation have not only visited her shores, but, through Abyssinia, they may, at no distant period, find access to the centre of that deeply injured continent.

America, alive to the importance of the exertions in this kingdom, has received an

* The institution of this society is interesting.

Some time ago, a few female servants in Aberdeen, desirous of testifying their good will toward the support of those excellent institutions formed of late in this country, for sending the Scriptures, and, by them, the knowledge of salvation, to such as are yet destitute of that interesting privilege, resolved to meet together, and contribute a little in aid of the funds of such institutions. Their numbers increasing, and having obtained the consent of some ministers of the Gospel to preside at their meetings, they did, on the 16th of August, 1809, form themselves into a society, to be called "The Aberdeen Female Servant Society, for promoting the Diffusion of the Scriptures."

The first donation of this society was presented to the Edinburgh Bible Society, amounting to 20*l.* sterling; and 20*l.* 1*s.* have been lately given towards aiding the translations of sacred Scripture, now carrying forward by the Missionaries at Serampore, in the East Indies.

impulse corresponding to the magnitude of the object proposed.

On the continent of Europe, the holy Scriptures are circulating, and the Gospel of Peace is received with joy in the time of war. We have lived to see the day when the members of the Romish church have, in various European languages, received and circulated the sacred volume; and when even a Bible Society has been established by the people of that persuasion.

After this slight detail, the Committee conceive that many in the four continents of the world may with propriety be said to understand each other, to be animated by the same principles, and pressing towards the accomplishment of the same design. Let it be observed, that the population alluded to in the foregoing Report amounts to not less than *several hundred millions*; and with this may now be connected the remarkable fact, that the holy Scriptures, in not less than *FIFTY* different languages or dialects, are proposed for execution. Nay, a number of these are in circulation; others are just completed and, what is still more animating, we now behold the inhabitants of different countries in the very attitude of receiving, for the *first time*, the oracles of God!

NORFOLK AND NORWICH AUXILIARY BIBLE SOCIETY.

A meeting was held at the Guildhall, Norwich, on the 11th of September, the Mayor in the chair, for the purpose of instituting an Auxiliary Bible Society. The business was opened by the Mayor; after which the Bishop of Norwich rose, and, in a concise but impressive speech, laid before the assembly a luminous view of the nature and advantages of such an institution, congratulating them at the same time on the union of enlightened Christians of so many different persuasions. The secretaries of the parent society were present, and addressed the meeting with their accustomed energy and effect. Upwards of 800*l.* was immediately subscribed. The Bishop of Norwich was chosen president of the institution. The vice-presidents are: the Earl of Orford; Lord Calthorpe; Sir J. H. Astley, Bart. M. P.; T. W. Coke, Esq. M. P.; J. Pattison, Esq. M. P.; W. Smith, Esq. M. P.; and the Mayor of Norwich.

The address of the society states that, "from observations lately made (chiefly in the neighbourhood of Norwich), it has been ascertained, that, amongst the poor families, containing individuals who have been taught to read, a very great proportion

are without either Bibles or Testaments; and it is supposed, upon the most moderate calculation, that there are at least 10,000 families in the county in this truly lamentable condition. The question, therefore, here agitated, is not, whether it be right to instruct the poor, if that can be a question; but whether it be not our duty to give instruction already received its *proper direction*.—The Committee trust, that a consideration of the important facts here detailed, will be sufficient, with the Divine blessing, to insure the Norfolk and Norwich Auxiliary Bible Society the support and patronage of all within the limits of this county, who wish well to the best interests of their neighbours; and the great cause of truth upon earth."

THE HIGH WYCOMBE AUXILIARY BIBLE SOCIETY.

A meeting was held on the 26th inst. at Wycombe (Bucks), for the purpose of forming an Auxiliary Bible Society, in co-operation with the British and Foreign Bible Society, which was most numerous and respectably attended. Viscount Mahon having been called to the chair, delivered a very able and impressive speech, detailing the reasons for such an institution as it was proposed to form; and concluded by reading letters from several persons of distinction, among whom were the Marquis of Buckingham, and Lords Carrington and Grenville, expressing their approbation of the measure, and their regret at not being able to attend. The Vicar of Wycombe, the Rev. W. Pryce, then moved a string of Resolutions, after prefacing them by an address characterized by neatness, piety, and feeling. The London secretaries were then called upon, and Messrs. Steinkopf and Hughes, having been introduced by the Rev. Mr. Owen, laid open more particularly the character and proceedings of the parent society and her auxiliaries. The several votes of thanks were moved by Sir Thomas Baring, member for the town; R. Lowndes, Esq. member for the county; the Rev. Messrs. Scott, Marsh, &c. with appropriate and animated addresses. The thanks to the London secretaries were acknowledged by the Rev. Mr. Owen, who took that occasion of corroborating the statements made by the several speakers who had preceded him, and delineated the characteristic features of the institution, and the honourable attitude in which it placed Great Britain, as extending the everlasting Gospel to every nation and kindred and tongue and people. Nothing could exceed the patriotic and Christian feeling which per-

vaded the meeting. The Marquis of Buckingham was appointed president of the Auxiliary Society;—the Lords Carrington, Mahon, Grenville, Gardner, Cardigan, and Hampden; Sir Thomas Baring, and Sir E. Dashwood King, barts.; and W. Lowndes, Esq. M. P., vice-presidents, &c. Upwards of 400l. were subscribed before the company left the room.

We are happy to learn that the Bishop of Chichester has given his countenance to the Sussex Bible Society, by enrolling himself as a subscriber.

EDUCATION OF THE POOR.

We are happy to understand that a meeting has been held with a view to the formation of an institution for extending the benefits of Dr. Bell's plan of education as widely as possible throughout the kingdom. The meeting was attended by the Archbishop of Canterbury, the Bishop of London, and many other persons. A liberal subscription was immediately entered into.

METHODIST CONFERENCE.

The sixty-eighth annual Conference of the Preachers late in connection with the Rev. John Wesley, was held at Sheffield on the 29th of July last. The numbers in the society in Great Britain, this year, are stated to be 145,614, being an increase since the former conference of 7617; in Ireland, 28,149, being an increase of 393; in the British dominions in North America, 1390; in the West Indies, 11,892, of whom only 425 are white persons, the rest coloured people and blacks; in the United States of America, 170,000.

In the course of the conference it is inquired, "Can any thing be done in order more effectually to promote *family religion* among our people?" To this it is answered,

"We again earnestly enforce upon all the people under our care, a conscientious and uniform attention to this important subject; and solemnly exhort them to maintain the practice of daily prayer in their houses; to have stated times allotted for this purpose; to fix their morning worship, for instance, just before breakfast, and their evening worship just before supper; to make the daily reading of the holy Scriptures a constant part of their domestic devotion; to require not only *some*, but all the members of their respective families, to be present at the time of family worship; and to allow of no excuse, except in case of sickness, or other unavoidable emergencies; and once, at least, in

every week, to catechise their children and servants, and converse with them individually on the business of religion. We require all our preachers to make particular inquiries into the state of family religion in their circuits; to enforce the duties above-mentioned in the leaders' meetings, and in the society meetings; and to speak on the subject closely and strongly to every class, in their quarterly visitations of the societies."

PARISH REGISTERS.

It was prematurely asserted in our Number for June, that a bill for the regulation of parochial registers had passed through the legislature. We understand that the provisions of the proposed act are so obnoxious to the clergy as to have occasioned among them a resolution to oppose its passing into a law. A pamphlet on the subject may be expected from the Archdeacon of Sarum. In the mean time, we have been desired to give publicity to the following address, drawn up on the occasion by a respectable clergyman in the west of England.

"To the Parochial Clergy and Others.

"It is submitted to the serious consideration of the parochial clergy, whether the Bill amended by the Committee of the House of Commons, at the close of the last session, entitled "A Bill for the better regulating and preserving Parish and other Registers of Births, Baptisms, Marriages, and Burials," be not fraught with such inconveniences to the Clergy, and whether it does not, in many cases require of them things so impracticable that they ought to awaken in them the exertion of all the influence which they may have with the Members of either House of Parliament, to prevent the same from passing into a law.

"By the fifth section it is required that at the end of every year the clergyman officiating in any parish, do make oath before a justice of the peace, in order to verify the entries made in the respective registers of baptisms, marriages, and burials. Now, not to mention the humiliating circumstances with which this requisition is attended, by placing the clergyman on a level with the inferior officers of civil police, and that it takes him out of the hands of the ecclesiastical superior and ordinary to whom he is amenable with respect to the matter of registers; it seems impossible that in many cases parochial registers can be thus verified on oath, because in the course of the year, several clergymen may be employed successively in the duty of the same church, and

before the expiration of the year removed, perhaps, to a distant part of the kingdom.

"If it should be expected that each clergyman must verify his own entries, it would surely be vexatious and unreasonable in the extreme, to require a clergyman who may serve a church for an absent or sick friend, to repair the following week to a justice of the peace to verify on oath an entry made by him in the parish register of a baptism, or marriage, or a burial, at which he may happen to have officiated the preceding Sunday.

"By section ninth, the clergyman is required to receive memorandums from persons not using the rites of the Church of England as by law established, and to transmit them to the register general. By which direction the clergyman must be subjected to the caprice of persons perhaps hostile to his character as a clergyman; and in addition to the trouble of keeping the register of baptisms, marriages, and burials, at which he has officiated himself, have the care of a multitude of certificates or memorandums, of the accuracy of which he has no means of being ascertained.

"By section twenty-seventh the clergyman is required in fact to turn informer upon oath against all persons who may refuse to give in an account, or may neglect or refuse to deliver memorandums of the several particulars required to be inserted in the respective registers, that the persons so neglecting or refusing may be prosecuted and punished by fine or commitment to the house of correction. Besides the invidiousness of such a requisition as it respects the clergyman, it ought certainly to be considered, that in extensive manufacturing parishes and in large and populous cities, there are vast numbers of poor and ignorant people; many of these would not be able to recollect the several particulars required; and they are also often changing the place of their abode. In places also of polite resort, where parties reside only for a short time, it would not be easy to ascertain every birth which takes place; unless it be the will of the legislature to institute something like domiciliary visits, and render the clergyman as it were the officer to make them; or to adopt a prying add scrutinizing police, well suited to the genius of the government of a neighbouring country, but very inconsistent with the mild and liberal principles of the British government, and that freedom from suspicious observation to which the happy inhabitants of this kingdom have been so long accustomed. When all this is rightly understood and seriously considered, it is presumed that the

lity will not any more than the clergy wish this bill to pass into a law.

“The removal of all parish registers now extant, required by section thirtieth, to the general office in London or York, will deprive every parish in the kingdom of all local records, and render it impossible for a poor man, without an expense and trouble which he is not able to bear, to obtain information of many particulars, relative to his ancestors and family, the knowledge of which may be very necessary at least to his comfort and satisfaction. To which add, that after the commencement of the Act, the clergyman is inhibited from giving any certificate or copy of the register of any birth, marriage, or burial. What then is to be done, if the certificate of the register of any birth, marriage, or burial, which may take place in the course of the year, become necessary before the book be verified on oath after the end of December, and transmitted to the office of the register general?

“As to dissenters, might they not be encouraged to transmit to some proper office or repository of their own, copies or duplicates of registers of births, or baptisms, or burials, attested by the ministers or others of their respective congregations, and due authority given to such registers, as was the case when such registers were subject to the duty imposed on the register of baptisms and burials?

“Upon the whole, every valuable purpose for which this Bill is intended to provide,

may, it is presumed, be effectually secured by the due execution of the laws and canons already in force.

“Copies of the parish registers, attested by ministers and churchwardens, are every year returned at the bishops' or archdeacon's visitation, and deposited in their respective courts. And if any clergymen have been remiss in this business, they are liable to censures, which no doubt ought to be inflicted. But surely the negligence of some individuals ought not to operate to the disgrace of the whole body, or be considered as a reason for enacting rules, the observation of which will be attended with much difficulty and perplexity, and in many cases from a variety of causes be totally impracticable.”

CHINA.

Intelligence has been received by the London Missionary Society, that Mr. Morison, their missionary at Canton, has printed one thousand copies of the Acts of the Apostles in Chinese. The expense of printing was about one hundred pounds sterling; but from the same wooden types, with only occasionally retouching them, one hundred thousand copies may be taken. Mr. Morison having learnt that the Gospels and Epistles were preparing at Calcutta, had begun the translation of Genesis and the Book of Psalms. He has sent home some specimens of Chinese literature from the maxims of Confucius and the history of Foe.

VIEW OF PUBLIC AFFAIRS.

FOREIGN INTELLIGENCE.

THE blockade of Ciudad Rodrigo, by Lord Wellington, induced the French general, Marmont, to bring together a large force from different parts of Spain, with a view to effect its relief. In this object he has succeeded. Lord Wellington, finding himself outnumbered by the enemy, retired behind the Agueda, and took a position on the Coa. On this occasion there was some smart skirmishing between our forces and those of the enemy. Our loss, however, was slight, consisting of 47 British and Portuguese killed, 180 wounded, and 57 missing. Marmont, after relieving Ciudad Rodrigo, did not attempt to follow Lord Wellington, but im-

mediately retired, as had been done in the case of Badajoz; one part of his army marching towards Salamanca, and another part towards Placentia. This is the only movement of any moment which has recently taken place in the Peninsula. There seems no doubt that the French have received considerable reinforcements.

The Spanish colonies in South America appear to be in the most unsettled state. A second revolution has taken place in the Caraccas, where they have thrown off all allegiance to Ferdinand the Seventh, or to the mother country, and have proclaimed themselves independent. They have issued also a declaration of their rights, which is so much in the French revolutionary style, that

we dare not augur much good from it. There is a part of the province which is indisposed to submit to the new regime, and a civil war is the consequence. The state of things in the river Plate is still worse. While the Junta of Buenos Ayres blockade Monte Video by land, the Governor of Monte Video is bombarding Buenos Ayres by sea.

The Cortez are said to have accepted the mediation of Great Britain to bring about an amicable understanding with the Spanish colonies in South America. This report seems to be confirmed by the appointment, which has appeared in the Gazette, of C. Stuart, G. Cockburne, and J. P. Morier, Esqs. to act as commissioners in South America, in conjunction with commissioners appointed by Spain. We trust that the terms of our mediation are such as will, in no case, involve us in any hostile collisions with those colonies.

Bonaparte has pursued his journey along the coast to Holland. From Boulogne he went to inspect his squadron in the Scheldt, where he was detained on ship board three days by the equinoxial gales. The bulletins of his route are filled with minute and vaunting accounts of the strength of the fortifications at Antwerp, and other places which he visited, partly intended, perhaps, to deter us from renewing our attempt on the Scheldt. He is expected to return to Paris between the 15th and 20th instant.

The only intelligence from France, respecting the proceedings of the great ecclesiastical council, is, that a deputation of patriarchs, cardinals, archbishops, and bishops, had set off for Italy, probably to make some fresh attempt on the firmness of the Pope, and to induce his compliance with the wishes of Bonaparte. A circular letter was sent by Cardinal Fesch to the bishops, announcing the death of a member of the council, the Bishop of Feltri. "We can now give this prelate," he observed, "no other proofs of the esteem he merited, but by putting up public prayers for the repose of his soul." He invited them, therefore, "to enter into a holy and salutary delibera-

tion," by ordering in their diocese "prayers for the deceased bishop." This invitation was complied with, and the council also celebrated a solemn service on the same account.

The unexpected return of Lord William Bentinck from Sicily, whither he had gone to take the command of the British forces, has given rise to many surmises with respect to the state of things in that island. The probability seems to be, that the Sicilian Government is not disposed to admit of British interference in its affairs, and is, perhaps, even averse to British connection and inclined to fraternize with France. If such should appear to be really the case, our Government will certainly have a difficult part to act. The great body of the Sicilian people, it is believed, are much disaffected towards their own government, which is, perhaps, one of the most oppressive in the world—certainly the most oppressive and vexatious in Europe. The Sicilians also dislike the French almost as much as they do their own government, and would gladly unite with us against both. We have hitherto supported the government against the people. Now that the government most unnaturally and treacherously takes part against us (assuming the fact to be so), and attaches itself to the cause of France; it will probably be found not only expedient, but just, that we should unite with the people against the government and France, its ally. Lord W. Bentinck has returned to Sicily, to resume the command there.

It is rumoured that the Government of the United States is about to re-enact its embargo. Parties ran so high in that country, and the newspapers speak a language so widely different, according to the party to which they belong, that a correct judgment can hardly be formed of the state of the public mind in that country.

Accounts from India state, that the second son of Tippoo Sultaun had shot himself at Calcutta. No reason is assigned for this act.

GREAT BRITAIN.

THE following is represented as the substance of the last Report of the Queen's Privy Council on the subject of his Majesty's health, viz. "that His Majesty's health is not such as to enable his Majesty to resume the exercise of his royal authority; that his Majesty's bodily health does not appear to be essentially altered since the date of the last Report; that his Majesty's mental health

appears to be materially worse than it was at that period; that from the protraction of the disorder, its present state, the duration of its accessions, and the peculiar character which it now assumes, one of his Majesty's physicians thinks his Majesty's recovery improbable, and the other physicians think his recovery very improbable; and that on the other hand, from the state of his Majes-

ty's health and powers of mind, from his memory and perception, and from the remaining vigour of his constitution, and from his bodily health, some of the medical personal attendants do not entirely despair of his Majesty's recovery."

Lieutenant-General Sir G. Prevost, has been appointed governor and commander-in-chief in Upper and Lower Canada, Nova Scotia, New Brunswick, Prince Edward, and Cape Breton. He has the command of the troops also in St. John's, Newfoundland, and the Bermudas.

Lieutenant-General Brownrigg has been appointed governor and commander-in-chief in Ceylon.

Thomas Sydenham, Esq. has been appointed ambassador in Portugal.

An attack of the islands of Jersey and Guernsey has been threatened by the French, and is expected. Every preparation has been made to repel it.

An order in council has been issued in this country, regulating the lumber and provision trade between the United States and our West India islands; and imposing a duty on articles the growth or produce of the United States imported into those islands after the 31st of December next. We doubt not that in the present feverish state of feeling in America, even this measure of mere regulation, (we do not decide on the policy of the measure) will be represented as an act of marked hostility on the part of our government.

Another order in council has been issued,

prohibiting to neutrals all trade with the Cape of Good Hope, except by licence.

The following is a statement of the accounts of the revenue for the quarter just expired.

The income of the consolidated fund has amounted to L. 10,229,835
The charge is 7,430,003

Leaving a surplus of 2,799,832

The comparative amount of the War Taxes for the quarters ending the 10th of October, 1810, and 1811, is—

	1810.	1811.
Customs	988,017	895,532
Excise	2,170,921	2,289,224
Property Tax	4,331,044	4,666,197
	<u>7,490,282</u>	<u>7,851,363</u>

Three French frigates sent out to relieve the islands of Bourbon and Mauritius appeared in the Indian Seas in the month of June last. They were discovered and attacked by a British squadron, and two of them were taken. The third, the *Clorinde*, escaped, and after encountering fresh dangers on the coast of France, where she was chased by a seventy-four, got safe into Brest. Just at the moment when the seventy-four was about to close with her, the main top-mast of the former gave way, from the severity of the weather; and to this accident the *Clorinde* appears to have owed her safety.

Six or eight French privateers have been taken by our cruizers in the course of the month.

ANSWERS TO CORRESPONDENTS.

A Correspondent wishes to know on what authority rests the truth of the account inserted in our volume for 1805, p. 645, entitled, "The Death-bed of a modern Free-thinker, exemplified in the last Hours of the Hon. F. Newport." We will endeavour in our next number to give him satisfaction on this point.

The Clergyman who signs himself T—S—, will perceive that we have not been inattentive to his communication.

The Sermon is returned to J. S.

A. B.; T. H.; N—Σ; T. Y.; and H, will be admitted.

A Correspondent inquires where he can meet with a Memoir of Mr. Norris, Rector of Bemerton, mentioned in Mr. Orton's Letters, p. 13, and a list of his works.

Mr. Tucker's Essay is left at the Publisher's.

PHILOBIBLION; and B., have been received.

X. Y. Z. and R. H. S. are under consideration.

ERRATA.

In the last number—P. 539, col. i. last line, after *first* read *born*.

col. ii. last line, after *was* read *instituted*.

340, col. i. l. 25, after *conscientious* read *rule*.

THE
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NOVEMBER, 1811.

[No. 11. Vol. X.

RELIGIOUS COMMUNICATIONS.

ACCOUNT OF MR. JOSHUA ROWLEY
GILPIN.

(Concluded from p. 611.)

IN the last Number, the account of this extraordinary youth was brought down to the period of his leaving the grammar-school at Newport, when he obtained, in consideration of his great proficiency, an exhibition for Christ-Church college, Oxford.

During the summer, he shewed an inclination to be much in the open air; and he and his parents enjoyed many social walks, accompanied by a variety of endearing circumstances. His mother's presence, whenever she had it in her power to be of the party, threw a new charm over the whole scene. She had the art of pleasantly noticing and happily improving every object, still inviting their thoughts upwards, till she had fixed them, where she delighted to occupy her own, on God and heaven.

Early in October, 1805, they set out together for Oxford, where young Gilpin was entered a fellow-commoner of Christ Church; not intending, however, to take up his residence there till the commencement of the following Term. The prospect of their approaching separation was grievous to them all: for nearly eighteen years they had been inseparable companions. But even now their fears were misplaced, for it was only death which would part them.

Mr. and Mrs. Gilpin, though aware of the advantages to be derived at Oxford, yet dreaded the

danger which might arise from the manners and habits of the younger students. Their apprehensions, however, were quieted by what they knew of their son's character, and still more by a dependence on the grace and goodness of God, who seemed to have marked their Joshua for his own.

At this time, they had great reason to be satisfied with the state of their son's health. He had no cough, his spirits were lively, and his appearance was that of vigour. His classical and mathematical studies employed almost the whole of his time: and so assiduous was he in these pursuits, that he was the first of the family to leave his chamber, even in the severest part of the season; nor would he yield any of his time to sleep, except on the ground of absolute necessity.

But while he thus watched at wisdom's gate, he shewed none of that self-complacency which is too often manifest in young scholars; nor did he ever betray the least desire to outshine an inferior. On the contrary, he seemed on all occasions ready "in lowliness of mind to esteem others better than himself." He appeared as one who had sitten at the feet of Christ, and had learnt of him that *charity* which "envieth not, which vaunteth not itself, which is not puffed up."

For several years the winter had proved unfavourable to his health, but appearances were more encouraging at the setting in of this. Before the period came, however, for his removal to Oxford, several

uncomfortable symptoms began to shew themselves, which had the effect of deferring his departure. In the mean time, his eighteenth birth-day arrived. Such days were always days of extraordinary gratitude to God, and of affectionate congratulation among themselves. One relation, and one only, was admitted to share their enjoyments on these occasions;—a maiden aunt, to whom young Gilpin had discovered a strong attachment from his infancy, and whose life appeared to be bound up in his. She also, observes Mr. Gilpin, is now lamenting the “lapse of happy seasons which are never to return. And though two of those days, which were formerly marked by us with such sweet observance, have now passed silently by, since our house has ceased to be the residence of joy, she has not hitherto had the courage once to meet the eyes of its bereaved inhabitants.”

About noon on his birth-day, a servant arrived with a letter addressed to young Gilpin, containing bank bills to a considerable amount, and requesting that he would receive them as a joint token of affection from a few friends interested in his welfare, who wished to repeat the same till he should take his first degree. All the donors in this instance, except one, the writer of the letter, are still unknown. Their present was received by young Gilpin with astonishment and gratitude.

Through the winter, he took a more active part than ever in the evening readings. The last work with which he entertained and improved the family circle, was Bates's *Rural Philosophy*, a volume which interested them greatly. Towards the close of winter, his parents observed, with some uneasiness, the return of his cough; but it was too slight to occasion any very serious apprehensions. Towards the end of March, however, he was again seized with an expectoration of blood, which, on examination, proved to be more copious

than at any former period. This greatly increased his parents' fears, especially as it was followed by repeated bleedings in the course of the day. A skilful medical person, who was called in, seeing no reason to doubt of a favourable issue, in some degree abated their anxiety. But the influenza at this time had made its appearance in the village; and, in spite of every precaution to the contrary, it seized upon young Gilpin, and, falling on lungs already diseased, no power of medicine could effect its removal. While his parents found it difficult to restrain the vehemence of their grief, even in his presence, he met all the painful changes of his state with cheerful submission. No murmur ever fell from his lips, nor were any traces of chagrin and anxiety visible in his countenance. Neither the loss of appetite nor the decay of strength, neither his languid days nor restless nights, could break the calm of his mind; nor would it be easy to say whether his patience or his fortitude were carried to the greatest extent.

Amid his increasing weakness, he constantly rose, till within a few days of his death, at six in the morning; and for some time he employed himself in his usual manner. Pindar, Sophocles, Demosthenes, and Tully, occupied him for a part of the day: Euclid was reserved for the evening. These authors, who had once added to the enjoyments of health, now seemed to alleviate the languors of sickness. But he was daily engaged in far more important labours, and cheered with richer consolations. He was still regularly advancing in his preparations for that eternal world, to which he was so fast approaching; and he derived thence all those unspeakable refreshments known only to the humble and pious. His happy portion seemed to be made up of grace and peace.

It was about the middle of May that the physician gave his decided opinion to the parents, that their son's case was incapable of relief.

They were thrown into the utmost confusion and distress by this disclosure. They had anxiously watched, indeed, the progress of their son's disease: they had often gazed with anguish on his pallid cheek, and wept in secret over his emaciated form: still they had cherished a hope that a favourable change would take place. But all such delusive expectations were now at an end; and though they could not exercise that cheerful submission to the Divine will which they felt to be their duty, they resolutely stifled every rebellious murmur, and humbly endeavoured to cast themselves, and all their dearest interests, into His gracious hands "whose tender mercies are over all his works." They now saw the stroke descending which was to separate from them the delight of their eyes; and they presumed only to implore that its violence might be softened to all the sufferers. This prayer was offered without ceasing, and it found acceptance.

After having been a constant attendant on the public ordinances of religion, the Sabbaths of young Gilpin were now passed in comparative solitude; for so anxious was he to preserve the order of the day, that he would not permit his mother to be detained from church on his account. When, at an early age, he was first introduced into the house of God, he discovered a remarkable degree of reverential awe, and his carriage was always marked with decorum and piety. His place in the public sanctuary was now unoccupied, but he presented himself in secret before the Father of spirits. When the bells called his parents away, he seemed for a moment to lament his inability to obey the same summons; and on their return he found a sacred pleasure in learning the subject that had employed them. The concluding part of these holy days was spent in their usual manner; nor was he ever disqualified from sharing in their acts of social worship. "Our Sabbath

suns," observes Mr. Gilpin, "still continued to go down with a glorious radiance, gilding even the gloomiest objects within our view, and giving us the promise of an everlasting day."

As young Gilpin approached the end of his course, he withdrew himself from every pursuit which might divert him from the great end of his being. A nearer view of the future world served to augment his desires, and accelerate his pace. His eye was directed to the goal, and he "pressed towards the mark for the prize of the high calling of God in Christ Jesus." Yet all this was done without any perturbation of spirit. His views were unclouded, and his feelings tranquil. He was ready either to live or die, and appeared to have no will distinct from the will of God.

In this happy frame of mind, bidding adieu to the poets and orators of Greece and Rome, he sat daily at the feet of some master in Israel. The practical writings of Law were frequently in his hands. He had perused them with advantage in the days of his health; he now studied them with the deepest attention. Alleine's Alarm to the Unconverted next engaged his notice. His father had never recommended it to him, thinking its style too severe and vehement. Meeting with it by accident, he soon discovered its intrinsic worth, and finding it peculiarly adapted to his present state, he shortly laid aside every other author. This little volume was now regularly lying before him; and if at any time he visited the garden, to enjoy the beams of the sun, the *evangelical* Alleine (as he frequently termed him) was his companion there. He shewed by his conversation, that he had deliberately weighed and thoroughly digested the whole plan of this work; and though he might have gained nothing absolutely new from it, on the grand subject of conversion, yet its warm and earnest manner made a sensible impression on his mind.

His parents were now induced to remove to different places; but wherever they journeyed, their son was still advancing through the valley of the shadow of death. They attended his steps from the beginning to the end of his course; and though anxious to sustain his weakness and smooch his path, they found him in circumstances rather to afford support than to require it. An invisible hand seemed to sustain his soul. He neither felt distress nor feared evil, for God was with him. Though he knew whither his steps were tending, he went cheerfully forwards, without casting one wishful glance behind. His faith and his patience performed their proper work—the former unveiling future glories, the latter alleviating present pain; and neither inward decay nor outward accident seemed to interrupt the exercise of these graces.

They were now urged to visit the Hot Wells at Bristol. Young Gilpin mildly resisted the proposal, as a needless trouble; but perceiving the anxiety of his parents on the point, he prepared for his journey with seeming satisfaction. A tender concern for their comfort led him to assume an appearance beyond his strength; and while they were providing for the journey, he employed himself in ordering his own little affairs. His chief care seemed bestowed on the things he was to leave behind, which he seemed to regulate with great exactness. His parents were delighted with this, thinking that his views were directed to his return; but he was merely preparing for his final removal. On former occasions, he had been used to carry many books: he now took with him only an English Bible, a Greek Testament, and Alleine's Alarm.

They set out on the 27th of August, and arrived at Mr. Ireland's, near Bristol, the next day. On the 1st of September, they removed to their own apartments at the Wells. Here they met with uncommon courtesy and kindness from their

neighbours. A gentleman of great medical practice expressed a desire to wait upon them, provided they would admit him as a friend, and not as a professional man. His visits were continued without intermission till the day of their son's death; and though he saw from the first, that nothing could be attempted for his recovery, he contributed nevertheless to his temporary relief.

Young Gilpin still rose and dressed as usual. He sat with his parents through the day, partook of their meals, and conversed with his usual animation, making no mention of those formidable symptoms which were every day increasing upon him. This prevented any apprehension of his immediate departure. In the mean time, he was disengaging himself from temporary hopes and fears, and was silently preparing to leave mortality behind. At length the day arrived which his parents had so long dreaded. At seven in the morning they found him in the act of dressing. He answered their inquiries with calmness and affection; but his languor and debility appeared so great that he was prevailed with to admit the assistance of his nurse formerly mentioned. Many a time had she dressed him as an infant, and exhibited him with glee when the operation was over. She now undertook that office for the last time. While she was thus employed, he confessed, that, through a night of more than ordinary restlessness, he had been exposed to very great difficulties; and it was agreed, that, in order to avoid these, she should sleep in a contiguous closet. Till now he had not only refused all assistance in the night, but would not even permit a light to be left in his room. He presented himself at breakfast with an air of satisfaction, and joined in the devotions of the morning with his usual composure. He afterwards applied himself to his little volume, which was always within his reach. His gentleness and patience through

the day were even more remarkable than usual; but his respiration was greatly quickened, and he was not able to converse without frequent pauses. He sat down to dinner with a tolerable appetite. It was his custom after dinner to dose for an hour in his chair. While his parents were watching his slumber, he suddenly turned on them a look which seemed to bespeak their attention. He had long desired to make them acquainted with the state of his mind, but had perceived their inability to bear such communications. And they had avoided the subject, lest their feelings should hurry them into an agony of distress, and break the settled composure of his soul. Now, however, that he felt his hour to be at hand, he thought it unsuitable to his and their character, that he should leave the world without giving glory to God.

Under this impression, he spoke with all his usual calmness to the following effect. "I have long known my disease to be dangerous; and now I perceive the danger to be very great; but I am resigned. I have hesitated to make you acquainted with my real state, lest I should add to the sufferings I have already brought upon you. But I think it unhappy, when a man is approaching death, that he or his friends should fear to make it the subject of conversation. To think and speak of death, is a duty even in health, as you have often taught me; and it becomes us not to shrink from it now. I see nothing in this state worth living for. I esteem it happy to be removed out of it at an early period of life. Much of my time has been spent in the study of languages, which are deemed important; but in heaven that labour will be known no more. There, as Bunyan observes, they all speak the language of Canaan. When I look back on my past life, I see nothing in it but what is sinful; and it seems incredible to me that a dying man should ever speak of himself as a harmless creature. I know myself to be a sinner; and I have

not been even to you what you had reason to expect."

His parents had permitted him to proceed without interruption; but at this last word, they fell on his neck and kissed him, with passionate assurances that he had been better to them than all their hopes. Till now he had preserved his serenity; but his tears and sobs could no longer be suppressed, and his frame was agitated with the tenderest emotions. In a short time, however, he wiped away the last tears he ever shed, and, resuming his composure, thus proceeded: "My complaint has been of long continuance; but I have reason to be thankful that it has not subjected me to acute pain. I owe it to the goodness of God, that I have been allowed the free use of my thoughts; and I rejoice especially in this, that they have been directed to subjects of inestimable worth. When I first took up Alleine's Alarm, I feared to find in myself all the marks of the unconverted. But though I was once under the dominion of some of those sins which are there enumerated, Alleine has taught me, both the need and advantage of a Saviour, and I am freed from their bondage."

After reposing himself for a short space on the sofa, while his parents were endeavouring to recover their spirits, he attended them to the tea-table, where two friends joined them, with whom he conversed with his usual composure. The evening was devoted partly to his favourite author, and partly to silent meditation; and the happy frame of his mind was to be discerned through his countenance. He would not have once noticed his weakness but in answer to the anxious inquiries of his parents, to whom he confessed, that he now felt himself reduced to a very great degree of debility. He seemed desirous to avoid agitating them again by recurring to the subject which had lately occasioned so much emotion. When the evening hour of prayer arrived, they engaged for the last time in an act of family worship.

Many affecting considerations operated on their hearts: a deep conviction of human frailty, and of their dependence on God; a thankful remembrance of past mercies; a soothing sense of present support; an enlarged view of the redemption that is in Christ Jesus; and an enlivening hope of future blessedness; all united to humble, melt, and animate them. He then partook of his evening repast with freedom and cheerfulness; receiving the attentions of his parents with great sweetness and benignity. His words, though few, were consolatory, and his smiles were so enlivening, that they were ready to interpret them into promises of prolonged life, when they were only the parting glances of a happy spirit. The Bible was lying open before Mr. Gilpin. As he turned over its pages, his attention was arrested by the seventh chapter of the Revelations. He repeated the concluding part of it aloud, ending with these words: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, that is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." This sublime passage produced a sort of electric shock on their spirits. They closed the book, and gazed on each other in holy ecstasy, and then involuntarily burst into an ascription of "blessing and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

It was now time to retire to rest. Having seen their son in bed, after the interchange of a few affectionate expressions, Mr. and Mrs. Gilpin left him to the care of his watchful nurse. After passing an hour in their own apartment, feebly endeavouring to stay their souls on God, and anxiously listening to every sound, they heard him cough. His mother immediately went down to visit him. After a few minutes, she returned to invite Mr. Gilpin to

follow her. They found their son patiently sinking under the last efforts of his disease, with a countenance full of peace and sweetness. Their approach produced in him a slight emotion. But he had proceeded too far to return. His father, joining his face to his, softly inquired how he might yet minister to his comfort. He replied by a gentle request not to speak. They knelt about his bed in a state of trembling expectation. A short and solemn pause succeeded; when, after a few soft groans, he peacefully breathed out his soul into the bosom of his Father and his God.

"At this awful moment," observes Mr. Gilpin, "all the opposition of our will to the Divine proceedings was subdued, and we sunk under an overwhelming sense of His supremacy 'whose judgments are unsearchable, and whose ways are past finding out.' One desire alone possessed our hearts,—that we might be permitted at once to follow our beloved 'where mortality shall be swallowed up of life.'"

On the morrow, Mr. Ireland's family came to mourn with them, and comfort them. Mr. Ireland took on himself the arrangement of the funeral: nor was he satisfied till he had brought them under his own roof, where he adopted every means for the mitigation of their sorrow. On the following Sabbath, a funeral sermon was preached by the Rev. B. Simpson. To attend on this occasion they exerted all their resolution; but all was insufficient to prevent their sinking under the impression of his affecting and appropriate discourse. Mr. Ireland would have detained them with him during the winter, but this they declined; and, "after paying a sorrowful visit to the tomb of our beloved Joshua, we tore ourselves away from the place of his burial, to the place of his birth; that where our joys had risen without limit, there our tears might flow without restraint."

"It wathes w ill of our adorable Lord," continues Mr. Gilpin, "that

we should be employed in training up an heir of salvation. Such an appointment was both happy and honourable; and it has occupied our most serious thoughts for eighteen years together." "And though our conduct has been defective in many particulars, we know not, had we our work to begin anew, that we could adopt a more promising course than that which we have so industriously pursued, which has been attended with such unexampled felicity, and crowned with such complete success. Our appointment is now withdrawn; our work is done; and our finished pupil is called away to shine in the court of his heavenly Father. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord*.'"

To the Editor of the Christian Observer.

HAVING lately been favoured with the perusal of the sermon of a late eminent American divine, the Rev. David Bostwick, minister of the presbyterian church at New-York, which was preached by him before the synod of that province, in May 1758, I was so much pleased with it as to be induced to frame an abstract of it, which I now send you; and which, as I understand the sermon is out of print, you may perhaps see it right to publish. The sermon is entitled, "Self disclaimed, and Christ exalted;" and the text is taken from the words of St. Paul, 2 Cor. iv. 5: "For we preach not ourselves, but Christ Jesus the Lord." The subject, you will perceive, is important. It involves that fundamental, and in the present day much agitated, inquiry, what it is to preach the Gospel. It is calculated also to excite ministers to an anxious examination, not only of the agreement of their strain

of preaching with that of the apostles and evangelists; but of the purity of the motives by which they are actuated in the discharge of their pastoral functions, as well as of the rectitude and singleness of their aim. May its perusal be followed with the Divine blessing!

I am, &c.

J. S.

Man's original apostasy may be stated to consist in his departing from God, and retiring into himself as his ultimate end; and his depravity, to consist in an habitual disposition to put himself in the place of God, to love himself supremely, and to set himself up as the grand centre of all his thoughts, projects, and pursuits. In his first state, God was his desire and delight, his beginning and end, his ALL. But when sin entered his heart, it warped him from God to himself, so that self is now ALL. Selfishness, therefore, is become the ruling principle in fallen nature, and, like the main wheel in some grand machine, sets the whole world in motion.

We are in a busy world, the inhabitants of which are ever engaged in active pursuits. But are they labouring for God as their end, or for themselves? Does the merchant extend his speculations to the ends of the earth for God, or for himself? Is the soldier's brave defiance of danger and death for the honour of God, or of himself? Does the industrious tradesman or mechanic, who rises early and late takes rest, labour ultimately for God, or for himself? Does the man of superior rank devote his wasting hours to the pursuits of ambition, or of what is called pleasure, in order to glorify God, or to gratify himself? In a word, what do men in general live for, and to what are their thoughts, words, and actions directed,—to God, or to themselves? Alas, how easy is it to see that it is *self* that rules kingdoms, governs families, carries on the business of the world; that chooses even the religion, and in-

* The above is a very brief and imperfect sketch of Mr. Gilpin's account of his son. It may serve, however, to make that interesting work better known, and more read.

fluences the whole conduct of men; that lies also at the root of all their sins, making and keeping them ungodly; and is in fact ungodliness itself!

The object of the present paper, however, is to consider the operation of this selfish principle more particularly in reference to the clerical order, and the peculiar obligation which attaches to men of this class to resist and overcome it. Would that it could be said, that there is at least this one order of men exempt from the charge of selfishness; and that there are none in the sacred office of the ministry, who are influenced by mercenary or selfish views, and who cannot safely apply to themselves the language of the Apostle, "We preach not ourselves, but Christ Jesus the Lord."

Now the selfishness which the Apostle here disclaims, is clearly not that proper self-love which induces men to act with zeal and fidelity, from a view to future rewards and punishments—to the favour of God and the happiness of heaven. St. Paul kept under his body and brought it into subjection, "lest, when he had preached to others, he himself should be a cast-away."—Neither does it imply a disregard to character and reputation among men. Bishops are to be blameless, and of good report: and though, if men speak all manner of evil against them, falsely, for Christ's sake, they may rejoice therein; their endeavour ought to be, to make their light shine before men, and to have favour not only with God, but, as far as they conscientiously can, with all the people. The selfishness which the Apostle disclaims, is that which stands opposed to the honour of God, and the interest of Jesus Christ; which disposes us to love and value ourselves, as we ought to love and value God; to prefer our honour to his honour, and our interest to that of Jesus Christ. But to descend to particulars.

1. Ministers may be said to

preach themselves instead of Christ, when their sermons are calculated rather to gratify men's curiosity, than to affect their hearts; to please their fancy, than to convert and save their souls; when they soothe and flatter men in their sins, rather than strive to awaken and alarm their consciences; when they aim rather to win men to themselves than to Christ; when they tend to beget in the corrupt hearts of their hearers an esteem rather of their own persons, gifts, and abilities, than of the person, glory, and offices of the great Redeemer.

2. Ministers, however, may frame their sermons so as to answer the great ends of preaching to others, and yet may preach themselves, as to the principle from which they act, and the end they have in view. It is not to be wondered at, that, at a time when zealous and practical preaching, and the most earnest addresses to the heart and conscience, serve to promote the popularity of a preacher, mere selfishness should induce men to endeavour to excel in these respects. But however scripturally ministers may preach, as to the matter of their sermons, and with whatever apparent zeal and fervour they may deliver them; yet if they look chiefly to their own honour or interest, they will be found guilty of the criminal selfishness disclaimed by the Apostle.

3. When men of unsanctified hearts take upon them the office of the ministry, *self* must be their grand inducement; for though a faithful discharge of this trust requires more self-denial than any other, yet are there many things in the sacred office calculated to allure men of corrupt and selfish minds. A comfortable subsistence may tempt such as know not how better to provide for themselves. To such a subsistence every minister indeed is entitled; but when this forms his inducement, he acts from a regard to filthy lucre, and not to God. How can such apply to themselves the Apostle's language, "I seek not yours, but you?" The

opportunity of study may also be an inducement for men of a speculative or literary turn to undertake the ministry. The supposed ease and indolence of a minister's life may induce others to enter upon it. The reverence and respect shewn to the clerical character may have their weight with some; and others may be wrought upon by a desire of popular applause.

Now, when such considerations as these induce men to engage in the ministry, the dominion of a selfish principle is very evident; and the same principle is likely to attend and govern them in every branch of their ministerial conduct. It will go with them to their studies, choose their subject, form their sermons, and often make them more attentive to the words, than the matter, of their discourse. Hence, instead of plain and serious addresses, tending to melt and change the heart, we have trifling discussions, set off with rhetorical arts; or, instead of instructing their people in the great things which concern their everlasting welfare, they go beyond their capacity, and say nothing profitably or intelligibly. Thus, instead of considering seriously, "what shall I say, and how shall I say it, so as to glorify God and benefit the souls of men?" they consider, "what shall I say, and how shall I deliver it, so as to be thought an excellent preacher, and to be admired and applauded by all that hear me?" The same selfishness attends them to the pulpit, where all things—manner, gesture, tone, delivery—are calculated to please rather than to profit; to secure applause to themselves, rather than to secure to Christ an interest in the hearts of their hearers; and after the exhibition is over, makes them much more solicitous to know that they are admired, than that they have awakened and converted souls. So powerful, indeed, is this feeling in some, that they would be glad to ask their hearers in direct terms, whether they admire their labours;

but not daring to do this, they fall on a thousand indirect methods to draw forth their commendation; because, if they miss that, they miss the grand prize of the day. And even if, besides this anxiety for applause, they desire success in awakening and converting sinners, yet selfishness may lie at the bottom of this too, though it may work differently. This principle may cause them to strive to excel in appearances of godliness, and in zealous, fervent, practical preaching, and to desire to affect and change the hearts of their hearers; and yet to advance their own reputation may be their real aim. What, indeed, can be more agreeable to a man greedy of applause, than to see multitudes thronging round him to hear him, and appearing to be affected with what they hear; to find that he is able to command their attention, and move their passions; and to know that he is extolled as an able and godly preacher, a man of high spiritual attainments, and successful labour? Sometimes, this disposition will produce envious and bitter thoughts towards those who outshine them in these respects. They are vexed and mortified when a preference is given to others, and *they* are not so much noticed as their own partial selfish judgment tells them they ought to be. The same feeling makes men also tenacious of their own opinions, and impatient of contradiction. They esteem the person who will say as they say; but he who differs from them is not to be borne with. In short, it is impossible to trace out all the corrupt workings of this principle, or to mention the innumerable mischiefs it has occasioned in the church of God. It was this which kindled the flames of persecution, and stained the earth with blood; and it is this which rends Christian societies into different parties, and fills them with bitterness against each other. May the Lord deliver us from selfishness as our worst enemy!

Having thus considered what it is

to preach ourselves, I would shew what in my view it is to preach Christ.

1. This includes the whole of the doctrines of the Gospel, relating to man's salvation by Jesus Christ, through his blood and Spirit:—the fall of man, and his consequent guilt and misery; the original purposes of God's love and grace issuing in the gift of his dear Son; the glory of Christ's person; his mysterious incarnation; his holy life; his cruel death; his resurrection, ascension, and perpetual intercession; the complete atonement he hath made; the everlasting righteousness he hath brought in; the various offices he hath sustained, both in his state of humiliation and exaltation; the methods of Divine operation; the nature and use of faith; the blessings consequent upon it, as justification, adoption, sanctification, perfection of holiness at death, and the complete happiness of soul and body in the enjoyment of God to all eternity. Christ is to be exhibited as the Messiah, the Anointed of God, the Mediator; the Saviour of men, who saves his people from their sins—from the guilt, the power, and the punishment of them; the Lord, the Head and King of his church, to whom all power is given, and to whom all obedience is due, and to whom is committed the grand and final judgment. Christ is to be preached, not only as the *giver* of a law, who is to be obeyed; but as having fulfilled the law, and who, therefore, is to be believed in, and relied on, for pardon, righteousness, and eternal life. He is to be held forth to sinners as a surety who has undertaken to pay their debt, to atone for their guilt, and to work out for them a perfect righteousness. However honourably we may speak of him as a ruler to be obeyed, and a pattern to be imitated, yet if we exhibit him not in this view, we do not properly preach Christ. The ground of all our hopes is, that Christ hath suffered for us, the just for the unjust, that he might bring us to God; that he not only died for our good,

but that he died in our room and stead, and "was made sin for us, that we might be made the righteousness of God in him." To preach Christ, is to display the fulness and freeness of his grace, his power to save, and his willingness to save; to shew that in him is to be found every thing that a poor, guilty, helpless, condemned sinner, can want, and that all the blessings of his purchase are freely offered without money and without price. He must also be made the centre of every subject. The nature and perfections of the Deity, must be considered as they appear "in the face of Jesus Christ." The strictness and spirituality of the Divine law must lead to Christ, the end of the law for righteousness. The threatenings of the law must be employed to bring men to Christ, that they may be justified by faith. The promises and blessings of the Gospel must be held forth as the purchase of Christ's blood, and the gift of his grace. Of faith, Christ must be viewed as the author and the object. Repentance must be treated of as his gift. Obedience must be considered as the fruit of faith in him and union to him, springing from love to Christ, and performed in his strength and grace. In a word, Christ must be regarded as the fountain from which all is derived, the centre in which all must terminate, as the beginning and the end, as the "all in all."

2. Men, however, may preach much about Christ, and yet preach themselves, and not Christ. In order to do this effectually, they must make his honour and interest the central mark on which they fix their eye in all their ministerial conduct. Their business is to win men to Christ, and not to themselves. They must, therefore, choose such methods of preaching, as will tend to pierce the obdurate heart, and to rouse the stupid conscience of sinners, by making them feel their ruined condition,

their guilt, condemnation, and helplessness; and thus see their need of Christ, to save and sanctify them. The rich treasures of the grace of the Gospel are to be laid open, and its free and gracious invitations urged, by the most powerful motives that can be drawn from love or from wrath, from heaven or from hell, from all the glorious and from all the dreadful things of an unseen eternal world.

If ministers are thus not to preach themselves, or to seek themselves, in executing their sacred office, how fearful is the state of those who enter into the ministry with selfish views, seeking their own things, and not the things which are Christ's! For even, which is hardly to be expected, if such as these should be useful in their ministry, yet their undertaking is awfully hazardous; for when they have preached to others, they themselves may be finally cast away. On the other hand, how honourable and dignified is their office who really preach Christ! They are his ambassadors; they act in his name: and of such he himself says, "he that receiveth you, receiveth me; and he that despiseth you, despiseth me and Him that sent me."

Ministers, therefore, will do well to examine, as in the sight of God, whether they have not within them too much of this selfish principle, and too little singleness of heart for God and Jesus Christ; whether they are not led to consider how they shall *please*, rather than how they shall *profit*; whether they are not more solicitous about mere outward appearances, than about the spiritual frame of their hearts in the sight of God; whether they are never tempted to play the hypocrite, making a greater shew of zeal, and fervour, and devotion, than corresponds to the inward state of their minds; whether their depression of spirits at any time does not arise more from having made an indifferent figure in the eyes of man,

than from having done poorly for God; whether their elation is not occasioned rather by self-complacency, than by a feeling of gratitude to God for having enabled them to be faithful; whether their great anxiety respecting the effect of their sermons be, that sinners should be awakened and won to Christ, or that they themselves should be highly esteemed: in short, to examine and ascertain what the principle is on which they have undertaken the ministry, and what is the end for which they study, preach, live, and labour. If, on this inquiry, selfishness should be found to influence them, they ought bitterly to bewail it before God, with the greatest humiliation. How inconsistent is such selfishness with that lesson of self-denial which they are obliged to preach to others, and which Jesus Christ hath taught both by precept and example! They tell the drunkard, the swearer, the sensualist, that, except he be converted, he cannot be saved. But can they be Christ's true disciples except they deny themselves? Selfishness, if it reigns in the heart, seems a greater sin than drunkenness or sensuality. These, indeed, dishonour God by breaking his law; but this strikes at the very relation of sovereign and subject. It is one thing to break a law of the prince, and another to set up a rival to him. The first is transgression; the other, treason and rebellion. Indeed, whatever we do in religion, and how good soever it be as to its substance, if *self* be the reigning principle, it tarnishes, corrupts, and debases all. As it is the very essence of holiness to live to God, and to act entirely for him; so is it the very essence of sin to live to ourselves, and to act ultimately for our own glory. If, then, they find this principle at work within them, let them be humbled before God, and repair by faith to Him who once died "that they which live should not live to themselves, but to him who died for them and rose again."

And let them be watchful against this enemy of God and their souls, and suppress its first risings; ever remembering, that they are not their own, but His who has redeemed them, and to whose service, by their ordination vows, they have solemnly devoted themselves.

Let the minister of Christ guard also against the fear of man; for if his aim be to please men, he cannot be the faithful servant of Jesus Christ. Such are the perverse tempers of many, that a minister must offend either God or them. Poor, guilty mortals love to be soothed and flattered, but not to be plainly dealt with. But whose displeasure should he most regard? Will those whose corrupt humours he consults, defend him from the displeasure of the Almighty? No! He has one Master to please, who must be obeyed, whether men like it or not. His message is on life and death, and ought to engage all the powers of his soul. Sinners are not in a state to be soothed, and flattered, and trifled with. What they want is, such plain dealing as may make them feel their wretched state, and their need of deliverance. The business of a minister is to preach Christ Jesus the Lord as the Saviour of sinners; to urge them to come to him, that they may have life; and on their refusal, to denounce against them the terrors of eternal death. And let him remember, the time is short, and the night of death will soon come, when no man can work. He is a dying man, commissioned to speak to dying men. Are, then, heaven and hell realities? Are sinners despising the one, and sleeping on the brink of the other? And is the minister of Christ sent from God to awaken them, to shew them their danger, to offer them a Saviour, and to invite them to flee from the wrath to come to his atoning blood? Oh! why do not these awful realities swallow up his whole attention? Why does he not strive more earnestly to pluck sinners, as brands,

from the everlasting burning? Why does he not pray more fervently, preach more zealously, and lay out his whole life and soul and strength in this great work? What! are the interests and happiness of immortal souls worth no more pains? Can no more be done for the honour of Christ? Shall the men of this world be more unwearied in seeking *themselves*, than the minister of the Gospel in seeking the glory of his Master, Jesus, and the salvation of souls? God forbid! He is on a business of life and death: he prays, preaches, and labours for eternity. It becomes him to do it with all his might.

One word more. If the dominion of selfishness be inconsistent with the character of a minister, it is equally so with that of a Christian. That man who loves himself supremely, and seeks self as his ultimate object, is in the direct way to lose himself, and God, and salvation. For what can be more provoking to God, than for worms of the earth to claim a preference to him; to insist on being their own lord and master; and to pursue their own will, instead of the will of God? It was the grand design of the death and sufferings of Jesus Christ, to recover men from the ruins of their first apostacy, and consequently to save them from themselves, and the dominion of a selfish disposition. No one, therefore, ought to rest until this purpose is fully answered; until he is recovered from his self-love, self-seeking, self-righteousness, and self-dependence, to the supreme love of God, and to an entire reliance on the blood and righteousness of the Lord Jesus Christ. If it be the grand business of ministers to preach Christ Jesus the Lord, it is the business of hearers to receive him into their hearts by faith; and on this depends their everlasting weal or woe. Without this, the great end of the Christian ministry is lost; and they had better never have been

born. Soon must they appear before the bar of God. Life is wasting, death is fast approaching; and a soul once lost can never be retrieved. Let them, then, make haste to flee from the wrath to come, and receive Christ, as he is offered to them in the Gospel, as the Lord their righteousness, and the Lord their ruler; as their Prince, as well as their Saviour; and, in the name of the Lord Jesus, and by the Spirit of the living God, they shall be washed, sanctified, and finally saved.

FAMILY SERMONS. No. XXXV.

Luke ii. 2.—*Unto you is born this day, a Saviour, which is Christ the Lord.*

AMONG all the creatures that God made in the beginning of the world, wonderful and excellent as they all were, there was none, as the Scripture testifies, to be compared to man; who, as well in his body as his soul, excelled all the rest, as the sun exceeds in brightness every star in the firmament. He was made in the image and likeness of God. He was endued with all kind of heavenly gifts: he had no spot of uncleanness in him: he was sound and perfect in all his parts: his reason was uncorrupt: his understanding was pure and good: his will was obedient and godly. He was made altogether like unto God, in righteousness and holiness, in wisdom and truth; in short, in all kind of perfection.

When man had been thus created, God, in token of his great love to him, placed him in Paradise, where he lived in all peace and enjoyment, abounding in every good thing, and wanting nothing which he could justly desire to have; for "God made him to have dominion over the work of his hand, and put all things under his feet." Was not this a full, perfect, and blessed condition? Could any thing be well added to it, or greater happiness de-

sired in this world? But as it is the common nature of man, in the time of prosperity, to forget both himself and God; even so did Adam; who having received but one commandment at God's hand, namely, that he should not eat of the fruit of the tree of knowledge of good and evil, did, nevertheless, most unmindfully, or rather wilfully, break it; forgetting the strict charge of his Maker, and giving ear to the crafty suggestions of that wicked serpent the devil. Thus it came to pass, that as before he was blessed, so now he was accursed; as before he was beloved, so now he was abhorred; as before he was precious in the sight of the Lord, so now he was most vile and wretched. Instead of the image of God, he now bore the image of the devil. Instead of a citizen of heaven, he was now become the slave of hell, retaining no part of his former purity, but being altogether defiled; so that he now seemed to be only a mass of sin; and therefore, by the just judgment of God, was condemned to everlasting death.

This miserable change not only affected Adam, but his posterity for ever: so that all who are descended from him, experience the same fall, and are subject to the same punishment which he by his offence had deserved. St. Paul, in the fifth chapter of the Romans, instructs us that "by the offence of one (namely, Adam), judgment came upon all men to condemnation;" that as in Adam all have sinned, so in Adam have all men received the reward of sin, that is to say, have become mortal, and subject to death, having in themselves nothing but everlasting damnation both of body and soul. "They became," as David says, "corrupt and abominable; they were all gone out of the way; there was none that did good, no, not one." What a wretched state was this to which man was now reduced; destroyed and condemned by sin, so that he had nothing to look forward to but death and hell! It would

have been no wonder had he been driven into utter despair by this fall from life to death, from salvation to destruction, from heaven to hell. But behold the great goodness and tender mercy of God in man's behalf! Though the wickedness of man was such that it deserved not to be forgiven, yet, that he might not be without hope and comfort, God ordained a new covenant, promising to send a Mediator into the world, who should make intercession for man, who should appease the wrath and indignation of God against him on account of sin, and deliver man from the misery into which he had fallen by disobeying the commandment of his only Lord and Master. This promise was first made to Adam himself, immediately after his fall, when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." The same covenant was afterwards more amply and plainly renewed to Abraham, when God promised that in his seed "all the nations of the earth should be blessed." It was again confirmed to Isaac in the same words. And that mankind might not despair, but live in hope, God never ceased to publish and repeat it by his prophets, who foretold even the time, the place, and the manner of his birth; the afflictions of his life, the nature of his death, the glory of his resurrection, the establishment of his kingdom, and the deliverance of his people, with all their circumstances. And all this was done that the promise and covenant of God, made unto Abraham and his posterity, concerning the redemption of the world, might be fully believed.

Now, when the fulness of time was come, God, according to his covenant and promise, sent a Messiah or Mediator into the world: not such an one as Moses, or Joshua, or David; but such an one as should deliver mankind from the bitter

curse of the law, and make perfect satisfaction by his death for the sins of all people. He sent his dear and only Son, Jesus Christ, "born of a woman, made under the law, that he might redeem them that were under the law, and make them the sons of God by adoption." Was not this a wonderful display of love towards us, who were his open enemies; towards us, who by nature were children of wrath and fire-brands of hell? "In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we," who were his enemies, "might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "When we were yet without strength, Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die: but God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Such expressions as these do the apostles employ to set forth and magnify the tender mercy and great goodness of God towards mankind, in sending down to them a Saviour from heaven, even Christ the Lord;—a blessing so great, that not only can no tongue well express it, but no heart can even rightly conceive it.

The Jews, indeed, deny that Jesus is the true Messiah, the Saviour of the world so long promised; and they look and wait for another. They expect that the Messiah shall come, not as Christ did, like a poor pilgrim, meek and lowly; but like a valiant and mighty king, with great power and dignity. They expect him, not attended, as Christ was, by a few fishermen, and men of no worldly estimation; but by conquering armies, and by a train of the great and noble, the princes and mighty men of the earth. They do not think that Messiah shall suffer an unjust and ignominious death, as Christ did; but that he shall subdue all his ene-

mies, and erect such a kingdom on the earth as has never yet been witnessed. While they delude themselves with these groundless fancies, they deny and reject Christ. Therefore is "Christ crucified unto the Jews a stumbling-block, and to the Greeks foolishness;" because they think it a thing contrary to all reason that the Redeemer and Saviour of the world should be treated as he was; should be despised, reviled, scourged, condemned, and at last cruelly slain. But while they thus act, let us, who hope and expect to be saved, both stedfastly believe and boldly confess that the same Jesus, who was born of the Virgin Mary, was the true Messiah and Mediator between God and man, promised and prophesied of so long before. For as truly as God liveth, so truly was Jesus Christ the true Messiah and Saviour of the world; even the same Jesus who, as this day, was born of the Virgin Mary, by the power and operation of the Holy Ghost.

We are taught in Scripture, that this our Lord and Saviour Christ consists of two natures; of his manhood, being thereby perfect man—and of his godhead, being thereby perfect God. "The Word," that is to say, the second Person in the Trinity, "became flesh, and dwelt among us." "God sending his own Son in the likeness of sinful flesh, did what the law could not do." "Christ, being in the form of God, took upon him the form of a servant, and was made in the likeness of men, being found in fashion as a man." "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "There is one God, and one Mediator between God and man, the man Christ Jesus." These passages plainly prove that both natures, God and man, are united in Christ Jesus. And if any farther proof of this truth were wanting, we should have only to consider the life which he led and the works which he did whilst on earth. When we behold him hungering and thirsting,

eating and drinking, sleeping and waking, preaching the Gospel to the people, weeping over Jerusalem, paying tribute for himself and Peter, and suffering death, can we refuse to acknowledge that he was perfect man as we are? Therefore do we find him called in Scripture sometimes the Son of David, sometimes the Son of man.—On the contrary, when we behold him forgiving sins, working miracles, casting out devils, healing men with only a word, knowing the thoughts of men's hearts, having the seas at his command, walking on the waves, rising from death to life, and ascending into heaven, do we not see him proved to be perfect God, co-equal with the Father as touching his godhead? "I and the Father are one." This he said in respect to his godhead. But in reference to his manhood he saith, "the Father is greater than I."

Indeed the necessity of our salvation did require such a Mediator and Saviour, as under one person should be a partaker of both natures: it was requisite he should be man; it was requisite also he should be God. For as the transgression came by man, so was it meet that the satisfaction should be made by man. Death being the just reward of sin, therefore, in order to appease the wrath and satisfy the justice of God, it was expedient that our Mediator should be such an one as might take upon him the sins of mankind, and sustain death, their due punishment. Moreover, he came in flesh, and in the same flesh ascended into heaven, to testify unto us, that all faithful people who stedfastly believe in him, shall likewise come unto the same place whither he, our chief Captain, is gone before. Lastly, he became man, that we might receive the greater comfort both in our prayers and in our adversity, when we consider that we have a Mediator, who really partakes of our nature; "who also is touched with the feeling of our infirmities, having been in all points tempted like as we are." For these and other causes it was

most needful that Christ should come in the flesh.

But as no created being, who is only a creature, has, or can have, power to destroy death and give life; to overcome hell and purchase heaven; to remit sins, and give righteousness; therefore it was needful that our Messiah, whose proper duty and office that was, should be not only perfect man, but also full and perfect God, to the end that he might fully and perfectly make satisfaction for mankind. Christ appeared, and quenched the wrath of his Father, not in that he was only the Son of man, but much more in that he was the Son of God.

Thus have we heard from Scripture that Jesus Christ is the true Messiah and Saviour of the world; that he was by nature and substance perfect God and perfect man; and also for what cause it was expedient it should be so. Now, that we may be the more thankful to God on this account, let us briefly consider the manifold and great benefits which we have received by the birth of this our Messiah and Saviour.

Before Christ's coming into the world, all men universally, in Adam, were nothing else but a wicked and perverse generation, corrupt trees, stony ground full of brambles and briars, lost sheep, prodigal sons, unprofitable servants, unrighteous stewards, workers of iniquity, the brood of adders, blind guides, sitting in darkness and the shadow of death: to be short, nothing else but children of perdition, and inheritors of hell-fire. To this truth St. Paul bears witness in different passages of his Epistles, and Christ himself also, in several places of his Gospel. But after Christ came down from heaven, and took our frail nature upon him, he made all those who would truly receive him and believe his word, good trees, and good ground, fruitful and pleasant branches, children of light, citizens of heaven, sheep of his fold, members of his body, heirs of his king-

dom, his true friends and brethren, the elect and chosen people of God. For, as St. Peter saith, "He bare our sins in his own body on the tree; and by his stripes we were healed." For whereas before, "we were as sheep going astray," he, by his coming, hath now brought us back again to the true "Shepherd and Bishop of our souls." "He died for our sins, and rose again for our justification;" thus making us "a chosen generation, a royal priesthood, an holy nation, a peculiar people." "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour: that we, being justified by his grace, should be made heirs, according to the hope of eternal life," through hope and faith in his blood.

In these and other passages of Scripture, is set before our eyes, as it were in a glass, the abundant grace of God, received in Christ Jesus; which is so much the more to be admired because it did not spring from any desert of ours, but from his mere and tender mercy, even when we were utter enemies to him.

But that we may the better understand this, let us consider the end of his coming; so shall we perceive how great are the benefits which the nativity of Christ has brought to us, miserable and sinful creatures. The end of his coming was to save and deliver his people, to fulfil the law for us, to bear witness to the truth, to teach and preach the words of his Father, to give light unto the world, to call sinners to repentance, to give rest to them that are weary and heavy.

laden, to cast out the prince of this world, to reconcile us to God in the body of his flesh, to destroy the works of the devil; and, lastly, to become a propitiation for our sins, and not for ours only, but also for the sins of the whole world.

These were the chief ends for which Christ became man; not for any advantage he could derive from it, but only for our sakes; that we might understand the will of God, be partakers of his heavenly light, be delivered from the power of Satan, released from the burden of sin, justified through faith in his blood, and finally received up into everlasting glory, there to reign with him for ever. Was it not a great and singular love of Christ towards mankind, that though he was the "brightness of his Father's glory, and the express image of his person," he should nevertheless humble himself, and take upon him the form of a servant, and this only to save and redeem us? Oh! how much are we bound by this goodness of God! How many thanks and praises do we owe unto him, for this our salvation, wrought for us by his dear and only Son Jesus Christ, who became a pilgrim on earth, to make us citizens of heaven; who became the Son of man, to make us the sons of God; who became obedient to the law, to deliver us from the curse of the law; who became poor, to make us rich; vile, to make us precious; subject to death, that we might live for ever! What greater love than this could we desire at the hands of God!

Let us not, therefore, ever forget this exceeding great love of our Lord and Saviour, nor shew ourselves unthankful towards him; but let us love him, fear him, obey him, and serve him. Let us confess him with our mouths, praise him with our tongues, believe on him with our hearts, and glorify him by our good works. Christ is the light: let us receive the light. Christ is the truth; let us believe the truth. Christ is the way; let us follow the

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way. And because he is our only Master, our only Teacher, our only Shepherd and chief Captain; therefore let us become his servants, his scholars, his sheep, his soldiers. As for sin, the flesh, the world, and the devil, whose servants and bondslaves we were before the coming of Christ, let us utterly cast them off, and renounce them, as the great enemies of our souls. And being once delivered from their cruel tyranny by Christ, let us never fall into their hands again, lest our latter end should be worse than our beginning. But "he that endureth to the end, shall be saved." "Be thou faithful unto death, and I will give thee a crown of life." "He that putteth his hand to the plough and looketh back, is not fit for the kingdom of God." Therefore let us be "stedfast, unmoveable, always abounding in the work of the Lord." Let us receive Christ, not for a time, but for ever; let us become his servants, not for a time, but for ever; let us believe his word, not for a time, but for ever; remembering that he hath redeemed and saved us, not for a time, but for ever, and will receive us into his heavenly kingdom, there to reign with him, not for a time, but for ever. To him therefore, with the Father and the Holy Ghost, be all honour, praise, and glory, for ever and ever.—Amen*.

* The reader of the above sermon will easily recognize in it, "An Homily concerning the Nativity and Birth of our Saviour Jesus Christ." The alterations which it has undergone do not in any degree affect the sense. They consist chiefly in the omission of a few passages, which seemed less seasonable in the present day than they were in the days of Elizabeth; and in the occasional substitution of a more modern phraseology, which has served rather to abate than to aggravate the intensity of particular expressions on the subject of human corruption. Had the Bishop of Lincoln, or the Quarterly Reviewers, met with the same language in any modern divine, they would doubtless have reprobated it as Calvinistic. This, at least, we may venture to say, that they will find it difficult to produce, from the writings of any

To the Editor of the Christian Observer.

ALLOW me, Mr. Editor, to notice the paper of ELIAS, which appeared in your number for September. I will not say that I *excuse* the freedom of your correspondent's animadversions on my paper, inserted in your number for July: I feel really obliged to him for the attention he has paid to a very interesting subject, as well as for the friendly and candid manner in which he has expressed his difference of opinion. My design, in addressing you at present, is merely to free from apparent inconsistency the passages of my paper quoted by your respectable correspondent. Let it, then, be observed, that it was my intention, in that paper, to recommend such an introduction of the Gospel into a parish ignorant of it, as may be calculated to win the affections of the people, and, as it were, insensibly to draw their attention to, and fix it on, the humiliating doctrines of the cross. Lest, however, this recommendation should be misinterpreted, and wrested to authorise an accommodation of evangelical truth to the depraved nature and corrupt inclinations of man, it was necessary to guard against abuse by stating explicitly that no such accommodation is, for a moment, to be allowed. Though the distinguishing doctrines of the Gospel are to be

modern Calvinist of the Church of England, or even from the writings of Calvin himself, declarations on this subject which are more unqualified in respect to the extent of human degeneracy, or which are more universal in their application, than those which are contained in this homily. But is the homily therefore Calvinistic? Certainly that is not our opinion; but, on their own principles, the Bishop of Lincoln and the Quarterly Reviewers are bound to think so. The dilemma in which *they* are placed is this:—they must admit either that the Homilies are Calvinistic; or that they have rashly confounded with the peculiarities of Calvinism, what are the clear and determinate views of the Church of England (and, need we add, of the Holy Scriptures) on the subject of Original Sin.

preached in a gradual and conciliatory manner, still these doctrines are, in no instance, to be frittered away or infringed upon: they are to be retained in all their purity; are to bend to no peculiar cases; and are, at length, to be fully developed. If they are not all at once to be brought forward in a broad and familiar manner, still they are never to be betrayed. If they are to be gradually disclosed, still their place is never to be supplied by a base and unlawful mixture of scriptural truth and human inventions.—I flatter myself that this explanation will cause all inconsistency to disappear; and that Elias will, upon referring to the paper in question, perceive that the two passages, which he has quoted together, cannot, if viewed in their proper connection, be thought irreconcilable.

After what has been urged by Academicus and Elias, it may be expected that I should either retract the opinion expressed in a former paper, or advance something farther in support of it. I would briefly say, that, whilst I value the paper of Elias, as containing many useful hints and important cautions; and whilst I think that the peculiar circumstances of some people may require peculiar conduct in their ministers, to whose discretion the matter must be left; still I am of opinion that a clergyman, succeeding to a parish ignorant of the Gospel, will, in general, find it conducive to his usefulness to lay hold on some general truths and leading principles of religion, speculatively allowed by his people: these he may insist upon, illustrate, and carry to their utmost extent; and by these he may prepare the way for that full disclosure of evangelical truth, to which his parish has been unaccustomed. I do not think that any great length of time will be spent in the prosecution of this introductory plan; nor do I, with Academicus, feel apprehensive, lest, whilst a minister thus acts, any of his hearers should perish for lack of knowledge. If, from a

sincere and earnest desire to promote the glory of God and the salvation of perishing sinners, he thus begins the work of instructing his people, his sermons will, I think, contain that which will awaken the attention, interest the feelings, and affect the hearts of his hearers; that which will stir them up to inquire into their real condition, and will finally lead to true repentance and sound conversion. If he fervently implore the blessing of God on his labours, he will not, I am persuaded, work in vain. Elias proposes, for the imitation of ministers, the example of the apostles and first publishers of Christianity; and most cordially do I agree with him in thinking that *their* conduct furnishes the best rules for their successors of the present day. Still, however, I would inquire, Whether, as far as their circumstances admit the com-

parison, they did not act somewhat in the way proposed in my former paper? Whether to Jews they did not found the preaching of the Gospel on the economy and peculiar views of Judaism? And whether the condition of the Gentiles, with whom they had few principles in common, did not render necessary, with respect to them, a manner of proceeding not altogether applicable to the professed Christians of modern times?

With these inquiries I conclude; assuring you, Mr. Editor, and your readers, that it is my earnest wish and fervent prayer that the ever-blessed Gospel may spread throughout the world; and that those who are commissioned to publish it, may be divinely directed to the adoption of the means best calculated to give success to their message!

N—Σ.

MISCELLANEOUS.

To the Editor of the Christian Observer.

(Continued from page 627.)

I SHALL conclude this paper by guarding your readers against some evils not uncommon in families, which are in direct hostility with the principles laid down above. This will shorten what I should otherwise say in my future communications on education.

1. Let a parent be particularly on his guard against his faults and weaknesses when in the bosom of his family. The reverse is not seldom the case. The circumspection and restraint practised abroad, are often greatly relaxed at home. Here, liberties and self-indulgences are thought more allowable; wrong tempers are not instantly repressed in the bosom, and are suffered to deform the countenance, and also sometimes to break out in unchris-

tian tones, expressions, and conduct. We must all have observed this in others; and few of us, I conceive, are unconscious of having been sometimes taken by surprise on the entrance of a friend, of having felt that it was necessary to recal both the mind and the face to greater serenity and benignity, in order to receive him properly. Now, can we seriously think, that a heart and a countenance unfit for our friend, was fit for our children, who surrounded us before his arrival? Can we estimate the mischief which such moral deformity, placed before their eyes in the person of their father, may produce? Some one says, that no man is a hero before his valet-de-chambre. I will not stop to inquire what is becoming in a hero; but a Christian certainly ought, if possible, to be *more* a Christian before his family,

where his influence is greatest, and the effects of his example the most important, than in any other situation. Juvenal has said, "maxima debetur pueris reverentia;" though his view of education was only to prepare youth for an upright and able discharge of their common duties in this life, with little regard to God or eternity. How deep then ought his maxim to sink into the heart of a Christian, whose views are so much higher, and who is to educate beings called to perform all their duties as those who now sit in heavenly places, and are kings and priests unto God!

2. Never make mere playthings of your children. Many fathers treat their little ones as if nothing was to be sought in their society but mutual amusement. All is good-humour when they are together; and therefore all is supposed to be right, though there be little besides folly and self-indulgence on one side, and improper liberties, caprice, self-will, or artifice, on the other. In short, there seems to be a sort of conspiracy between the parties to indulge the natural man. The child is often even taught to be indecorous, and mischievous, and saucy, for the amusement of its parent. What excuse can be made for such a scene? The poor child is greatly to be pitied; but really the parent, if we were to look no further, would appear to be a sort of monster, devoid of principle, of feeling, and of common sense. Follow him, however, to his serious occupations, and you may find him a useful and respectable man. What a shame, that he is insensible to the high destiny and unspeakable value of the little creature whom he is spoiling, for the sake of half an hour's foolish trifling! What would he say of any one who threw about his gold repeater as if it were a ball, or made marbles of his wife's jewels? And yet his own folly is infinitely greater. The creatures whom he is placing in such danger for his sport, are infinitely more precious than gold, which pe-

risheth; and pearls and diamonds are worthless compared with them. One would think that mere selfishness might restrain such absurdity, even in a man who did not extend his view beyond this world. The time may come, when the evil fostered in the child will be a scourge to the parent, and when he will be made its victim, with the less regret from a recollection that these scenes of egregious folly had undermined that natural respect which would otherwise have been a check to ill conduct on the part of his child.— May parents, then, never relax with their children? must they always sustain the grave character of a tutor? Most certainly they may, and ought, frequently to relax with them, and even to take pains to make them happy: but they may combine this extremely well with a constant recollection of the immortal nature and high value of their children, for whom Christ died, and with a suitable behaviour towards them. A father will soon learn, in such playful moments, "miscere utile dulci;" or, according to our English proverb, to "be merry and wise;" and he will rank such seasons among those which are most important for checking what is wrong in a child, fostering what is right, instilling good principles, infusing a just appreciation of things, and a taste for what is lovely and of good report. All the good seed sown on such occasions will be so combined with the child's pleasures and affections, as, with God's blessing, to take deep root in the soul, and promise a vigorous and permanent growth.

3. In managing a child, let a parent always have the child's good, rather than his own ease, in view.

In domestic education, "Don't be so troublesome," is perhaps the most common of all our complaints, when parents address their children. It is true, children ought not to be suffered to be troublesome, since both kindness and propriety forbid them to be so: but the tone of the complaint generally shews very

clearly that the great grievance is, not that the child has those dispositions which make it troublesome, but that others, and particularly the complainant, are troubled. Thus the child soon discovers, that it is corrected rather for the ease of its parents and attendants, than for its own good; and it has before it an example and a lesson of selfishness, which may do it as much harm as it receives benefit from the check given to a bad habit.—What ought to be done on such occasions? Undoubtedly the troublesome practice should be prevented; but this should be done in a way to shew the child that the parent would willingly submit to trouble, to promote its good; but that such dispositions as lead it to trouble others, are unchristian, and must be eradicated. The pleasure a Christian will have in giving pleasure, and his pain in occasioning pain, must be pointed out, and proved and illustrated. As nothing is to be combated in children with more care and perseverance than selfishness, so nothing is to be more strictly guarded against in parental example. The child is to be taught to make sacrifices cheerfully, and to deny himself, and take up his cross; and the parent must be especially careful that his own example forward the learning of this difficult lesson. On occasions in which the admonition is “don’t be troublesome,” would not “don’t be thoughtless,” “don’t be violent,” or “don’t be unkind,” be often more appropriate? Is it expedient very generally to use a mode of expression which points to the effect rather than the cause of a child’s conduct; to the consequences produced to others, rather than the state of his own mind?

4. In correcting a fault, look to the heart rather than to the outward act.

How common is it for parents to pursue the opposite course! They are satisfied with condemning and preventing wrong conduct, without much attending to the temper of mind in which their animadversions

are received, and the child is often left unhumiliated and discontented, and in a state as displeasing to God as when it was committing the fault in question. This mode of proceeding appears to me essentially wrong, and productive of serious evil. It does not bring the child to repentance before God, and to peace with him. It directs its view to the maintenance of decency in externals, rather than to a jealous scrutiny of its motives and dispositions, and an earnest desire of reconciliation with its God, after having offended him. Though these marks of true repentance cannot be expected at so early an age in their full extent, yet a broad foundation for them is often laid during the two or three first years of infancy. On the other hand, when we see a child scowl, or snatch up his shoulders, or pout and redden, on being blamed, can the rebellious and unbending spirit within be doubted? Is he humbled for his fault, and in a spirit to forsake it and seek forgiveness? Is there any putting off of the old man, and putting on of the new man? And yet, can it be denied that this is the only temper to which the promise of pardon is made? It is the temper in which adults must come to Christ for pardon and peace; and it is therefore the temper to which, from the very dawn of reason, we should endeavour to bring children.

In our endeavours to effect this great object, kind and mild and serene, but steady, perseverance is to be employed. There must be neither violence nor hurry. If the child is impatient, some constraint, if necessary, must be used to prevent ebullitions of passion or fretfulness, and time must be given for it to recover itself: then steady and unwearied, but calm and affectionate, addresses to its reason and feelings must be used, suited to its age and habits and natural disposition. The sagacity and ingenuity of the parent must be tasked to select the best topics, and handle them in the best

manner, for the production of the desired effect. But, above all, his eye must be upon God for guidance and a blessing, and for putting his own mind in the frame best adapted to win upon the affections of the child, and impress his heart. The dawnings of a right spirit must be hailed; openness and confidence must be courted and encouraged; the kindness of God and Christ to penitents must be as fully and touchingly insisted upon as their hatred of sin. Care must be taken not to overstrain or overpower the feelings; and when any danger of this appears, a pause must take place till they are relieved, and self-command is regained. This course admits of great variations, and must be carefully adapted to the age and character and attainments of the child: but I think I can say from experience, that it will seldom if ever fail of success if steadily and habitually pursued. It may be said to begin from nothing, and for several months a very small part of it will be brought forwards, though there will be a continual progress as the mind of the child opens, and *something* right in moral feeling and habit is established. It will begin to learn the difference between being good and naughty; then, that though it desists from doing a naughty thing, it continues naughty till it is sorry for it and good humoured; and then, and not till then, it may expect the kiss of forgiveness, and regain the favour of its parent. Next it will be taught to reflect on its happiness when good, and on the pain it suffers when naughty; and it will be told that this is from God, who loves goodness and hates naughtiness, as it sees its parents do. Then it will proceed to learn that, like its parents, God expects sorrow for sin; and a mild and humble prayer for forgiveness, before he will forgive a naughty child, and love it, and make it happy. While this is in progress, the parent will endeavour to make the child feel the evil and folly of naughtiness, and the beauty and true wisdom of being good. This will

not be very difficult to inculcate, when the child is sensible that sin and misery, and holiness and happiness, generally go together. During the latter part of this course, gospel facts and principles will be gradually opened. The child will have heard of Christ ever since he first heard of God; and now the distinct character and offices of Christ will begin to be unfolded. He will be painted as the friend of mankind; as the great refuge of the naughty; as always willing to help them, and beg his Father to forgive them;--as all kindness and goodness, and as setting us an example of all that is lovely and excellent; and as now exalted in glory, and all-wise and all-powerful. Pains will be taken to make Him the object of affection tempered by reverence, and to make it pleasant to the child to please him, and painful to offend him. The child will in like manner be made acquainted with the Holy Ghost, and heaven, and hell, and the day of judgment, and eternity, and the lost state of man, and redemption. All these things will be taught with an immediate reference to practice and the heart. They must be unfolded gradually, and with a strict attention to the abilities and temperament of the child, and especial care must be taken that by God's blessing the feelings shall be properly affected as the understanding is informed.

5. Be on your guard against the little wiles and artifices which children will soon employ to obtain their ends.

It is surprising how ingenious and adroit they will be in this way. They will endeavour to do, as a bit of play, something which they know to be wrong and forbidden; and to put you off by a laugh and a joke, when you require them to acknowledge that they have done wrong. These little tricks lead to much evil. They undermine sincerity and simplicity of character; and instead of being amused by them, as is often the case, a parent should carefully repress them. It is a good general rule

with young folks, that nothing shall be said or done in joke, which would be naughty if in earnest. More latitude may be allowed to those who are grown up: but children cannot discriminate between what is innocent in jokes, and what is not; and if they could, they have not sufficient steadiness of principle and self-command to confine themselves within the proper bounds, if suffered in their moments of gaiety to approach the brink of what is wrong. It is of the greatest possible importance to preserve the mind from the taint of cunning and deceit; and therefore we ought to be more anxious to avoid doing too little than too much to secure this point. Simplicity and integrity of character, the great foundation of every thing good, depend upon it.

6. Do all you can to secure a consistency of system in the management of your children.

It is quite apparent how indispensable it is that the father and mother should at least not counteract each other. If they do not and cannot think alike on the subject of education, by mutual concessions and accommodations they should pursue a similar plan with their children. Grievous are the consequences when they proceed differently. The children presume to erect themselves into judges between their parents: they play off one against the other. Not only one parent sinks in their esteem, but they often lose respect for both, and are disobedient to both. Thus the fifth commandment is habitually broken; and bad principles and bad habits are as likely to be established by education in a young family, so circumstanced, as good ones. Let me entreat parents to shun this fatal rock. If one of them is conscious that the other is best qualified for the work of education, let such parent be disposed to yield points as far as duty will allow, and to strengthen the hands of the other. And even that other, instead of presuming on superior ability in this line, and carrying matters with a high hand, and

peremptorily insisting on points respecting which there may be a difference of opinion between them, should be as accommodating as can be made consistent with duty; and where a point cannot be yielded, still the *suaviter in modo* should be practised with peculiar care, and the necessary duty performed in a way as little grating and offensive to the parent who disapproves, as may be. Let the more enlightened parent recollect, that an indifferent plan of education, in which parents harmoniously join, will generally answer much better than a superior one respecting which they differ. Besides, by kind accommodations, the misjudging parent is often won by degrees to see things in a more just light, and to acquiesce in a better system. Where both parents act on principle, and refer to the Bible as their standard, and do not interpret it in a very different way, a degree of accordance, which will answer pretty well for practical purposes, may reasonably be expected. The greatest difficulty arises when one of the parents does not act on principle, or refers, substantially, to a different standard from the other. Even in these distressing cases, the *suaviter in modo* on a true Christian foundation will do wonders. It often disarms hostility and counteraction, and leaves the young family very much in the hands of the parent best qualified to educate it. And I fully believe, from personal observation, that the Divine blessing rests in an uncommon degree on the labours of a Christian parent so unhappily circumstanced, and fruits follow excellent and abundant beyond all human expectation. With what pleasure have I seen a majority of the young members of a family, most lamentably exposed to temptation by one parent, snatched out of the fire, as it were, by the pious and constant, but meek and unassuming, labours of the other!

In families where the parents proceed harmoniously and well in the work of education, their plan is

often lamentably counteracted in the nursery or the school-room. If the children are indulged there in bad tempers and habits; and still more, if they there meet with bad examples; with passion, or pride, or deceit, or a love of ease and luxury; all may be undone which is done in the parlour, and perhaps more than undone: notwithstanding all the efforts of the parents, the progress of the child may be not in good, but in evil. Even on the most favourable supposition, the fruits produced by the exertions of the parents, will be scanty and crude. The bias of nature will be so in favour of what is wrong, and so against what is right, that, if Divine grace did not wonderfully favour the exertions of true piety in education, the task of the parents would be hopeless. How carefully, then, should nurses and others, who are put about children, be selected? And how attentively should the course of things in the nursery and the school-room be watched and regulated! To this end, the nurse or the governess should be impressed with a sense of the very high importance which the parent attaches to good tempers and good habits; to which must be added, good principles, if the child is old enough to understand them. But it will by no means be sufficient to do this in a general way. It must be done in detail and by example, and with a persevering, but not a harassing, recurrence to those points which seem to be not sufficiently understood, or not properly carried into practice. The vigilant eye of the parent will always be wanted to keep things in the right course, as well as to put them in it at first. It must be laid down as a principle, that nothing must be concealed by the child. That vile maxim against telling tales out of school (vile, when applied to keep parents in ignorance) must be utterly proscribed; and openness and confidence must be zealously cultivated, both in the child and in those who have the charge of him. But the

parents must not trust to being informed of every thing important to be known. They must delicately but effectually make the requisite inquiries; and also take care by personal inspection (conducted, however, with kindness and delicacy to the nurse or the governess) to ascertain the real state of things. But, with all that can be done, it will seldom be found possible to put the management of children in the nursery on a truly good footing. The class of persons to be employed is so ill educated and unenlightened; and such of them as are pious are generally so injudicious, that not only the plan of the parent with the child will scarcely ever be even tolerably maintained when the child is out of his sight, but positive and serious evils will be produced and cherished. It is highly important, therefore, that the child should be as much with the parent as circumstances will permit. Every hour in the society of a parent who understands education, and pays proper attention to it, is an hour gained to moral improvement, and (as far at least as regard children yet in the nursery) is too often an hour redeemed from what is far from deserving that appellation. In whatever way the child is employed, whether in talking or playing, a moral lesson may be instilled, moral habits may be encouraged, and bad ones repressed: the parent will continually be obtaining a greater insight into the child's character, and the child greater affection for its parent. Thus good will be doing, and a foundation laying for still greater good. Indeed, God seems to me to afford no slight ground for presuming that children should be much with their parents, by making the society of each so pleasant to the other, where the parent performs his part as he ought, and the child has not been spoiled by excessive indulgence in some other quarter. But the evidence of his will, which arises from the benefit resulting to the child, and also, I believe, to the parent, from

this intercourse, is irrefragable and decisive.

It often happens, however, that there is an inconsistency in education more to be deplored than any which has yet been mentioned:—this is the inconsistency of the parent with himself. The author of the Epistle to the Hebrews, contrasting the correction employed by parents with that used by the Almighty in his government of his true servants, says, “They” (the parents) “verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness.” What a picture is this! God, the sovereign proprietor of all his creatures, invariably pursues the good of those whom he deigns to call his sons, in all the discipline to which he subjects them; while man, who can call nothing his own, who is a mere trustee under the Almighty, who, in his conduct towards his children, should always bear in mind that both they and he are bought with a price, and that not his own gratification, but the will of God, should be his rule in all he does as a father,—man presumes to forget his imperious duties in education, and to make it his object to please himself rather than his sovereign Lord! If one did not continually see the fact, one should not believe it possible that the work of education would be so often carried on under the supreme influence of selfishness. His own ease and convenience, and the indulgence of his own feeling and humour, frequently seem to engage a father’s first attention in his proceedings with his children; and, except in striking cases, which oblige him, as it were, to depart from so lax a system, the good of the child is clearly made in practice, though not in theory, a secondary object. So true is the description of the apostle: he proceeds according to his own pleasure, rather than for the profit of his children. When education is not conducted so very ill, and the good of the child is ge-

nerally the main object of the parent, and his own inclinations are generally made to bend to it; yet, in many families, this is by no means so entirely the case as it ought to be. When the stimulus to self-gratification is strong, the parent yields to it, the rules of good education are violated, and the child is injured. The injury will be (unless God avert it) in proportion to the extent of this fault. Some portion of it is found in all parents: but I am speaking not of a few thinly scattered instances rarely occurring, such as must be expected from so weak a creature as man even in his best estate, but of its more frequent recurrence, to the serious interruption of a good system of education.

Now it is clear that this fault, in whatever degree it may exist, is an enemy to consistency of conduct. As it proceeds from the parent yielding to a different motive from that which ought to actuate him, and sometimes at least does actuate him, when with his children; this new motive must lead to different results from those which would flow from the other, and produce inconsistency. But this is by no means all. A man under the influence of self-indulgence is inconsistent with himself. He will conduct himself towards his child according to his present humour. One hour he will be indulgent, and the next severe: at one time he will allow his child to do things, which at another he will forbid. The child also will find out that he can carry points by management;—by making his request when the parent is in a yielding humour, or by bringing him into such a humour by coaxing and wheedling, or by overcoming his objections by importunity. Inconsistency must be the consequence: and an inconsistency the more to be deplored, because it will be connected with a diminution of respect for the parent who is the author of it, and with the practice of cunning and art in the child,—habits of mind most adverse to all that is good.

The very high importance of consistency must be clear to your readers. Will children be likely to value good principles as they ought, when their parents do not steadily act upon them, and enforce them? Will good habits be rooted and fixed in the child, when he is allowed at times to indulge in the opposite bad ones? Will he be led to see the beauty of holiness of heart, and of holy conduct, when he is *allowed* at times to taste the sweets of sin (for every fault is a sin) from which he ought to be weaned, and when he finds his own self-indulgence sanctioned by the self-indulgence of his parent? "The ways of religion are ways of pleasantness, and all her paths are peace;" but to those only who steadily walk in them. They have no charms for those whose conduct is marked by frequent or gross inconsistencies.

7. Spend much time with your children; encourage them to be free before you; and carefully study their characters.

For what is education? It is co-operating with the Divine Spirit in forming the mind and changing the heart of an immortal being, weak and corrupt, averse to the change to be wrought in him, and whose nature is made up of various parts, and differs greatly in different individuals. Is it possible to doubt, that what is above recommended must be necessary in this work? Can too great pains be taken where so much is at stake? Can success be rationally expected, unless great pains are taken, and your labours are enlightened and judicious? And can you flatter yourself that you take due pains, or that your labours will have a proper direction, if you give little time to your arduous task, and do not employ proper means for becoming well acquainted with the characters of your children?

It is wonderful that a parent can *hope* to be an effectual instrument under Divine grace, in leading his children from darkness to light, and

from the power of Satan unto God, by proceeding in the way in which religious education is often conducted. Is it not generally true, that, even in religious families, more thought, and care, and time are employed in teaching children to read, than in teaching and persuading them, by God's help, to be real Christians? The father sees but little of those who are young, and much less than is desirable of such as are older. The first he considers as scarcely at all under his care; and though he probably gives some instructions to the latter, they are commonly such as are more calculated to enlarge their knowledge, and improve their understandings, than to regulate their dispositions, and make them new creatures. His avocations often are such as to make it impossible for him to be a great deal with his children; but he generally might be much more with them than he is; and, when with them, might employ the time much more usefully, for the promotion of their best interests, than he does. It often happens that they are under a degree of restraint in his presence, which, added to the little time he spends with them, prevents his obtaining a deep insight into their characters: and, therefore, many evils either escape his notice, or he adopts some wrong mode of correcting them; and many a tender germ of good passes unobserved, and withers for want of his fostering care.—The mother is much more with her children, but generally, I think, not so much as she ought to be. This is the more to be lamented, because women are admirably fitted for training their offspring in the nurture and admonition of the Lord. They have a remarkably quick insight into character; and a warmth of affection, a tenderness and a delicacy, which win the affection of others, and enable them to correct faults without giving offence, and to present Christian principles and virtues to their children in their most amiable

form. I believe that there has seldom been a man who had a good and amiable mother, that has not in after life looked back on her instructions and example with reverence and delight. Cowper's admirable little poem, on viewing his mother's picture, touches the hearts of all of us, because it describes scenes and feelings dear to every virtuous mind; scenes and feelings of which many of us have partaken, and all wish to partake. Every hour which a Christian mother spends with her children has balm on its wings. She contrives to make even their pastimes a moral lesson; and though she cannot (and it is not desirable that she should) make their regular lessons a pastime, yet she adapts them well to the abilities of her scholars, accommodates them well to times and circumstances, and divests them of whatever is oppressive and revolting. To mix the pleasant with the useful, is at least as important in education as in poetry; but good mothers far exceed good poets in that art. Surely, then, a mother should be jealous of every thing which keeps her from the bosom of her family;—a sphere in which she is so gifted to shine, and to be a blessing to those most dear to her. How sad it is, when she throws away this pure gold for mere dross, by giving up those hours to an excess of visiting and company, or even of reading, which ought to be spent among her children! And how sad, too, when such high powers to train her young charge for Christ and glory, are not under the guidance of an enlightened judgment, or receive a wrong direction! I have been grieved to see maternal sensibility much more alive to the bodily than to the spiritual health of the objects of its solicitude: electrified when there was an idea that a child had received some slight hurt, but little moved while it was contesting a point with a nurse, or teasing a brother: and I have been much more grieved, when

I have seen it fall into partiality and favouritism; or exhaust itself in anxieties about the persons of the girls; to the comparative neglect of their understandings, and to the great injury of their feelings and dispositions; or employ itself in heaping on them accomplishments, instead of leading them on in useful attainments and Christian habits; or yielding to the influence of humour and caprice; or (worse than all) giving itself over to a blindness to the faults of the objects of its love, and ruining them by indulgence and commendation.

The only plausible excuse which parents, possessing health and sufficient time, can make for not employing themselves actively in the education of their children is, that they put them into hands more fit for that task. This may be a good reason for sending boys, after a certain age, to school, or to a tutor; though still, even in their case, much remains to be done by parents. Waving, however, the consideration of this part of the subject for the present, the excuse which has been mentioned does not appear to me admissible, under any common circumstances, in the case of girls and of younger boys. Of these, the parents are certainly the natural guides and instructors. They are fitted for this task, by long knowledge of their offspring, by the respect due to them as parents, and by affections and sympathies on both sides, far better than strangers can be. And if they suffer these great instruments of good to be lost, or perverted to evil; or if they fail to qualify themselves for their task by obtaining other requisites, and by allotting to it sufficient time, and thought, and care, and pains; they must be answerable to God. They may, with much propriety, call in assistance, especially in the mechanical parts of education; but should always consider themselves as keeping the higher branches, which respect the principles, dispositions, and habits, chiefly in their own

hands. Can they entrust these to nurse-maids? They must certainly answer, No! Or to governesses? These, in general, are but ill qualified to undertake this most important part of education. Besides, being extremely inferior to the parents in the points which have been mentioned, they are almost always unprepared for the task. The boarding-schools at which they are educated, afford them no instruction in this line, beyond what is necessary for ensuring the getting of lessons, and the maintenance of peace and subordination. As to boarding-schools, I reserve what relates to them for future consideration, and shall only say now, that, in common circumstances, I do not think them well adapted to the education, and least of all to the religious education, of girls, or of younger boys.

B. T.

ON THE AUTHENTICITY OF THE ACCOUNT OF THE DEATH-BED OF A MODERN FREETHINKER.

IN the Answers to Correspondents in our last Number, we promised to satisfy the inquiries of A CONSTANT READER, respecting the authenticity of the account contained in our vol. for 1805, p. 645, entitled, "The Death-bed of a modern Freethinker." On a former occasion, and in answer to similar inquiries, we stated that this account had been given to the world many years ago by Lady Glenorchy, after a careful investigation, and under a full persuasion of its truth. Her ladyship lived so near the time to which the account refers, that she must have had ample means to satisfy herself respecting the facts of the case; and she must also have derived additional means of information from her rank in life, which would naturally afford her access to private sources of intelligence respecting the noble but unhappy subject of this narrative.

The death of this person is stated to have taken place at the close of

the year 1692. An account of the circumstances attending it (the same which we have inserted) was published in 1693, and went through at least three editions in that year. A copy of the third edition is now before us. We will transcribe the whole of the title-page. It is as follows:—"The second Spira, being a fearful Example of an Atheist, who had apostatized from the Christian Religion, and died in Despair at Westminster, Dec. 8, 1692: with an Account of his Sickness, Convictions, Discourses with Friends and Ministers; and of his dreadful Expressions and Blasphemies when he left the World: as also a Letter from an Atheist of his Acquaintance, with his Answer to it: Published for an Example to others, and recommended to all young Persons, to settle them in their Religion. By J. S. a Minister of the Church of England, a frequent Visiter of him during his whole Sickness. The third Edition; with the Methodizer's Apology, wherein is now discovered to the World the Substance of every Particular that he knows of in relation to this Narrative. London: Printed for John Dunton, at the Raven in the Poultry. 1693." And on the back of the title-page is inserted, "Imprimatur, January 6th, 1693. Edm. Bohun."

The preface is written by J. S. who gives reasons for concealing his own name, and that of the deceased; but adds, that "if any one doubts the truth of any particulars in the following relation, if they repair to Mr. Dunton, at the Raven in the Poultry, they will receive full satisfaction." He further observes, that "as to what that miserable gentleman delivered himself, both I and the Methodizer of my notes have been superstitiously critical to give them as near the truth and very expressions as we could." The Methodizer subjoins his testimony to the same effect, and states more at large the reasons for the suppression of names. This is followed by a certificate, signed "R. Wolley,

M. A." which we will give entire.

"The Methodizer of this history," says Mr. Wolley, "being a person of great integrity, the reader has no reason to question the truth of this printed attestation he has here given concerning it. And what commendation I shall give of it, will be serviceable no longer than till thou hast perused it through. Thou wilt find such wine in it as needs no bush. This only I will say, it well deserves thy serious and frequent perusal; and I heartily wish those pious gentlemen that have estates, would be instrumental in dispersing of it throughout the whole kingdom, that so all ranks of men, especially the youth of this nation, might reap some advantage by this extraordinary and amazing instance. This is the sentiment and hearty desire of thy cordial friend in the Lord,

"R. WOLLEY, M. A."

We trust that the above details will satisfy our correspondent that we had good grounds for believing the narrative to be true before we gave it to the world.

HYMNS APPROPRIATE TO THE SUNDAYS
AND PRINCIPAL HOLIDAYS.

(Continued from p. 631.)

CHRISTMAS-DAY.

OH SAVIOUR! whom this holy morn
Gave to our world below;
To wandering and to labour born,
To weakness and to woe!

Incarnate Word! by every grief,
By each temptation, tried;
Who lived to yield our ills relief,
And to redeem us died!

If, gaily cloth'd and proudly fed,
In careless ease we dwell;
Remind us of thy manger bed,
And lowly cottage cell!

If, prest by penury severe,
In envious want we pine;
May conscience whisper in our ear,
A poorer lot was thine!

From all the viewless snares of sin,
Preserve us firm and free;—
As thou like us hast grieved been,
May we rejoice with thee!

SUNDAY AFTER CHRISTMAS.

LORD of mercy and of might,
Of mankind the life and light,
Maker, Teacher, infinite!
Jesus, hear and save!

Who, when sin's primæval doom
Gave creation to the tomb,
Didst not scorn a virgin's womb;
Jesus, hear and save!

Strong Creator, Saviour mild,
Humbled to a mortal child,
Captivè, beaten, bound, revild;
Jesus, hear and save!

Throu'd above celestial things,
Borne aloft on angels' wings,
Lord of lords, and King of kings;
Jesus, hear and save!

Soon to come to earth again,
Judge of angels and of men,
Hear us now, and hear us then!
Jesus, hear and save!

EPIPHANY.

BRIGHTEST and best of the sons of the
morning,
Dawn on our darkness, and lend us thine
aid!—

Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Cold on his cradle the dew-drops are shining,
Low lies his bed with the beasts of the
stall;

Angels adore him in slumber reclining,
Maker, and Monarch, and Saviour of all!

Say, shall we yield him, in costly devotion,
Odours of Edom and offerings divine;
Gems of the mountain, and pearls of the
ocean,

Myrrh from the forest, and gold from the
mine?

Vainly we offer each ample oblation;
Vainly with gold would his favour secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor!

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine
aid!

Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

INNOCENTS' DAY.

OH weep not o'er thy children's tomb,
 Oh Rachel, weep not so!
 The bud is cropt by martyrdom,
 The flower in heaven shall blow!
 Firstlings of Faith! the murderer's knife
 Has miss'd its deadly aim;
 The God for whom they gave their life,
 For them to suffer came.

Though evil were their days and few,
 Baptiz'd in blood and pain,
 He knows them whom they never knew,
 And they shall live again.
 Then weep not o'er thy children's tomb,
 Oh Rachel, weep not so!
 The bud is cropt by martyrdom,
 The flower in heaven shall blow!

D. R.

 REVIEW OF NEW PUBLICATIONS.

The Life of the Right Rev. Beilby Porteus, D. D. late Bishop of London. By the REV. ROBERT HODGSON, A. M. F. R. S. Rector of St. George's, Hanover Square, and one of the Chaplains in ordinary to His Majesty. Second edition. London: Cadell and Davies. 1811. pp. 319.

THE present work was expected with considerable anxiety by various classes of the community. Society in general required it, not merely to fill up a chasm in episcopal biography; not merely to develop to their springs and causes the more recent movements in the ecclesiastical machine; not merely to furnish the public gallery with a sort of theological picture of the times;—but they desired it as a permanent representative, a cabinet picture, from a hand beyond all others familiar with the original, of the venerable prelate who had so lately vanished from their sight. There is no way so delightful of drying our tears for the good, as by the glow created by a recital of their virtues. Men expected to rise from this history of the life and death of the Bishop, like the ancient visitors to the cross, consoled for their loss by the relic they were permitted to bear away.

We, who suffer a kind of professional exclusion from the region of sentiment, and who are compelled to think for the public, while they enjoy the luxury of feeling for themselves, waited, as may be con-

ceived, for this publication in that sterner posture of mind which becomes our hard circumstances. Not allowed to weep like other men, we wished to philosophise and speculate. We desired to know what it was, in the deceased Bishop of London, which had fixed the public attention, drawn out the national feelings, and revived some of that pastoral sensibility which seemed to have been buried in the graves of some of our ancient prelates. We wished to inquire how far the general esteem was well founded; what were the precise difficulties of the modern bench of bishops; how far the impediments which have arisen in their course would account for the present diminished scale of their pastoral labours; in what degree these impediments might be overcome; and to what extent the distinguished individual before us might be considered as having lifted up a standard to his brethren, and led the way to achievements more worthy the chosen leaders of the soldiers of the cross.

Taking up the work with these expectations, we think that neither the public nor the critic, but especially the former, have any reason to be dissatisfied. It is certainly too brief, too much a mere recital of facts, too sparing in sentiment, too contracted, to form an ample basis for much general deduction or philosophical inquiry. And it is fortunate for our readers, perhaps, that it is so. But the man who sits down to it with a full heart, and

would simply inquire why he already reveres the Bishop, and learn why he should revere him more, will find, we conceive, such a view of him here as will justify all the affection he felt for him living, or the tears he has shed for him dead.

It is not impossible that the writer of this life was no less inclined to philosophise than ourselves; but that the very interesting details he found recorded in the hand-writing of the Bishop, seduced him from his purpose of enlightening the world by his speculations, and determined him to do little more than communicate his facts. We are free to confess that they have had this effect upon ourselves; and though we sat down with a full intention of producing a vast number of sage observations, we think we shall confer a far greater favour upon our readers by keeping silence and permitting the Bishop to speak for himself. It appears (p. 17), that several manuscript volumes were found among his papers, "containing a great variety of facts and observations upon the principal incidents of his life." From these Mr. Hodgson largely extracts. We design, first, to give a brief sketch of some of the more prominent features of his Lordship's history; then quote pretty largely from the same papers; and conclude by adding as many general remarks as we think may safely be obtruded upon the attention of our readers.

The Bishop was born in 1731. It is remarkable, that America (though not distinguished for her dutiful requital of the parental bounties of the mother country) more than repaid us for some not very sound churchmen, whom we originally conveyed to her territory, by the production of both the parents of Dr. Porteus. They were natives of Virginia, but emigrated (as the Americans have compelled us to call it) and settled at York. There, purified doubtless by breathing its cathedral atmosphere, was he born in 1731. He was sent as a sizar to

Christ's College, Cambridge, at an early age; and distinguished himself by gaining a classical medal, by a prize poem on "Death," and by a sermon preached before the university, on the Character of David. There is, we understand, a current report in that university, that this poem was a joint production; but, in our judgment, the reputation of the Bishop will neither stand by the establishment, nor suffer by the refutation of his title to every line of the poem. In 1762 he was made, without either the patronage of others or any application of his own, Chaplain to Archbishop Secker. In 1765 he was presented, first to the livings Rucking and Wittersham, in Kent; then to the rectory of Hunton, and to a prebend of Peterborough; and, what was still better preferment, he married the present Mrs. Porteus. In 1767, he was promoted to the rectory of Lambeth; in 1769, to the mastership of St. Cross; in 1776, to the bishopric of Chester; and in 1787, to that of London, in which see he exchanged his mitre, we hope, and believe, for "the crown prepared for all those who love" God.

Having given this brief statement of his life, we shall now proceed to lay before our readers some extracts from his manuscript papers, which, besides interesting them, will assist us in summing up that estimate of his character with which we design, by way of conclusion, to trouble them.

We begin with his description of his favourite parsonage at Hunton, the delineation of which gives us some insight into his character.

"It was to me," (he says), "a little terrestrial paradise: for though there are many parsonages larger, handsomer, and more commodious, yet in comfort, warmth, repose, tranquillity, and cheerfulness, in variety of walks, shelter, shade, and sunshine, in perfectly rural and picturesque scenery, I know few superior to it. What however is of more importance, no place was ever better calculated to excite and cherish devout and pious sentiments towards the great Creator and Preserver of the Universe. The

solemn silence of the thicket and the grove, the extensive horizon that opened to the view, the glories of the rising and the setting sun, the splendour of a moon-light night and a starry sky, all which presented themselves to the eye, to a vast extent without interruption, from the lawn before the house; these, and a variety of other sublime and pleasing objects, could not fail to soothe and tranquillize and elevate the soul, and raise it up to high and heavenly contemplations." pp. 29, 30.

The next extract we shall give is, we think, highly creditable to the Bishop. In 1780, the sanctity of the Sabbath was threatened by a new species of assault. A "Promenade" was opened, where every person was indiscriminately to be admitted at a low price; and debating societies instituted, where the most solemn subjects of religion were to be freely debated. The Bishop at once saw the extent of the mischief threatened by these new species of Sunday entertainments, and finding no law already existing sufficient to put them down, prepared and brought forward a bill for the purpose, in the next session of Parliament. The Duke of Manchester, among other vehement opposers of the measure, having contended that "the subjects of this kingdom should be left at perfect liberty to confer upon religious subjects; that there was nothing improper in the promenade or the societies; that, if not, there were laws already in force sufficient to restrain them:" the Bishop has left us this record of his answer to such objections.

"I observed, that although there was no evidence at the bar, to prove the allegations of the preamble, which in a public bill, and in a matter of such notoriety, I conceived was seldom, if ever, required; yet there were the very best grounds for believing the pernicious tendency of the Sunday evening amusements to be much greater than the preamble stated. I had conversed with many persons, who had themselves been present in these places, and was perfectly satisfied that they were highly dangerous in every point of view. But, even without entering into their interior constitution and consequences, I could not but think that the very external appearance of them on the Lord's Day, was

an offence against common decency, and the most antient and venerable customs of this country. They were places of public amusement opened on a Sunday. They were publicly advertised; were in a public room; money was publicly taken at the door, and that for the avowed purpose of public amusement. This, I apprehended, was the very definition of a public diversion; and it was notorious, that public diversions had never been permitted by the laws of the land in this kingdom, from the time of the Reformation to the present moment, and I hoped they never would. In Popish countries, they were indeed permitted, though even there they were condemned by many serious men; for a friend of mine, Dr. Lort, in the year 1768, saw an injunction or admonition of the Archbishop of Mechlin, in one of the towns under his jurisdiction, in which he complained heavily of the liberties taken by the people on Sundays, and spoke in high terms of the conduct of the Heretics, that is, the Protestants, in that respect. But, however these indulgences might suit the spirit of Popery, they did not accord with the temper of Protestantism. They were contrary to the spirit of our constitution; contrary to the spirit of our laws and our religion. They were new invasions of the sanctity of the Lord's Day, and had never been heard of in this country till within these few years. The different method of observing Sunday in England, and in foreign countries, was one great mark of distinction between the Church of England and the Church of Rome, and it was a distinction which I hoped never to see abolished. It was not my wish to go to the Church of Rome, to know in what manner Sunday ought to be observed in England. I was therefore for resisting these dangerous innovations in the very beginning. If they were not crushed at their very outset, it was impossible to say how far they might go. If the legislature suffered them to pass at first without notice, their Lordships must not imagine the mischief would stop where it now is. The places of entertainment lately opened for the Sunday evening, were only the beginnings of a regular plan to introduce Sunday diversions into this kingdom; they are only trials and experiments to feel the way, and to see how the Government will bear such violations of decency; and if the proprietors of these places find that they are perfectly secure, they will very soon take care to have fresh amusements for every hour of the Sunday, even for those which ought to be spent in the celebration of divine worship. Unless therefore their Lord-

ships were prepared to say, that public diversions ought to be allowed in this country, they must resist this artful attempt to introduce them under the specious name of a promenade, and the sacred plea of religion.

"It has been said, indeed, that this Bill is a restraint upon religious liberty. It is no such thing. It restrains no one from professing that mode of religion, and joining in that form of public worship, which his conscience best approves. It restrains no one from speaking, conversing, or writing upon religious subjects. It imposes no other restraint than this, which is surely no very great hardship, that no one shall either pay or be paid for talking blasphemy or profaneness in a public room on the Lord's Day. It takes away, in short, no other liberty, but the liberty of burlesquing Scripture, and making religion a public amusement, and a public trade, which I was inclined to think their Lordships would not consider essential marks of religious freedom." pp. 77—82.

There follows soon after (p. 85) an interesting account of his exertions for the religious instruction of the Negroes in the West-India islands; but as his works contain a pamphlet upon the subject, which has been long before the public, we shall not make any quotations from it.

It may not be amiss to present to some of our readers, both lay and clerical, who may question the expediency of some improvement in our parochial psalmody, the sentiments of so calm and cautious an observer as the late Bishop of London.

"Of all the services of our Church, none appeared to me to have sunk to so low an ebb, or so evidently to need reform, as our parochial psalmody; more especially, as Dr. Burney, in his History of Music, had very injudiciously taken great pains, to ridicule and discredit the use of psalmody in our churches, and to introduce in the room of it cathedral music. In consequence of this, many churches and chapels in London had already adopted his ideas; and at their charity sermons, professional singers, both male and female, were brought from various places of public entertainment, to sing hymns and anthems for the benefit of the children. Nay, in one or two churches, there had been musical entertainments upon Sunday evenings, without even prayers or a sermon. I therefore thought it highly necessary, in order to prevent our places of public worship from being converted into

concert rooms, to endeavour to check this musical madness, and if possible to bring our psalmody to its antient purity and simplicity." pp. 108, 109.

The next extract is from his speech in 1800, on the Marquis of Buckingham's motion to prevent the intermarriage of persons divorced for adultery. When we call to mind some members of his audience, we cannot too much applaud the dignified and Christian manliness of the mind which produced this speech. Whatever some individuals may be disposed to think of the Bishop's want of courage in other instances, Latimer himself might have been contented to borrow his expressions on this.

"After the very able manner in which the clause proposed has been now supported, I certainly do not mean to take up much of your Lordships' time, in prolonging the discussion of it. But on a question of such importance, in which the interests of morality and religion are so essentially concerned, it is impossible for me, in the situation which I have the honour to hold in the church, to give a silent vote. I therefore rise merely for the purpose of declaring publicly my entire concurrence in the clause proposed by the Noble Marquis. I have on former occasions fully explained my sentiments on this subject, and every thing I have heard in the course of this day's debate confirms me in those sentiments. The clause, though it will certainly not go to the root of the evil, yet will surely be some check to adultery, at least on the part of the female. It will take away the encouragement at present given to that detestable crime, by the prospect of a future marriage of the adulteress, with her seducer; which is in fact offering a reward to vice, and holding out a premium to adultery. This premium operates most forcibly on the female mind, and tends to destroy that connexion, which God and nature have established between guilt and disgrace; a constitution of things, much wiser, I apprehend, and much more conducive to the general welfare of mankind, than that very liberal system of modern ethics, which mediates so much pity and tenderness and indulgence to crimes of the very worst complexion. I am aware, my Lords, that this clause is only a partial remedy. It does not go to the punishment of the seducer, who is, I confess, generally the most culpable of the two guilty parties. But this may be brought forward on some future occasion. In the meantime

let us do something; let us do what we can. To crush an evil of such magnitude, we must go on gradually, and proceed step by step. The hydra of adultery cannot be subdued all at once: but we may cut off the many heads of the monster one by one, till at last it may become a lifeless trunk.

"My Lords, I shall only detain your Lordship a few moments more, just to notice an argument, which has been very much relied upon by the noble Lords, who object to the clause in question, and which appears to me wholly gratuitous and unfounded. They have always taken it for granted, and assumed it as a kind of *postulatum*, that if the adulteress be not permitted to marry her seducer, she is necessarily and of course driven into prostitution for life. Now this I hold to be an assumption which cannot be maintained. Is there no alternative, no middle and better course between marriage with the seducer and a life of prostitution? Is it not possible, that the adulteress may be struck with horror, with contrition and remorse for her crime? May she not even wish to seclude herself for a time from the world; to withdraw herself from the observation of mankind, and endeavour to recover in the privacy of retirement those virtuous habits which she has unfortunately lost? Instances of this sort are undoubtedly to be found, especially amongst those, who have been educated in principles of virtue and religion, but in some unguarded hour have, by the vile arts of an abandoned man, been betrayed into guilt. This, my Lords, has, I know, sometimes happened; and sure I am, that this temporary seclusion gives a woman an infinitely better chance for recovery, than a marriage with her seducer. For, can your Lordships suppose, that the conversation and society of a man, who has shewn himself destitute of every principle of honour and virtue; who has been guilty of so foul and base a crime, as to corrupt the wife, of perhaps his dearest friend, and plunge the very object of his affection into a gulf of sin and misery; can your Lordships, I say, suppose, that the society of such a man can possibly be the means of restoring to her that purity of mind which he has himself destroyed; or that his house should be the proper school for repentance and for reformation? No, my Lords, the true, the only way to bring the unhappy victim back into the path of virtue, is to separate her from the arms of her vile betrayer; to lead her into retirement; to place her under the protection of a few kind relatives or friends, and thus give her an opportunity of making her peace with her offended Maker; and, by the discreetness and

circumspection of her future conduct, of recovering in some degree her former character, and re-establishing herself in the good opinion of the world." pp. 150—152.

At p. 160, is an account of an interview with the Princess Charlotte of Wales, which is too interesting to be withheld from our reader.

"Yesterday, the 6th of August, I passed a very pleasant day at Shrewsbury House, near Shooter's Hill, the residence of the Princess Charlotte of Wales. The day was fine; and the prospect extensive and beautiful, taking in a large reach of the Thames, which was covered with vessels of various sizes and descriptions. We saw a good deal of the young Princess. She is a most captivating and engaging child, and, considering the high station she may hereafter fill, a most interesting and important one. She repeated to me several of her hymns with great correctness and propriety; and on being told, that, when she went to South End in Essex, as she afterwards did for the benefit of sea-bathing, she would then be in my diocese, she fell down on her knees and begged my blessing. I gave it her with all my heart, and with my earnest secret prayers to God, that she might adorn her illustrious station with every Christian grace; and that, if ever she became the queen of this truly great and glorious country, she might be the means of diffusing virtue, piety, and happiness through every part of her dominions!" pp. 160—162.

The address on confirmation, p. 166; his letter to an anonymous correspondent in a state of religious despondency, p. 295; and his celebrated letter, p. 188, to three ladies of quality who had opened their houses for Sunday evening concerts, we should also give, but that their length forbids it, and that we may think them suitable extracts at some future period, for another part of our work.

A passage, in which he speaks of the Bible Society, will shew that we ourselves have not taken a stronger part in this controversy than is sanctioned by the judgment of our authorised teachers.

"It, (the Bible Society) he says, is now well known and firmly established, and has completely triumphed over all the attempts made to destroy it. None of those secret dark designs, none of those

plots and conspiracies to subvert the Establishment and devour both the shepherds and their flocks, which were so confidently predicted by a certain set of men as the inevitable effect of this society, have yet been discovered in it. It is, in fact, much better employed. It goes on quietly and steadily in the prosecution of its great object, and pays no sort of regard to the sneers and caustic of its intemperate opponents.—In another passage, written at a still later date, he says,—that he cannot but add in justice to this society, which has been so much opposed, misrepresented, and traduced, that all the important works in which it has been engaged, have been carried on with the utmost harmony and unanimity; without any difference of opinion; without the slightest symptom of any hostile or treacherous design against the church; and without any other idea upon their minds, but that of extending, as widely as possible, the knowledge of the Christian Scriptures. The Bishops of Durban and Salisbury attended several of their meetings, and were delighted with the decorum, calmness, and good temper with which their proceedings were conducted. In short, all the apprehensions, to which this society has given rise, are now found to be but vain terrors; and all the prophecies of the mischief and evil, that would result from it, are falsified by facts. It is rising uniformly in reputation and credit; gaining new accessions of strength and revenue; and attaching to itself more and more the approbation and support of every real friend to the church and to religion.” pp. 213—215.

His applause of Mr. Wilberforce, whom Mr. Hodgson also entitles “the illustrious Champion of the Abolition,” and his exultation on the passing of the Abolition Act, deserve to be recorded.

“Of the conduct of Mr. Wilberforce in the prosecution of this great cause, I cannot express my admiration in adequate terms. The applause he received was such, as was scarcely ever before given to any man sitting in his place in either house of Parliament: but, had it been even greater than it was, he would have deserved it all, for the unceasing efforts, the firm, unshaken, intrepid perseverance, with which he maintained, and finally brought to a successful issue, the most glorious battle that ever was fought by any human being.” pp. 221, 222.

His description of the consecra-

tion of the church he had erected in the hamlet of Sunbridge, is very characteristic of the writer.

“On the morning of the 12th, he says, ‘the principal gentry of the neighbourhood assembled at my house, to attend the Archbishop of Canterbury to the chapel. The day was fine. The sun shone gloriously on the extensive vale below, and brought out all the beauties of that enchanting prospect. Great crowds were assembled on the hill, and presented a most cheerful and animated scene. It was, I confess, a most joyful and gratifying day to me; and I thank God most devoutly, that he inspired me with the resolution to undertake the work, and prolonged my life to see it finished. It will, I trust, under His gracious superintendence, contribute materially to the present comfort and future happiness of some hundreds of poor ignorant people, who, from their remote and almost inaccessible situation, and their distance from the parish church, were too often destitute of that relief which their extreme indigence required in this life, and of that religious instruction which was necessary to their salvation in the next. The clergyman, who will now be fixed among them, and who is bound to reside constantly in the parsonage-house, will, it is hoped, by his doctrines, his exhortations, and his example, be the means of remedying these evils, and will, both in their temporal and their spiritual concerns, be their guide, protector, benefactor and friend.” pp. 229, 230.

The last extract we shall make, is that in which he gives an account of one of the last and most impressive acts of his life, his conference with the Prince of Wales on the subject of a military dinner, proposed to be given on the Sabbath.

“I had for some time past, he says, ‘observed in several of the papers an account of a meeting, chiefly of military gentlemen, at an hotel at the west end of the town, which was regularly announced, as held every other Sunday during the winter season. This appeared to me, and to every friend to religion, a needless and wanton profanation of the Christian Sabbath, which by the laws both of God and man was set apart for very different purposes; and the bishops and clergy were severely censured for permitting such a glaring abuse of that sacred day to pass without notice or reproof. I determined that it should not; and therefore thought it best to go at once

to the fountain head, to the person of the highest and principal influence in the meeting, the Prince of Wales. I accordingly requested the honour of an audience, and a personal conference with him on this subject. He very graciously granted it; and I had a conversation with him of more than half an hour. He entered immediately into my views, and confessed that he saw no reasons for holding the meeting on Sundays, more than on any other day of the week; and he voluntarily proposed that the day should be changed from Sunday to Saturday, for which he said that he should give immediate orders.

“ Thus auspiciously ended this interview; and during the whole time, I was charmed with his fine, open, manly countenance, the peculiar mildness and gentleness of his manner, the elegance of his language, and the clearness and precision with which he gave me the history of the whole meeting.”— ‘ Surely,’ adds the Bishop, in language, the truth of which will be universally acknowledged, ‘ it is in the power of such a man, in a station of such eminence, and formed as he is to be the delight not only of this country, but of all Europe, so to win the public affection, as ‘ to bow the hearts’ of all the people of England, ‘ as it were the heart of one man.’” pp. 249—251.

To this mass of extracts, we shall have only space enough to subjoin a few observations; first, on the subject of these memoirs; and, secondly, on the writer of them.

It may be easily discovered, then, we conceive, by what qualities the deceased Bishop won the esteem of the more seriously disposed part of the population.

There is little risk in saying, that his virtues fairly deserved it. Let some features of his character be delineated.—He displayed, then, in an eminent degree, that “ ornament of a meek and quiet spirit, which is in the sight of God”; and, indeed, of most classes of society, “ of great price.”

He was, besides, according to the statement made, and we are persuaded accurately made, by Mr. Hodgson, truly generous and disinterested. Any rumour of an opposite nature, may fairly be set down to the illiberality of those who impute to avarice every sum

which is refused to the maintenance of a profuse table, or a splendid appearance. There is little to choose between the man who spends for himself, or who saves for himself. The Bishop hit the happy mean, if he did neither.

Occasionally, also, a tide seemed to arise in the calm of his ordinary character, which bore him on to a higher ground of labour and duty. His zeal, in many instances, is of no ordinary character. When he calls upon the University to reform their plan of study for divinity students; when he strongly rebukes the public neglect of Good Friday (p. 35); when he comes forward for the correction of the Liturgy and Articles (p. 39), (though we differ from him as to his principle of correction); when he presses the Sunday bill (p. 71); toils in the Proclamation Society (p. 100); lashes adultery and adulterers to their faces (p. 148); when he calls upon society for a public signature of their reverence of the Lord’s-day (p. 138); when he urges the religious instruction of the Negroes (p. 85); when he breaks in upon the too stately quiescence of modern episcopacy, to give his Lent lectures; when he promotes Sunday schools; increases the solemnity of confirmation by a very solemn address to the children (p. 166); when he aids the Bible Society; writes to ladies of high rank on their violation of the Sunday (p. 188); ventures, in defence of the Sabbath, to the very foot of the throne, in his interview with the Heir Apparent:—on all these occasions, he commands that tribute of reverence and affection which is always due to the man “ zealously affected in a good cause.”—It is difficult to estimate the public debt due to him on one score alone; in what degree that glorious peculiarity of Great Britain, the strict outward observance of the Sabbath, is, under God, perpetuated to us and to our children by his exertions. He appears, moreover, to have been in a high de-

gree conscientious—carefully, in his own conduct, following out his principles to their practical consequences. And conscientiousness is a feature which, especially where the possessor does not too loudly insist upon its being introduced into the character of all his associates, is likely to attract the esteem of the by-stander.—Another source of popularity in the Bishop, was his freedom from high party feelings. Though a fast friend to the Establishment, as he was bound to be, he, on no occasion, betrayed a spirit of intolerance. If he required that the dissenting minister should be subjected to the general test of Scripture, it was on grounds, and in a spirit, of which the Dissenter himself could not complain. If he resisted the claim of the Catholic for emancipation, it was because he thought (justly or not) that our freedom and their emancipation (if it is to be called by that name) were incompatible. Party, besides that of the church, he plainly had none. No polemics were retained or abetted by him; no set of men, or of notions, exclusively upheld; nor any banner elevated in his camp, but that of the establishment and the Cross.

Such being the leading features of the character of the Bishop, it is not, we think, a matter of wonder that the public eye always pursued him with fondness, and saw him at last sink, as it were, in the horizon of one world, to arise with renewed splendour in another, with all the regret which may be felt for a change, which, however painful to us, is, we trust, so glorious to him.

The portrait presented of the Bishop by his nephew, is highly interesting in a variety of views.—It is gratifying to have (as we have seen) the foundation of our esteem revealed to us. But there is another point, in which it is not less satisfactory. It has been sometimes charged upon the Establishment, that we are compelled to search for the portraits of pious men, upon the walls of the meet-

ing-house, instead of those of the cathedral. Now the church is certainly vindicated by a multitude of her children: But the army of saints and martyrs who muster under her banner, is certainly not so great as to make us indifferent to the addition of any fresh levies. In this light also, the life of the Bishop is valuable. His virtues would constitute a sort of trophy to any church of which he was a member. He was truly a good man. And it must be recollected in what circumstances he was good. It is comparatively easy to be virtuous, where our party is small, is select, is struggling to rise. It is easier to be great on the steps than on the seat of the throne. To be vigilant where many sleep; spiritual when many are worldly; to stem the torrent to which others are yielding; to be liberal in an atmosphere somewhat tainted with bigotry; to scatter blessings, while others roll a sort of Vatican thunders; to be lowly, sincere, and simple, in the sunshine of a court; are rare attainments;—but they were to a great degree the attainments of Bishop Porteus. He was not like a pillar at Rome, where every fresh step presents some new specimen of architectural grandeur; but rather like some rare and precious fragment in the wilderness, where almost all around is gloom and desolation.

Having thus endeavoured to convey our estimate of the personal character of the Bishop; our readers may next require our judgment of him as the teacher of others, as a writer and minister. Here, we regret to say, our estimate is not altogether so favourable. The same candour which has compelled us hitherto to applaud, compels us now somewhat to limit our approbation. We shall simply state our reason for this restricted applause.

In the first place, although we concur in the plan of the Bishop, as a writer and minister, seldom to obtrude those controverted topics in theology to which mere partizans

are apt to assign so much importance; we think that the grand fundamental doctrines of the Gospel, original sin, justification by faith, the freedom of Divine grace, the universal necessity of conversion and sanctification by the Holy Spirit, should have occupied a more important place in all his sermons, and should have been more exclusively the subject of some. The Bishop was, we believe, sound upon these points; but the precedent of Scripture, the state of society, the disinclination of fallen man to these topics, their temporary banishment from the pulpit, or rather their submersion in the systems of popular divinity, demanded the bold, solemn, and unequivocal assertion of them by this exalted and popular advocate of Christianity. May not almost all his sermons be read, and no very distinct conception of some of these doctrines be gained?

A second defect in the ministry of the Bishop is, that, however rigid he might be in the application of these doctrines to his own case, he does not in general so urge them as to establish their universal and paramount importance to his hearers. He plainly thought it necessary, that he himself should be the mortified, subdued, devout, evangelized disciple of Christ; but he does not press, at least with sufficient force, upon his hearers, that the same habits of mind are essential to them, and to all who would be saved. He was more disposed to dwell on the happiness of religion, than the perils of sin. He descanted on the wisdom, the duty, the satisfaction of faith and holiness, when the Bible would have said "he that believeth not shall be damned"—"without holiness no man shall see the Lord." He supposed too much in his hearers, the existence of the qualities which the Bible labours to beget. Instead of taking it for granted that the churchmanship of many was a mere name; instead of regarding the mass of his congregation as men unrenewed in heart, as "lovers

of pleasure more than lovers of God," as men scaling the heights of ambition, slumbering in the lap of indolence, whirling in the vortex of fashion and dissipation, or sunk in vice and profligacy; he addressed them too much as if they possessed the characters which true membership of the church implies. He did not very much apply his sermons. He spoke, commonly, in general terms; dealt much in the impersonal verb, much in the third person; and adverted continually to the superiority of our national institutions and character. Now we know that many of these habits, as a writer and preacher, are sanctioned by high authority. The practice, for instance, of treating the nominal church as a real church, has a no less sanction than the Epistles of the New Testament, and the liturgy of the Church of England. But, then, in the first case, under the peculiar circumstances of the early Christians, the nominal church was, in fact, the real church. And as to the liturgy, it is evident that, in a general service, no discrimination of character in the worshippers could be attempted; and it was the judgment of charity to suppose and treat all who used the form, as possessing the spirit; of the church. But it is evident that precedents such as these by no means authorize that species of charity which in the smallest degree closes our eyes upon the mixed character of a congregation, which confounds the real with the nominal worshipper, and which deems a man a true Christian because he is willing to bear the name of Christ. In like manner, we know that the man of mild temper will naturally, in addressing an audience, take refuge in the use of general terms, abstract truths, impersonal verbs, third persons, and the mixture of general applause to the mass, with the measured condemnation of individuals. Nevertheless, such mildness as this has no prototype in Scripture; nor is it consonant to the dictates of an enlightened humanity.

We do not warn the man whose house is on fire, by the abstract assurance that "fire is dangerous;" by introducing a third person to say, "he is in danger;" by continually adverting to those noble public institutions, the general fire insurance companies. Nor must the delegated apostle of Christianity fail to discriminate, to individualise, to strike home, to draw the line between the form and spirit of religion; to shew that the best church cannot of itself sanctify those who enter it; "to speak," as old Baxter says, "like a dying man, to dying men;" to "warn, rebuke, exhort," like one who expects to meet his congregation next at the bar of God. Instead of the audience rising, as it is to be much feared very many did, from the pleasing, manly, serious, and very popular lectures of the Bishop, unaffected by a sense of their guilt and danger; we should have coveted for him the eulogy bestowed by Louis XIV. upon Massillon—"My Lord, when I hear other fine preachers, I admire them; when I hear you, I hate myself." It is necessary to add, that the private writings of the Bishop partake a little of the defect to which we have alluded.

Having, though with the deepest regret, felt ourselves constrained to offer these observations, we have only earnestly to entreat of our readers that they may not be misinterpreted. When we consider the courage, the fidelity, the spirituality, the sweetness, which often characterize the works of the Bishop, we cannot for a moment question his piety, his zeal, his devotion. We impute his defects as a writer, partly to a fear of innovating upon the accredited phraseology of the most celebrated English divines; partly to his constitutional humility; partly to that refinement which shrinks from personalities; and partly to that charity which takes all for good which it does not know to be evil. It is much to be said of any man, that he possesses

all these qualities; it is too much almost to hope to say of any, that having these, they have also all the controuling principles by which alone their operation can be limited and corrected.

Having dedicated so much space to the Bishop, we have left ourselves little for his respectable biographer. It is enough, perhaps, to say of him, that he bears rather more resemblance, both in style and sentiment, to his venerable uncle, than his degree of relationship promised; and neither he nor the public have cause to lament, that, as to very many points, the affinity should not be that alone of blood. The simplicity of manner in the work, to us critics especially, who are delighted to come at the thoughts of men by the shortest possible cut, is very gratifying. The book has higher qualifications than its style: it is manly and serious in the whole train of its sentiments. The commendations of Mrs. H. More and the Bible Society, bespeak the enlightened and independent man. The worst sentence in the whole, is the last paragraph of note p. 266: it is quoted, we believe, from Jortin, and supplies a pretended portrait of Calvinism, which can scarcely claim even the name of a caricature. Burnet was a professed Arminian, and Horsley was not a Calvinist; but they did not so speak of Calvinism. They knew the least invulnerable points of their own system, and the stronghold of their adversaries; and did not conceive a self-called "refutation" sufficient to defend the one, or an epigrammatic sentence sufficient to beat down the other. Calvinism will certainly not be driven from the field, unless its adversaries wield the weapons of a more athletic and scientific warfare. But, as Mr. Hodgson is doubtless more anxious, in giving this work to the public, for his reputation as a biographer than a polemic, we are happy to crown him with the bays he desires the most. If, like the

Roman emperor, who was not contented to be thought the best legislator in the land, unless he was also applauded as the best fiddler, our author lowers himself to seek the additional reputation of a controversialist, we would, on the whole, recommend it to him, not to sharpen the weapons of his controversial warfare at the forge of the Bishop of Lincoln.

lishman, to join with us in another equally appropriate :

Pudet hæc opprobria nobis

Et dici potuisse, et non potuisse refelli.

Indeed, it must on all sides be acknowledged that he has handled these "*opprobria*" in a manner indicating little lightness of hand, or susceptibility of frame. He does not "approach to the faults of a church, as to the wounds of a parent, with pious awe and trembling solicitude;" nor, it is evident, does he think a wrinkled brow and grey hairs add any thing to the claims of her more robust youth, on his filial respect or grateful commendation.

The State of the Established Church.

In a Series of Letters to the Right Hon. Spencer Perceval, Chancellor of the Exchequer, &c. 2d edit. London: Stockdale. 1810.

THIS pamphlet will be doubtless announced to the public under various appellations, according to the various feelings, or habits of thinking, previously adopted by its readers.

Those who, through a long course of steady attachment to our venerable Establishment, have acquired a respect for her infirmities, and a tenderness, if they should exist, for her very errors, will pronounce these letters, under the garb of a friendly remonstrance, to contain a series of ill-timed invectives against her, and a wanton exposure, not to say exaggeration, of her frailties, to the eyes of the world. Many, on the other hand, who hail the sound of reformation from whatever quarter, and subscribe but coldly to the arguments *a priori* for the excellency or stability of our church, will welcome this production, as only a just detection of her faults, and a salutary warning to our rulers, ere it is too late to rescue her from ruin. We shall not at present allow ourselves to pass either sentence; much less to pronounce on the motives under which the anonymous writer proceeded;—only, we shall content ourselves with a well-known motto on the very worst supposition: "*Fas est et ab hoste doceri.*" And on every supposition we shall call on our author, even as an Eng-

It is also to be observed, in regard to this, as to most other hasty schemes (*sketches*, is their own more appropriate word) proposed by reformists, that it is much larger on the actual state, than the possible change, of the thing to be reformed; and describes at full length, and with safe vehemence, the mortal disease, but dismisses in a few pages of vague suggestion the far more important discussion of the remedy. Consequently, in enumerating the various heads of censure alleged against our Establishment in these letters, we shall have but to refer the reader to their own broad unqualified statements; but in discussing the topic of reformation, we fear the reader must often content himself with our humble remarks, in defect of any satisfaction from the pages of the writer.

The heads of censure, then, are nearly the following, and in the following order:—1. The state of the universities; 2. Examination for orders (p. 24); 3. Disposal of patronage in the church (p. 28); 4. Unequal distribution of church property (p. 30); 5. Neglect of ecclesiastical discipline (p. 36); 6. Non-residence (p. 41); 7. Churchwardens' oaths at visitations (p. 49); 8. Neglect, or carelessness, in the pastoral duties (pp. 59, &c. and 109 and 121.); 9. Inaccuracy of returns of the value of small livings

(p. 92); 10. Ill application of Queen Anne's bounty, &c. (p. 98); 11. Want of churches, (p. 131). In most of which, proposals of remedy are pretended in a few concluding pages. And the whole is interspersed with some general remarks on the conduct of the London clergy, the arguments for tithes, the excellence of the church, and the rise of "a certain new sect."

This very hasty arrangement of a "hasty sketch," obliges us, for our own and the reader's satisfaction, to adopt something of a new order, in our observations upon it; to which, indeed, we are helped by the very obvious remark, that letters of this kind to a legislator and Chancellor of the Exchequer (however he may be attached to the interests of the church) bear on their very face but a slender promise of ultimate benefit to that "kingdom" which is literally, as well as spiritually, "not of this world." In a system like that of Christianity, where so much is left to the private operations of conscience, we conceive there must be much to which no public provisions whatever, much less those of a political legislator, can possibly apply. Much more also, in a church constituted like our own, should we imagine to fall exclusively, under the canonical regulations of those venerable persons to whom God and their country have committed the government of the church; whilst a small remainder alone of its affairs, such as are in immediate connection with the wheel of government (and which, we do our author the justice to say, are well stated in his pamphlet) should, in our humble estimation, come under the official consideration of that high political character to whom these letters are addressed.

Following, then, in our remarks, the order naturally suggested to us by this threefold variety in ecclesiastical affairs, we shall direct our first attention to that class of accusations which fall under the first of

those descriptions, and which admit, as we conceive, of no direct legislative remedy whatever. These, we may safely call the state of our universities, examinations for orders, the performance of the pastoral duties, and, we must add also, the distribution of church-patronage, whether public or private.—On the state of our universities, our author makes the following appalling statements.

"I believe, sir, you cannot be ignorant of the manner in which those systems are carried into effect, or rather are neglected. That the example of too many among the preceptors, and the looseness of conduct suffered among the students, prove how widely our colleges have departed from the intentions of the founders"—so that, instead of religion, they too often confer "habits and opinions destructive to the individuals, and baneful to those whose eternal happiness is hereafter to be entrusted to persons so little qualified or accustomed to appreciate their own." p. 15.

Much of this insubordination is then attributed to the "introduction of many persons to the higher offices—on principles of charity, with little reference to weight, talents, and respectability." p. 17. "Young men of the highest attainments, if possessing liberal fortune and manners, are dismissed from the honours and emoluments of colleges, to make way for those whose only recommendation is their poverty." And then "poverty and prescription" are described as "almost the only passports to fellowships, &c." p. 18. Then comes an equally strong notice, that

"—there are more vice and profligacy of manners countenanced at our universities, where a direct and obvious check exists, than would be suffered to take place among its members afterwards, when they arrive at situations in life which present no positive restraints; and that the scenes of riot and debauchery which pass unnoticed (or at least are ineffectually, noticed) by those who cannot be ignorant of them, would, in this metropolis, subject the perpetrators to the correction of the police." p. 20.

Religion, he conceives to be

equally neglected. Christianity forms little or no part in the regular plan of instruction. Contrary to our experience in every other profession, candidates for our ministry are taught every branch of science, but that in which they are to practise; chapel is not attended till it is half over; many go there intoxicated, as to a kind of roll-call; and though the *assumption* of the Lord's Supper is *peremptory upon* the students, no care is taken to teach them its importance, &c. p. 22.

Letter III. opens with similar statements, in respect to examination for orders. "Our future clergyman, having taken his degree (to which the principles of religion form at Cambridge no step whatever, and at Oxford a very trifling one), and having, often by Euclid alone, attained that object, he announces himself a candidate for holy orders." Then "so very lax has become the examination for orders, that there is no man who has taken a degree at the university, who cannot reckon on ordination as a certainty, whatever his attainments in learning, morals, or religion, &c." "Speaking generally, I believe the only qualifications are, to be able to construe a chapter in the Greek Testament, and answer a few questions out of Grotius." A specimen of these answers is then given, in the answer of a young man to the question, Who was the Mediator between God and man? Answer. "The Archbishop of Canterbury!" pp. 24—26. Speaking of the difficulties he would, on the contrary, oppose to the attainment of orders, he says, "I shall perhaps be answered,—How hard to throw a young man back upon the world!—that school learning is not of so much consequence as the moral character of a minister, &c." To which he replies, 1st, by hoping, that, if a change in the mode of examination were once known, candidates would come as well prepared for the latter as now unprepared for the former; and that, 2dly, it is actually "the

want of attention to moral character which is at present most to be deplored, and which he could wish to see commence even before the time of ordination, &c." This cursory *wish*, with a single page in Letter X. is the whole of the remedy our writer has to propose for the cure of such numerous inveterate and complicated disorders. "The first step to a reform in the church establishment," he tells us, "should be an entire and total revision of the system of our universities...A knowledge and rigid practice of the duties of religion should be rendered indispensable. Vice should be not only checked...but made, after a certain limit, a positive obstacle to ordination..... A preparation and examination for orders should be part of the collegiate system not left to bishops...or their chaplains.....decent attendance on the church service prescribed.....and young men intended for the church should declare such intention on their admission to the university." pp. 123—126.

Now, without any comment on the foregoing *wishes*, may we not safely appeal to the reader for the truth of our observation, that these letters are stating abuses, for which not even the author himself, much less a politician and chancellor of the exchequer, is likely ever to propose any effectual, public, or legislative remedy. We should be ashamed to quote the old adage,

Quid leges sive moribus

Vanae proficiunt?

were it not forced upon us by the very trite and inadequate manner in which the writer has treated this, by far the most important part of his subject, which was to point out a way of return for our church establishment to her original purity. Happy, doubtless, was that parent, whose sons were all brave, and daughters all beautiful: or, in more appropriate allusion, heartily we could wish, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." But has our author

pointed out any means for the accomplishment of this desirable end? Has he shewn by what specific act of parliament we shall be able to infuse a spirit of piety where it is decayed, of discipline where it is superannuated, or of subordination in this age of licence? Can the rigours of a police restore morality, on true principles, to colleges? Can political enactments of any kind prescribe a course of study to universities, enforce its prosecution when prescribed, or, which is much more, regulate the course of episcopal examination, and admission into orders?

But we are inclined to go farther, and even to make some inquiries bearing upon the correctness of our author's statements themselves. He declares, but too bluntly for his cause, "it is too late for a public writer to attempt to discriminate; and if the good should in some degree suffer with the depraved, they have only to blame those who, placed in high and lucrative situations for purposes of prevention, have failed to prevent the conduct we are now called upon to point out." Far from agreeing with this sentiment, we think discrimination essentially necessary at all times, on all subjects; but most especially at these times, and on these subjects. Broad assertions, without much proof, never gained less credence in the world than at present. And, awfully impressed as we ourselves are with the truth of much that is here advanced, as well as the necessity of amendment, the very indiscriminate mode of statement adopted by our author, makes us fear that neither he nor his plans will ever be listened to by the public. Indeed, we ourselves are somewhat disposed to ask our reformer—we should rather say informer—whether he is fully acquainted with the actual state of our two universities? Does he really appeal to all these sad facts, as those "*quorum pars magna fuit*?" Has there been nothing amended in these establishments since the writings of our Johnsons and Knoxes, whose

pages we could almost accuse our author of transcribing into his own? We think that an appeal to the state of some individual colleges, in both universities, would turn the edge of many a sharp invective aimed indiscriminately at all. We might allude, also, to a great and important change adopted, much to her credit, of late by a whole university, in which she has not been ashamed to retrace her steps, inquire into first principles, and renew her youth in a series of laudable efforts in behalf both of the learning and religious knowledge of her children. This surely is something gained. And we are much mistaken if a *spirit* of religion, and a *taste* for theological studies, be not at this time spreading and extending themselves in both universities. We are aware at least of some few lectures in divinity, as well as lecturers; and not of professors only, but professors in their chairs, dealing out the important rudiments of Christian knowledge; and of young men under the necessity of qualifying themselves by an attendance upon those lectures, for an appearance at the public examination of *some* bishops. In short, we think enough appears, on the most cursory view of the subject, to lead us greatly to doubt whether any legislative interference whatever, in the present state of these institutions, could be productive of any practical improvement, either in point of theological instruction, or even of discipline. "The sage," we conceive, though somewhat "sick," is not stouè dead; and we cannot imagine that any tolerably active vice-chancellor, or zealous proctor, dissatisfied with the powers they now possess, would hold themselves indebted to Mr. Perceval for annexing Bow-Street runners to the scholastic police, or adding corporal punishment to the terms of imposition, and imprisonment within walls.

The real fact, in regard to these often repeated complaints, whether against schools, or colleges, or episcopal examinations, we believe to

be this; that they are, and must ever be, subject to the greatest variations, just according to the times in which they happen to be placed, and more particularly the persons under whose care they happen to fall. In very large institutions, standing upon ancient usage and prescriptive right, and presenting, if we may say it, so large a front to society, we must expect very considerable irregularities to be perceived; many general regulations to be made, open to particular objections; and obstructions almost innumerable, arising from their very bulk, to the wisest regulations for their good management. We are disposed to doubt, whether, in a system of education so widely extended, and laying the foundation for all the professions in after life, we ought to look, at least till that foundation shall first have been laid, for a much more general adoption of divinity, as a science, into the plan: any more than we ought of legal research, of political economy, of medicine, or the principles of trade. And as to demanding the names of those who are for the church, some five or six years before they enter it, though we admit it to be a plausible, and perhaps the only, expedient *tangibly* brought forward by our writer, yet we can scarcely hope for its adoption in an age of so much latitude, and such entire freedom both of agency and thought, as our own. And, to carry our remarks a stage higher, the very examination for orders by the Bishop, though a more express and *inviting* subject for regulation, seems to us almost necessarily to imply a large discretion, and consequently a degree of *abuse* in the conduct of it, proportionate to the number and interests both of the examiners and the candidates. And were the abuse guarded against by any supposed *regulation-price* of learning or merit for the procurement of an ecclesiastical commission, it would become a question of some magnitude, what would be the effect of such a regulation; whether the church might

not suffer a great reduction of the number of candidates for her sacred functions; or how far its operation, by discouraging only the idle and dissipated, too often found amongst the rich, might not bring a poorer and lower indeed, but an equally numerous, and a more active and energetic ministry, somewhat analogous to the clergy of Scotland. And it is assuredly a dilemma in the meantime, hanging heavily on the consciences of the venerable pastors of our church—venerable in proportion to their awful responsibility—whether they will prefer a ministry lower in number or political consequence, but elevated in ministerial qualification; or one which shall fill up the whole deficiency indeed, but with men whose safest praise, next to silence, is, that they are the best which the higher ranks were capable of affording*.

And here, to speak our own opinion more freely upon the point in question, had the task fallen to our lot (from which, indeed, we might well have shrunk) of guiding in secret the pen of this our warm, and we trust well-intentioned, letter-writer, we should have stenuously advised his remarks on this head

* Let us hear *authority* upon this subject, from which the Church of England has seldom, if ever, occasion to appeal. "In a minister, ignorance and disability to teach is a main; nor is it held a thing allowable to ordain such, were it not for the avoiding of a greater evil, which the church must needs sustain, if, in so great scarcity of able men, and insufficiency of most parishes throughout the land to maintain them, both public prayer and the administration of sacraments should rather want, than any man thereunto be admitted lacking dexterity and skill to perform that which otherwise was most requisite. Wherefore the necessity of ordaining such, is no excuse for the rash and careless ordaining of every one that hath but a friend to bestow some two or three words of ordinary commendation in his behalf. By reason whereof the church groweth burthened with silly creatures more than need, whose noted baseness and insufficiency bringeth their very order itself into contempt."—*Hooker; Eccles. Pol. lib. 7. § 24.*

to have been immediately addressed to those concerned in the education of our youth, in their instruction for holy orders, and in their final admission into the holy office. Our address would have been to the heads of houses in both universities, to tutors, professors, and all others directly responsible for the different operations there carried on. It would have reached even the footstool of the episcopal throne. It would have humbly, yet feelingly, suggested to the notice of *all* (where we would fain hope the voice of reason is never heard in vain), the great and palpable deficiency actually existing in those very departments, in which they are officially and daily called to act. It would have represented to them, on whose will the cause of learning and religion in the church is suspended, the low state of both in which a large proportion of those destined or admitted to holy orders are actually found. We should have compared the existing state of things with the past, and have asked if the state of literary or religious knowledge, assumed as the ordinary standard of clerical qualification, would have satisfied, much less produced, those burning lights of ancient days, our Cranmers or Halls, our Ushers or Taylors, our Hookers or Barrows.

. . . . His juvenus orta parentibus
Infecit æquor sanguine Punico.

We might have stirred to jealousy our English universities, by a close comparison of the youth there under tuition for holy orders, with those in foreign establishments. We might have referred our venerable pastors to that which is daily asserted without contradiction, the incomparably greater learning, both literary, and more especially theological, to be found in the youth of our sister ministry in Scotland, to that found amongst our own. Their eyes might have been directed nearer home, to instances of religious education successfully conducted even in this our own land, amongst a class whom

it is alike its own misfortune and ours that we must consider as in rivalry with ourselves; and they might have been entreated to consider what ground has been offered for others to assert that even a large majority of regularly educated dissenting ministers are better versed in the common-places of theology, and that knowledge of their Bible on which, as a science, it rests, than even a small minority of our rising ministry. Our address would then have humbly, but practically, suggested it to the conscience of each authorised instructor of youth, or superintendant of the church, how far the wished-for reform be not dependent, within his own sphere, wholly and solely upon himself. We should have advised no waiting here for general regulations, for legislative innovations, or metropolitan societies for the education of the clergy on Dr. Bell's plan to be simultaneously adopted throughout the kingdom. The change we should have hinted, as in our minds the only practicable one, would be the private, and perhaps unperceived, change which each collegiate or episcopal dignitary should, at the very next recurrence of public examination, think himself bound in duty to adopt, in regard to his own charge. We should press upon them (with all due deference to an authority whose difficulties can only be fully understood from its exercise), the shameful instances of abuse in these respects, which we are constrained to fear are often known to slip by those who observe, and who might prevent them, but do it not. Upon the heads or tutors of colleges, or professors, might be urged the immense advantage they respectively possess, for impressing on the minds of their pupils the nature of that holy office into which many are to pass from their hands. And even on the most venerable order itself might be urged, its own absolute and uncontrollable power for repelling any (if they please, without a reason), who shall dare to approach them uninformed, unequal-

fied for the sacred office, with lips untouched by the flame of holy zeal, or censers unhallowed to bear incense in the house of the Lord. Some living examples to this effect, and some who live but in our grateful recollection, might have been cited, whose salutary exertions still rescue episcopal examination from absolute contempt. And, finally, we should have pointed to that great day "when the chief Shepherd shall appear," and asked, if any temporal ease, or temporary applause for criminal levity in the discharge of their important duties, would be well purchased by a burdened conscience in the recollection of past negligence*, or by a single frown from His countenance, "before whom the earth and the heavens will flee away, and there will be found no place for them."

Such are the plain but awful considerations to which, had we possessed the opportunity, we should willingly have directed the pen of our writer: and we cannot abstain from at least so much self-flattery, as to imagine they might have been better qualified to answer the purpose of a quiet and gradual, or in-

* The following striking passage is given in a note to p. 25, from the Preface to Burnett's Pastoral Care. "Our Ember weeks are the burden and grief of my life. The much greater part of those who come to be ordained, are ignorant to a degree not to be apprehended by those who are not obliged to know it. The easiest part of knowledge is that to which they are the greatest strangers; I mean, the plainest parts of the Scriptures; which they say, in excuse for their ignorance, that their tutors in the universities never mentioned the reading of to them; so that they can give no account, or at least a very imperfect one, of the contents even of the Gospel. Those who have read some books, yet never seem to have read the Scriptures. Many cannot give a tolerable account even of the Catechism itself, how short and plain soever. They cry, and think it a sad disgrace to be denied orders, though the ignorance of some is such, that, in a well-regulated state of things, they would appear not knowing enough to be admitted to the holy sacrament."

deed any reform at all, than letters of mere general remonstrance, addressed to the Right Hon. the Chancellor of the Exchequer.

We presume to propose a similar style of address to the clergy at large, upon the subject of another leading complaint urged in this pamphlet,—against their negligent discharge of the pastoral duties. But let us first hear, and offer a few remarks upon, the language of this complaint itself. "A great proportion of our clergy," he tells us, "are a set of men wrapt up in secular pursuits, with a total indifference to the spiritual duties of their calling..... Many of them seem to consider that they are appointed to a life of sloth and inactivity, or merely to feed upon the fat of the land; and that, in return for immense and growing revenues, they have only to gabble through a few formal offices," &c.—Many exceptions, indeed, he speaks of; and congratulates us on the learning and piety of many in the higher offices of the church..... "But for all this, I fear a great proportion of the clergy are the very reverse of these high examples..... and betray an indifference of conduct, and dissoluteness of manners, which, whilst it is most shameful in them, would not be borne with in any other state of life." He then talks of the "reverend associates and abettors of public corruption and profligacy..... walking about our streets, unsilenced and unchastised..... A horse-race, a fox-chace, or a boxing match, is never without its reverend attendants: and the man, who, in the house of God, hurries over the offices of devotion as beneath his attention, will be seen the next day the noisy toast-master or songster of a club." Their professional indolence, "but one degree removed from positive misconduct," he next contrasts with their occasional activity at "a county election in a cathedral county town." You have the honour of finding yourself, in such contests, "acting in concert with deans, chancellors, archdea-

cons, prebendaries, and minor-canon, without number.....On such occasions, grave, very grave persons indeed, are to be seen shouting the chorus of some election ribaldry, whose zeal, or even common industry, upon more important topics, he had never witnessed." pp. 37—40.

After attributing the success of the dissenters, in promoting political differences, to the lukewarmness of the established clergy, our writer proceeds, in p. 60, to state the great abuse of *single duty*—some times only every other Sunday—which he declares to be the case in as great a proportion of livings above as below 500*l.* per annum. Advertisements to this effect he mentions, though perfectly irregular, yet appearing in the very face of the diocesan, &c. "Of the manner and the time also, in which this single duty is performed, it is equally necessary to speak:"—often at ten, sometimes nine in the morning, leaving all the rest of the day to revelling and drunkenness, or, what is more common now, to the itinerant enthusiast. And as to manner; "A clergyman who gallops to the church, gallops through the service, and gallops away again, is generally too unique in his ideas to conform to others, though sworn to obey them; and has of course a liturgy and rubric of his own..... The Decalogue is hurried over in the desk, with as little ceremony as the detail of a fox-chace.....And in many parishes, the whole morning service does not (including the sermon) occupy three quarters of an hour." The infrequency of the sacrament is likewise alluded to, and the excuse justly reprobated, that there are no communicants, which only implies a further neglect in the clergyman:—also the neglect of catechising, contrary to "the Methodists. There a great part of the Sabbath is set apart for the instruction of children in their particular tenets. And often, while the parish priest is lolling on his sofa, after the imaginary fatigues of his

unusual exertion, under his very nose are these intruders zealously undermining the Establishment which gives him bread." Original composition, it is next observed, is scarcely known among them; and even their selections represented as injudicious, and so often repeated as to be quite familiar to the audience. And, finally, pastoral visits are not only greatly neglected, or wholly discontinued, but even their obligation is denied, and the clergy are convinced "that the duties of hospitality, and of domestic instruction and consolation to the young, the depraved, the decrepid, and the dying, form no part of the demands which their parishioners have upon them." pp. 60—70. To all which the state 'of the London clergy is represented as affording a faint, though laudable exception. p. 74, &c.

Now, upon a general review of these truly alarming statements, we can only say, that, whether they be true or false, or in whatever spirit they may have been dictated, things *are* as they *are*, and neither better nor worse in themselves for having been so represented to the public. After all, the public at large must judge of their correctness. The limited information of an individual will scarcely provide him with any definite judgment upon the subject; but each will judge for himself, and pronounce according to the particular observations which he may have had the opportunity of making in his own neighbourhood. For ourselves, we were about to enter our protest against the almost universality of this sweeping indictment, and to allege our own experience in mitigation of these truly unqualified statements; when we found ourselves suddenly arrested by the mention, obscure indeed, but sufficiently intelligible, of what is denominated "a new sect." This, which, from some expressions in p. 110, "threatening more than even a Roman Catholic ascendancy," we had concluded to be only some

rising class of dissenters, probably the Methodists, appears in p. 115, as ranged under "certain crafty leaders and mistaken zealots..... rendering religion not.....our calm guide, &c.....but a turbulent disturber of individual comfort," &c.... Not that he supposes "every one a methodist or hypocrite who is a stranger to the vice and irreligion of the times.....but at the same time, there are amongst us saints of a most mischievous description," &c. who turn out to be "dissenters of the worst description, publicly denying themselves to be dissenters at all.....telling you (*with too much appearance of truth*) that it is you, the Church of England, which has dissented from yourself; that they mean to bring you back to your original purity.....therefore are purchasing advowsons*, procuring curacies, &c. for persons of their own tenets.....Calvinistic, and as opposite to the real principles of our church, as almost any species of dissent." pp. 115, 116.

By this description we are forcibly led (we beg pardon if wrongly) to understand that he means, or intends others to mean, what are mischievously denominated the evangelical clergy;—a term of distinction against which we shall never cease to protest, and which, to our certain knowledge, many persons disclaim, who are nevertheless pursued with the appellation. Now, having the honour of some little personal acquaintance with a few clergymen so stigmatized in their respective neighbourhoods, we are free to own that we were about to adduce them, as instances tending to disarm many of those bitter sarcasms against the church at large;—sarcasms of which

we could wish those, who are so mightily alarmed at *other* dangers to which our venerable Establishment

* We wish we knew of so much zeal, in these our days, as would prompt men to expenses of this kind: but we confess on this head our author possesses some sources of information with which we are wholly unacquainted.

is exposed, would consider the full effects, before they give them to the public. We were about to observe, that there were very few neighbourhoods, within our own knowledge, in which unhappily *the name* of evangelical, but standing connected also with some pious and exemplary clergyman, the undoubted friend of his church and his country, is not now sounded. On this foot, we had intended to state our firm belief that many hundred clergymen, scattered throughout most parts of this favoured land, were now living and acting in a manner to confute, and even confound, the general accusations cast upon the body at large. The number of such persons, we also are inclined to hope, is much on the increase, amongst the younger as well as the more advanced part of the clergy; most of them unexceptionable, even in point of discretion, that last and difficult attainment of true zeal; holding, upon the tenets of Calvinism (that detestable schism of our Hookers, and Ushers, and Leightons, and Beveridges), the most enlightened neutrality, on purely intellectual and theological principles; serving much, by their example, to raise the tone of clerical duty, even amongst those of their neighbours who cannot *go so far*; having, at the same time, no difference with them, but increased activity and zeal in their common profession; and well versed, we should add also, in those principles of church government, which perhaps they may be the only men hereafter to urge with effect, or even with knowledge of their subject, when they may be called to stand in the breach, and man the bulwarks of our church against the overwhelming assaults of religious dissent. We speak not this on light grounds; nor, at present, with any other motive than that of rescuing our church from the actual load of obloquy and suspicion under which publications like the present must necessarily throw it. And, in truth, we are not aware that our author himself, unguarded as he is

in every attack, would altogether reproach us for opposing even this shield to the force of his weapons. We do not accuse, or even suspect, him of any fool's project of "Hints to the Legislature upon Evangelical Religion." But we must say, on the other hand, if he only tempts us to look with suspicion upon men on whom he must know how invidiously the name of "saints," &c. is ready to be cast by the world;—if, in fact, we are to exclude from the best defenders and the brightest ornaments of our church, men alike eminent for their zeal or their indolence, for their superior sanctity or their incorrigible levity;—if we are to rank amongst her true sons, or rather fathers, none but a certain indefinite middle character, who shall just hit the fancy of any fanciful projector; who shall, with a spirit of separation from the world, be just happy or unhappy enough to have that world "speak well of them;" who shall oppose without being opposed—we had almost said, shall be zealous without zeal, earnest without warmth, correct in doctrine without any doctrine at all, and examples in piety without strictness;—why, then, truly our writer must look for these last, where he thinks they may be found, in Plato's Republic, in Utopia, or Oceana; and in the mean time, we will offer him our most sincere condolence upon the actual state, not only of our own much-abused church, but of every other Christian community in the known world.

In the mean time, however, we are not willing to leave our writer without our poor assistance, even on his view of the case; and therefore we revert to our original position, as to the far greater eligibility of the mode of "address," by way of reforming the ill manners of our corrupt clergy, than of proceeding "by bill," or proposing, through Mr. Perceval, parliamentary regulations. Indeed, we cannot understand how any bill can ascertain more clearly the powers which at present exist, or cre-

ate others which shall be found on experience more effectual to add regularity to the administration of the holy sacrament, catechising children, visiting the sick; or, in general, to stimulate the clergy to greater decency and devotion in the various offices of their calling. Much less do we see the possibility of redressing by law, what doubtless is the root of all outward *liturgical* neglect, viz. for the most part, the dissipated habits of those guilty of such neglect; their want of inclination to all study, or, at least, those studies peculiar to their profession; and that very pernicious, we hesitate not to call it, ministerial delinquency, the preaching habitually other compositions than their own: This latter practice—however defended by the respectable names of Burnett or Addison, or by many others not less respectable, yet, as we believe it, fraught with every deadening principle, and whose only excuse is that which intimates a man to be no credit to his profession—is, we verily think, the only means by which the last degree of ignorance and insensibility can be made compatible with the sacred office. And it is to this therefore, and to those other enumerated delinquencies, whether in public or private pastoral duty, that we would, by a personal address, call the attention of all ranks and orders of the church—if possible, by a voice of thunder. We would warn them, from the highest to the lowest, that this is not a time for compromise, or for making easy concessions to certain exempt cases, which infallibly become a precedent for all cases of the most flagrant neglect or dissipation. We would, through the operation of their own good sense, or through the authoritative frown of the bishop, exclude the clergy, without exception or reserve, from the fox-chase and the card-table. We would entreat them most earnestly to draw a line, whether in their own conduct, or in the advice from superiors to the inferior, not according to what each individual

may just feel right for himself, but what the world at large, in its general, and perhaps vague, judgment of character, or in the comparison with those who have actually bespoke its respect by their piety, may be supposed to feel. We would entreat them not to be deterred, by the imputation of Puritanism, from that gravity of character, that reserved deportment, and that actual separation from the world, especially in all its varieties of public amusements, which marked the church in its very best times; which still marks, and even (may we say it?) dignifies, a class, whose exaltation we suspect is only another word for our own voluntary depression; and which, if possible to our greater shame, affords an argument of superiority to the very Catholic priesthood itself, which we should find it difficult to answer. "They are well instructed," said Burnett, speaking of the then *parochial* Popish clergy, "in their religion; lead regular lives; and perform their parochial duties with a most wonderful diligence," &c.* *Preface to Past. Care.*

These are considerations, which, we trust, we shall never be backward or afraid to urge with all our humble strength of reason and speech: to urge them publicly, and address them to the very ears and hearts of every member of our apostolical establishment;—apostolical indeed,

* A pertinent observation on this same subject, in our present pamphlet, is that in p. 37: "The great body of the people can only reason from what they see: and if they behold, as is too often the case, that piety appertains to every species of worship but our own; that the Methodist, the Roman Catholic, the Anabaptist, and Presbyterian ministry, have none of that slovenly indifference which marks the conduct of so many of our own clergy; they will conclude that that religion is the best, which appears to have, through its ministry, a more immediate inspiration from God; nor are the arguments with which you, sir, and other enlightened persons, are able to transfer the blame from the system to the individuals, capable of being perceived by their grosser apprehensions."

says the forementioned honest writer, in the same book, so long as "we can shew a primitive spirit in our administration, as well as a primitive pattern for our constitution." C. iv. And hopeless as our letter-writer is inclined to think the reformation, or lost the moral sense of our clerical instructors, we are not without our persuasion, that such an application to their own sense of duty, and, we might add, *interest* also, would be more effectual than any remonstrance, however loud and peremptory, through the medium of a legislator and a chancellor of the exchequer.

We have said *interest*, not indeed to intimate this to be a leading motive with the great body of the clergy, so much as to carry forward our remarks another stage,—to the complaints uttered by our informer against the usual distribution of *church patronage*, both public and private. Here indeed, as being a great public patron, we can understand and admit an address to the moral and political feelings of Mr. Perceval. We would indeed, with him, address ourselves to every possessor of ecclesiastical preferment throughout these realms. And this we would do, not only on the score of that heavy moral responsibility with which, by inheritance, or by whatever other means, they have become invested; but also, as we have said, on the very footing of interest; and on a view of the very great danger to which the church itself, over which they hold that patronage, is exposed, at this very moment, by the method in which it is applied. We have no hesitation in saying, that, as a general principle, within the purview of the legislature, the existing mode of church patronage is preferable to the one often proposed in lieu of it—viz. popular suffrage—much more to any other crude expedient, according to the fancy of still bolder experimentalists. Besides, we believe there is that reverence, and justly so, for the established rights of private property, in this country, that

all changes in that respect (if any had been conceived by our author) are to be considered as in the last degree chimerical and impracticable. But not so a change, upon due and temperate representation, in the minds and feelings of many of our great public as well as private patrons of ecclesiastical preferment. To them we should expect a statement to speak in the most impressive accents, that should represent to them the tremendous hazard in these times, as well as criminality in all, which is attached to a misapplication of their sacred trust.—These are times in which we must sorrowfully own, that the ministry of the Established Church, through a concatenation not wholly in their own power, are held in a disrespect unknown in former days. There is but little or no respect to their office, as such; and that which they conciliate to their persons, they often hold in common only with those who, in point of *prescription*, have no equal claims on the apostolical title. The contempt thus existing, thus increasing, towards the church, is likely, in the nature of things, to extend itself to the state; and therefore we have no hesitation in saying, that the patron who prefers to his benefice a man calculated by his misconduct to feed, or even by his neutrality to excuse, that contempt for the order, is aiming a blow at the constitution of England;—a blow that will be felt, inasmuch as we believe every such unworthy minister to be a rot in the very heart of the building, and a mark for the lightnings of vengeance. —And here most especially, though in the respectful language of humility, we should address those venerable fathers of our own church, at once the objects and the dispensers of the most important patronage which our constitution knows. We should entreat them to reflect upon their superior elevation, by which they are necessarily constituted the public examples, in this as in all other religious and moral respects, to the na-

tion at large. Under the sanction of the immortal Hooker, we would presume to ask, “Shall we look for care in admitting whom others present, if that which some of yourselves confer be at any time corruptly bestowed? A foul and ugly kind of deformity it hath, if a man do but think what it is for a bishop to draw commodity and gain from those things whereof he is left a free bestower, and that in trust, without any other obligation than his sacred order only, and that religious integrity which hath been presumed on in him. Simoniacal corruption, I may not, for honour’s sake, suspect to be amongst men of so great place. So often they do not, I trust, offend by sale, as by unadvised gift of such preferments, wherein that ancient canon should specially be remembered, which forbiddeth a bishop to be led by *human* affection in bestowing the things of God.” Hooker’s Ecclesiastical Polity, book vii. sect. 24.

To you then, Reverend Fathers, do we look, as masters of a key which is to let in or exclude the *most* dangerous enemies both of church and state. To you we look, for an influence (may we say it?) which shall extend over the whole of that lay patronage, with which you are so immediately and necessarily in contact;—an influence which shall (by means which you are so competent to devise) gradually bring to the doors of your palaces, candidates for preferment, who shall hereafter reflect neither on your own fidelity, nor on the dignity of that order over which you preside. To you we look for that authoritative encouragement of learning and the study of theology, amongst the youth as well as more advanced of your respective clergy, which shall secure amongst them the spirit as well as the form of religion; or, at least, leave them without the excuse of ignorance for their mal-administrations, or, as it is studiously represented in effect, the excuse of your neglect for their own. To you most

particularly we look, for controuling the outward behaviour of our authorised instructors, and for proscribing, from the leaders appointed to conduct us to heaven, those habits which must inevitably prove to us their indifference as to what path we take. In a word, to you it belongs, we had almost said exclusively, to stigmatize with effect amongst them, "as the worst heresy, a bad life;" and to make inattention to their Bibles or to their flocks, levity in amusement, or worldliness in temper, a crime of deeper dye, as assuredly the Day of Judgment will make it, than even the utmost rigour in the opposite extreme, than either Calvinism in doctrine or enthusiasm in ministerial labours.

Potiores

Herculis ærumnas credat, sævosque labores,
Et venerè, et cœnis, et plumis Sardanapali.

(To be continued.)

The Healing Waters of Bethesda: a Sermon preached at Buxton Wells, to the Company assembled there for the Benefit of the Medicinal Waters, on Whitsunday, June 2, 1811. By the Rev. CLAUDIUS BUCHANAN, D. D. late Vice-Provost of the College of Fort William, in Bengal. London: Cadell and Davies. 1811. 8vo. pp. 36.

Our readers are so well acquainted with the claims which the author of this sermon has on their attention, that we shall think it necessary to do little more than to apprize them of its publication. It will unquestionably be found inferior in interest, by those who much affect novelty, to his former discourses; but it is inferior to none of them in respect to the sound scriptural instruction which it conveys. Those who have read the Family Sermon (taken from the Homilies) inserted above in the present number, will be struck with the identity of the sentiments expressed in it, on the subject of man's fallen state, with

those of Dr. Buchanan. "The Scriptures declare," our author tells us, "that man was 'created in the image of God;' that is, he resembled God in those moral qualities which a created being could possess. But man fell from this high estate, like 'the angels which sinned,' and he thus lost the divine image." "High intellectual qualities remain with man; but his heart is depraved, and in his will and affections he is alienated from God. Now, our Saviour hath declared, that man, being thus depraved by nature, must be renewed, and, as it were, 'born again,' before he can see the kingdom of God. And this change of heart, and the grace which produces it, are the subject of the glad tidings of the Gospel. Man's chief dignity then is, that he is a subject of mercy; a candidate for a new nature; an heir of immortality. Man lost the image of God by the fall; and the Son of God hath descended from heaven to restore that image; that is, to restore it to such a degree of righteousness in this life, that God may look upon it with complacency, and receive it to himself, to be perfected in glory."

We were struck with Dr. Buchanan's remarks on the subject of repentance. The word "repent," in our translation, is sometimes ambiguous. Judas is said to have "repented himself." But the word, thus translated, μεταμελῶδεις signifies more properly anxiety and solicitude after the performance of some action. The Christian grace of repentance is always expressed by the word μετανοια, the proper signification of which is, a change of mind from evil to good. "It is," as Dr. Buchanan expresses it, "a change of heart from sin to righteousness; a revolution, rather than a reformation; a putting off the old man, and putting on the new man." This change he describes as nevertheless progressive, and as obtained by the use of the means which God hath appointed; the first step to-

wards obtaining it being "submission of the understanding to the word of God. A man must become 'as a little child' in the presence of his heavenly Father, believing implicitly his declaration that a heavenly influence is necessary to change the heart, and praying earnestly for that influence. And if he be earnest in his supplication, his prayer will be heard."

A note, inserted at the end of the sermon, so nearly expresses our own sentiments on the vain and fruitless controversial janglings which have disturbed the church during the last twelve or fifteen years, that we shall give it entire, happy in the opportunity of exhibiting so full and unequivocal a confirmation of our own views, by one who has shewn himself to be a master in Israel.

"It is not to be wondered at, that some persons of liberal education should have such imperfect notions of Christian doctrine; for they derive their divinity (if it may be called such) from the works of men, as if it were some human science, and not from the Bible. They take their system from some two or three authors known in their particular society, in favour of whom they have had an early prepossession; and merely refer to Scripture (if they ever refer to it at all) for the quotations which support their system. In this way a man may become a Papist, a Socinian, a Calvinist, or an Arminian. But in this way, he will hardly become a Christian, and 'an heir of eternal life.' Let us remember the words of our Lord on this subject; 'Search the Scriptures, for in them ye have eternal life.' He who, being qualified by Providence to read, does not search the Scriptures, is not worthy of the Scriptures, and will not be likely to find out the religion which they teach. The opinions of authors of this description (whose very language shews that they have not 'searched the Scriptures') are not worthy of notice. Our Saviour has, again, cautioned us against following implicitly the opinions of men of any attainments, or calling any man master; saying, 'One is your Master, even Christ. Call no man your father, upon the earth.'—Mat. xxiii. 9. To this reverence for 'names upon the earth,' are to be ascribed chiefly those contests about doctrines and modes of worship, in which men sometimes wear away their lives, quoting each

other, and 'calling many men masters.' Hence also proceeds the hatred to names of an opposite opinion. One man writes a book to prove that he is not a Calvinist, or that his church or sect is not Calvinistic; another, that he is not an Arminian, or that his church is not Arminian; and neither of them, it may be, proves that he is a Christian. But he thinks that he has done somewhat, if he has taken his rank in the human scale;—and having assumed this, he too often slumbers quietly in his place to the end of life. Whereas he ought to have known, that one week's labour in 'preaching the word of life' to his flock, is more characteristic of a shepherd of the sheep, than a whole year dedicated to such volumes; in composing which, moreover, conscience too often bears witness that we are anxious and laborious architects of our own fame, and are building up ourselves, instead of the church.

"To the same source also is to be ascribed an opinion very common among superficial theologians, namely,—that every man, as well as themselves, must necessarily rank himself under some standard, and 'call some man master';—than which there cannot be a sentiment more unfounded. The intelligent Christian (like Paul the apostle) acknowledges no name but that of Christ. Those ministers of Christ who are chiefly instrumental in promoting his spiritual kingdom at this day, would be ashamed of the imputation, that they had taken their theology from any man. No: they have it 'not of men, neither by man, but by Jesus Christ.'—Gal. I. 1.; and to this high extraction of their doctrine they owe their success in preaching it to the people; a success which is wondered at by some, and unaccountable by them on any principles which compose their system.

"But this propensity to render the religion of Christ a human system is so general, that almost every man at this day, whose labours are useful in the church, is supposed to adhere to the tenets of some 'master,' and most generally, of Calvin or Arminius. Nothing can so fully prove our assertion, 'that in this age, as in that of the apostle, many persons of liberal education know little of what is passing in the church of Christ' (which is confined to no particular communion), than such a supposition. Calvin and Arminius! Is it not an insult to men of intelligence and learning, humbly receiving the revelation of God, to suppose, that instead of drawing pure water from the fountain-head, they should drink from such shallow and turbid streams! Calvin and Armi-

nium! These might possibly have been very respectable men in their day (the former, indeed, has shewn in his works more classical learning, profound knowledge of the Scriptures, splendid eloquence, and exalted powers of mind, than are to be found in the united works of the principal polemical di-

vines of the present day); but to compare the creed of Calvin or Arminius with the life-giving doctrine of Christ, as illustrated by his 'chosen vessel' Paul the apostle, would be to compare (if things so dissimilar may be brought together) a hedge-stake to 'Aaron's rod that budded.' pp. 35, 36.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

8c. 8c.

GREAT BRITAIN.

IN the press: Northern Antiquities, or Tracts designed to illustrate the early History, Poetry, and Romance of the Nations of the North of Europe, in royal 4to.;—Description of a new invented Instrument for illustrating on rational and scientific Principles the Structure and Theory of the Hebrew Language, by the Rev. Robert Uvedall;—An Introduction to Historical, Physical, and Political Geography, in 1 vol. 8vo., by Mr. T. Myers, M. A. of the Royal Military Academy, Woolwich;—Elements of the History of Revolutionary Europe, in 1 vol. 8vo. by Mr. W. Tucker;—The Life of Lord Chancellor Somers, by Mr. Maddock;—Omiiana, by R. Southey, Esq.; also an Edition in 12mo. of his *Curse of Kehama*;—in 3 vols. 4to. Mr. Smeaton's Reports, Estimates, &c. on Canals, Harbours, &c.;—and, A Second Edition of Observations on some important Points in Divinity, chiefly those in Controversy between the Arminians and Calvinists, extracted from an Author of the Seventeenth Century, by Ely Bates, Esq., with Remarks by the Editor.

The Life, Character, and Remains of the late Rev. Richard Cecil have been just printed in one volume; which contains the Introductory Matter, to the First Volume of Cecil's Works (lately printed in 4 vols), and the whole of the fourth volume.

The Rev. Josiah Pratt has just published, in 5 vols. 8vo., the Select Works of Bishop Hall: containing the Contemplations, with his Practical and Devotional Works; being the most interesting and useful parts of his writings. The Life and Portrait of the Author accompany this edition, with Glossaries, and a copious Index to the five volumes.

The university of Oxford is about to excite great literary interest at home and abroad, by the publication at large of the most

interesting of the ninety-four MSS. brought by Mr. Hayter from Herculaneum, and about which he has already made a report to the Prince Regent, which has been published.

The Bishop of Durham has recommended to his clergy to survey their different parishes, to ascertain the number of poor inhabitants who are destitute of Bibles. We hope that this example will be generally imitated.

Accounts have been received from Mr. C. R. Cockerell, at Athens, of a recent discovery in the island of Ægina, highly interesting to the arts. In excavating the earth to ascertain the Hypethral in the ancient temple of Jupiter Panhellenius, in the pursuit of his inquiries, a great number of fragments of Parian marble, of the most beautiful sculpture, have been raised, the parts of which nearly complete sixteen statues, between five and six feet in height, many of them in powerful action, and described as not inferior to the celebrated sculptures of the Elgin collection. It is remarkable, that, of the travellers of all nations who have visited that celebrated temple for more than a thousand years past, no one before Mr. Cockerell should have dug three feet deep, the whole of the sculptures having been found so near the surface.

To the credit of Westmoreland, no person has been executed in it since the year 1782. when Archibald Irving and Walter Grives suffered the sentence of the law for the murder of Robert Parker, at Hackthorp; but both the delinquents were strangers in the county; so that there have been twenty-nine maiden assizes in succession. The cause of this moral improvement ought to be ascertained. Are the clergy laborious? Are there many schools?

Knots, or knobs of the Burrknot apple-tree, put into the ground, will make a long shoot, the following spring; or, knobbed branches with blossom buds upon them, will

bear the same year. The burrknot apple-tree is uncommonly productive. It never misses bearing, not being so liable to blight in inclement seasons as other varieties. The fruit is large, its tints resembling the ribston pippin, and being about its size. For culinary uses, it is not inferior to the choicest codlin, and it keeps much better. The tree is not liable to canker, owing to its not putting out a tap root, but spreading its numerous fibres from the knob horizontally, and following the soil.

OXFORD.

The Rev. Dr. Cole, rector of Exeter College, has been appointed vice-chancellor for the ensuing year. The pro-vice-chancellors are:—the Rev. Dr. W. Landon, provost of Worcester; Rev. Dr. Parsons, master of Balliol; Rev. Dr. Griffith, master of University; and Rev. Dr. Lee, president of Trinity.

CAMBRIDGE.

The Rev. J. Davie has been elected master of Sydney College, in the room of Dr. Pearson.

The Latin declamation prize at Trinity College, has this year been adjudged to Mr. Bailey.

Rev. Dr. Ramsden, Deputy Regius Professor of Divinity, and Fellow of Trinity College, is elected a senior fellow of that society, in the room of the late Dr. Raine.

The Rev. George Frederick Tavel, M. A. resigned the office of senior tutor of Trinity College on Michaelmas-day. He is succeeded in the office of tutor by the Rev. Thomas Young, M. A.

William Robinson Gilby, William Henry Maule, Thomas Shaw Braudreth, and John Carter, Esqs. Bachelors of Arts, of Trinity College, were on Tuesday elected fellows of that society; and the Rev. Thomas Burnaby, B. A. of Trinity College, was on the same day elected a Conduct fellow.

The following gentlemen compose the output of this university:—

The Vice-chancellor.

Divinity.—Isaac Milner, D. D. F. R. S. Queen's.

Law.—Edward Daniel Clarke, LL. D. Jesus.

Physic.—Sir Isaac Pennington, M. D. St. John's.

Sen. Non. Reg.—Joseph Wilkinson, B. D. Corpus Christi.

Sen. Regent.—Joseph Shaw, M. A. Christ College.

The Rev. George D'Oyley, B. D. fellow of Corpus Christi College, was on Friday last elected Christian Advocate, in the room of the late Dr. Pearson.

NORTH AMERICA.

The Cherokee nation has at length, in full council, adopted a constitution, which embraces a simple form of government. The legislative and judicial powers are vested in a general council, with less ones subordinate. In this nation there are 12,395 Indians. The females exceed the males by 200. The whites are 341, and one-third of these have Indian wives. Of negro slaves there are 583. The number of their cattle is 19,500; of horses, 6100; of hogs, 19,600; of sheep, 1037. They have now in actual use, 13 grist-mills, 3 saw-mills, 3 saltpetre-works, and 1 powder-mill. They have also 30 waggons, between 480 and 500 ploughs, 1600 spinning-wheels, 467 looms, and 49 silversmiths.

AZORES.

On the 16th of June last, the crew of a British sloop, the *Sabrina*, observed two columns of white smoke arising from the sea, off the west end of the island of St. Michael's, one of the Azores, which for some time they supposed to be an engagement, and made sail towards it; but were prevented by the wind dying away. The smoke continued to ascend with large flames of fire, and they then concluded it was a volcano. Next day they were close in with the island of St. Michael's, and found the volcano situated about two miles west of that island, and still raging. On the 18th, the *Sabrina* went as near the volcano as she could with safety, and found it still raging with violence, throwing up from under the water large stones, cinders, ashes, &c. accompanied with several severe concussions. About noon on the same day, they observed the mouth of the crater just showing itself above the surface of the sea, where there were formerly 40 fathoms or 240 feet of water. At three P. M. same day, it was about 30 feet above the surface of the water, and about a furlong in length. On the 19th they were within five or six miles of the volcano, and found it about 50 feet in height, and two-thirds of a mile in length; still raging as before, and throwing up large quantities of stones, some of which fell a mile distant from the volcano. The smoke drew up several water-spouts, which, spreading in the air, fell in heavy rain, accompanied with vast quantities of fine black sand, which completely covered the *Sabrina's* decks at the distance of three or four miles. On the 20th they went on a cruise, leaving the volcano about 150 feet high, and a mile in length, still raging as formerly, and con-

tinuing to increase in size. On the 4th of July they again visited the volcano, and found it perfectly quiet. They now went on shore, and found it very steep, and its height from 200 to 300 feet. It was with difficulty they were able to reach the top of the island; which they at last effected, in a quarter where there was a gentle declivity; but the ground, or rather the ashes, composed of sulphureous matter, dross of iron, &c. was so very hot for their feet, that they were obliged to return. They, however, took possession of the island, in the name of his Britannic Majesty, and left an English union-jack

flying on it. The circumference is from two to three miles. In the middle is a large basin of boiling water, from which a stream runs into the sea; and at the distance of fifty yards from the island, the water, although thirty fathoms deep, is too hot to hold the hand in. In short, the whole island is a crater: the cliff on the outside appearing as walls, as steep within as they are without. The basin of boiling water is the mouth, from which the smoke, &c. issued. When the Sabrina left it, several parts of the cliff continued to smoke a little; and it was the opinion that it would soon break out again.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Exaltation of the Messiah, the Basis of Consolation in Death; a Sermon, delivered at High Wycombe, Bucks. By the Rev. Jacob Snelgar. 1s.

Infant Interest in Christ's Commission; a Sermon, occasioned by the Baptism of the Infant Daughter of the Rev. Jacob Snelgar. By the Rev. Corn. Miller, of High Wycombe, Bucks. 1s.

Scriptural Christianity recommended: a Sermon, preached at Lynn. By T. Finch. 2s.

A Word of Exhortation and Encouragement; preached at Boston. By J. Stevens. 1s. 6d.

A Sermon, preached in St. Andrew's, Dublin. By the Rev. R. Graves, D. D. 1s. 6d.

A Sermon, delivered at Hoxton Chapel, on the Death of the Rev. T. Spencer. By H. F. Burder, M. A. 2s.

A Sermon, preached at the Union-street Meeting-House, Brighton. By J. Styles. 1s. 6d.

Christ the Author of Eternal Salvation; preached at Grantham. By the Rev. W. Butcher, M. A. 1s.

A Sermon, preached at George's Meeting-House, Exeter. By J. Kentish. 1s.

A Discourse, delivered at Portsmouth, before a Society of Unitarian Christians. By T. Rees. 1s.

The Ophion, or the Theology of the Serpent and the Unity of God. By J. Bellamy. 8vo. 4s. 6d.

The Dedication of the Biblia Polyglotta, to King Charles the Second, by Brian Walton, folio, 7s. Reprinted from a fine original copy, just imported.

Patriarchal Times; or, the Land of Canaan: in Seven Books. Comprising Interesting Events, Incidents, and Characters, local and historical; founded on the Holy Scriptures. By Miss O'Keefe. 2 vols. 12mo. 10s. 6d.

Declaration against the Pope's Supremacy. Wrote by his Majesty Edward VI. in the

Year 1549. Republished, and dedicated to his Majesty George III. By the Rev. John Duncan, LL. D. F. A. S.

The Works of Archibald McLean, of Edinburgh. Volume V. Comprising a Paraphrase and Commentary on the Epistle to the Hebrews. 12mo. 4s.

MISCELLANEOUS.

Memoirs of the latter Years of the Life of the late Right Hon. C. J. Fox. By J. B. Trotter, Esq. his private Secretary. 14s.

Histoire des Femmes Françaises les plus célèbres, et de leur Influence sur la Littérature Française. Par Mad. de Genlis. 2 vols. 12mo. 10s.

The Life of Sir R. Whittington, Knt. four Times Lord Mayor of London. By the Author of the Life of George Barnwell. 4s.

Theocritus, Bion, Moschus, et Tyrtæus: Translated from the Greek, by the Rev. R. Polshole. 2 vols. 8vo. 10s. 6d.

Criseos Griesbachianæ in Novum Testamentum Synopsis. Edidit Josephus White, S. T. P. Lingg. Hebr. et Arab. Prof. in Aca- demia Oxoniensi, et Aedis Christi Canonicus. 8vo. 7s. 6d.

The Works of Confucius, containing the Original Text, with a Translation; to which is prefixed, a Dissertation on the Chinese Language and Character, by J. Marshman. 4to. 5l. 5s. in boards. Serampoor printed.

The Beauties of England and Walés; or Original Delineations, Topographical, Historical, and Descriptive, of each County. In 11 vols. demy 8vo. 12l royal 19l. 4s.

Sketches, Civil and Military, of the Island of Java and its immediate Dependencies, including particular and interesting Details of Batavia; taken from Voyages between 1768 and 1810. By a Dutch Admiral and French General. 8vo.

A new Analysis of Chronology. By W. Hales, D. D. Vol. II. 4to. 4l. 4s.

The American Review of History and Politics, and General Repository of Literature and State Papers. Number III. 6s.

An Essay towards attaining a true Idea of the Character and Reign of King Charles the First, and the Causes of the Civil War. By M. Towgood. 12mo. 3s. 6d.

An Account of the Trigonometrical Survey, carried on by Order of the Master-General of his Majesty's Ordnance, in the Years 1800, 1, 3, 4, 5, 6, 7, and 8, by Lieut.-Col. William Mudge, of the Royal Artillery, F. R. S. and Capt. Thomas Colby, of the Royal Engineers. Vol. III. 4to. 2l. 2s.

An Account of the Ravages committed in Ceylon by Small-pox, previously to the Introduction of Vaccination. By Thomas Christie, M. D. 8vo. 3s.

The London Catalogue of Books, with their Sizes and Prices. Corrected to August 1811. 8vo. 7s. 6d. half bound.

Coſha; or, Dictionary of the Sanscrit Lan-

guage. By Amara Sinah. With an English Interpretation, and Annotations, by H. T. Colebrook, Esq. 4to. 5l. 5s. in boards. Serampoor, printed, 1808.

The Edinburgh Annual Register, for 1809. 2 vols. 8vo. 1l. 4s.

Poems on Subjects connected with Scripture. By S. Newman. 8vo. 3s. 6d.

A Letter upon the mischievous Influence of the Spanish Inquisition, as it actually exists in the Provinces under the Spanish Government. 1s. 6d.

A View of the Present State of Sicily; its rural Economy, Population, and Produce, particularly in the County of Modica. With an Appendix, containing Observations on its general Character, Climate, and Resources. By Thomas Wright Vaughan, Esq. 4to. 1l. 11s. 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

(Concluded from page 661.)

OTHER remaining extracts from the Appendix to the last Report of this society will be of a miscellaneous description.

Extract of a Letter from a Correspondent, dated Stoke, Dec. 3, 1810.

“On board the *Cater* (the hospital ship, containing 130 prisoners), I gave 100 Testaments; a larger proportion than I intended, as they were exceedingly desirous to have them. The surgeon accompanied me to their sick beds, and aided me in putting into their hands the word of life. Among the number who gladly received them was the captain of the privateer who lately engaged the packet off the *Lizard*, and who was dangerously wounded. On board the *Oiseau*, containing 258 young men and boys, I gave 88 Testaments. Here they were much sought after by schoolmasters and boys.”

On board ten ships, containing 5524 prisoners, this correspondent distributed 1195 Testaments, being, except in the instance specified above, a Testament to each mess.

Extract of two Letters, accompanying Contributions to the Society.

1. *From a venerable Clergyman in the North of England.*

“The eagerness to give, that was shewn by the religious part of my congregation; by those who stood in the aisles; and even

by the children of some charity schools, was wonderful. They seemed to be afraid of being passed by; and loaded the dishes of the collectors with such a quantity of pence, that they were obliged to empty them into a basket, before they could finish the collection.”

2. *From a Clergyman in North Wales, who has recently remitted Subscriptions, Donations, and Collections, amounting to upwards of 400l.*

“The poor people willingly come forward, and are very glad to contribute their mites to assist the glorious cause; and I cannot but receive them with thankfulness. The poor children in the Sunday-schools feel so thankful for their Bibles, with which they are plentifully and cheaply supplied by the care and liberality of the Society, that they feel a peculiar pleasure in contributing the little they used to spend in their common recreations, towards the funds of the institution, to which they are so much indebted. It is their free-will offering, without any solicitation on my part.”

Report from the Hon. Mrs. ——. Dated March 31, 1811.

“I have the honour to transmit another year's account of the manner in which the Scriptures committed to my care have been disposed of; which I hope will meet with the approbation of the Committee of the British and Foreign Bible Society.

“The number of Bibles and Testaments given to soldiers may appear considerable; but I was induced to comply with some applications from soldiers who keep schools for the instruction of the poor children of their respective regiments, as I knew they could not obtain them from any other quarter. The poor sick men from Portugal, and the hospitals, have had a part; and I hope the Committee will not disapprove of the number given to soldiers embarking for foreign service; especially when they are informed, that they were received with the most lively gratitude, accompanied by prayers for those unknown benefactors who had bestowed on them such precious gifts.

“The foreign soldiers quartered in this neighbourhood have also received the Bibles and Testaments most thankfully. I have every reason to think the sale of Bibles and Testaments to soldiers and sailors is productive of much good; and I feel assured, that the Committee would be highly gratified, could they witness the thankful expressions which are frequently excited by the opportunity thus afforded these poor men of possessing the Word of God.

“My correspondence abroad has been more limited than it was last year; but I have had the satisfaction of hearing from several persons, that the Portuguese Testaments were inquired after with much eagerness, and joyfully received at Lisbon and Oporto.

“I have sent the English Scriptures to different places abroad, either for sale, or for gratuitous distribution, in consequence of earnest entreaties that more might be sent out.

“French Testaments have been gratefully received in New Brunswick, to which place I have forwarded a further supply; being informed that much anxiety prevailed among the French Catholics of that province to possess the Testament in their own language; several of the priests willingly agreeing to their being circulated amongst their congregations, and having even purchased some themselves.”

This lady, in the course of the year, distributed 3053 copies of the English Scriptures, 438 of the Spanish, 810 of the Portuguese, 393 of the German, 3118 of the French, 305 of the Italian, 183 of the Dutch, 92 of the Danish, 25 of the Welsh, and 59 of the Gaelic Scriptures, to convicts, prisoners of war, cartels, soldiers, and sailors, &c. &c.: in all, 8396 copies of the Scriptures.

The Third Report of the Cork Bible Society, the Bishop of Cork president, contains the following affecting statement.

“Your Committee cannot conclude their Report without taking notice of a circumstance connected with this institution, which they think particularly worthy of being recorded. In the month of April last, some poor Welsh sailors solicited from the Rev. Mr. Fleming, the use of his meeting-house in Cook-street, for the purpose of having divine worship in their own language. Hearing that there was a Bible Society in this city, they agreed to contribute somewhat in aid of its funds, as a testimony of gratitude to the great Being who ‘guides the mariner through the trackless deep,’ and who had just conducted them in safety to their destined port. The fruit of their pious gratitude to Heaven, was a collection of one pound seventeen shillings, which was handed to the Secretary at the last annual meeting, and is taken into account.

“This truly interesting circumstance seems a striking proof of the blessed effects to be expected from such a society. These ‘poor mariners, belonging to a class of people so seldom acquainted with any thing but vice, had reaped in their own souls the benefits of the bounty of the British and Foreign Bible Society, by means of which great numbers of copies of the Scriptures in the Welsh language had been distributed throughout their highly favoured country.

“At a distance from their native land, unknown and unknown, behold the pleasing spectacle of these pious sailors, instead of squandering their hardly earned, but scanty means, in the profligacy and dissipation so usual amongst persons of their class, consulting how they might best promote the cause of God, and giving with a liberality, which must have called for self-denial in other respects, for the purpose of imparting religious instruction to total strangers—effects seldom witnessed, but where the heart as well as the understanding has felt the benign influence of Christianity! Who, on reading such an instance of the genuine operation of religion, can withhold his admiration? Who, in devout acknowledgement of the hand of the Father of mercies, from whom every good gift proceedeth, can avoid exclaiming, ‘What hath God wrought!’

“To the conductors of the British and Foreign Bible Society it will doubtless prove a high gratification to learn, in this little anecdote, that their work has been so blessed of God, and that their ‘bread, though cast upon the waters, has been thus found after many days.’ To the wealthy inhabitants of this city and county, it sets a bright example, not however unaccompanied with a mild rebuke of the too general coldness of their

zeal, and comparative indifference about the best interests of their fellow-men, when so small a proportion of the affluent and great are found to contribute out of their abundance to this first of charities; and even of those who do lend pecuniary aid, so very few are induced to use the no less important means of personal influence and exertion, for the dissemination of the Holy Scriptures.

"May all who read of the above occurrence, so interesting to the friends of the Bible, catch a spark of that sacred fire which warmed and expanded the hearts of those humble mariners! May we all obediently hear the voice of Him, who himself went about doing good, emphatically exhorting each individual amongst us, through their example, to a zealous imitation of this distinguished work of faith!"

The Report of the Manchester and Salford Auxiliary Bible Society, of which Dr. Blackburne, the Warden of Manchester, is president, states, that they had distributed 7000 copies of the Scriptures in the preceding six months. We transcribe a part of the Report.

"In that union of natural influence with religious zeal and wisdom, and in those vast and successful operations which distinguish the British and Foreign Bible Society, in a degree hitherto unexampled, your Committee recognise the growing usefulness which must attach to the continued exertions of the Manchester and Salford Auxiliary Society. Associated both in spirit and in fact with that powerful institution, and contributing annually to replenish its funds, it derives in return the most substantial advantages, and renders itself an active instrument in the dissemination of knowledge and happiness to the ignorant and the miserable, wheresoever abiding on the face of the whole earth. Is there at this time a ray of holy light, cheering the dark abode of the poor Esquimaux? Has the Day-star risen in his heart, relieving the darkness of the shadow of death? Your society has a part in the dispensation of the blessing, and a recompense already in the sweetness of the reflection! Is there a poor foreigner, whom the fate of war has brought into the prisons of this happier land, whose fainting soul is now tasting refreshment at the Fountain of life? He owes that refreshment to the Bible, which has been graciously put into his hand; and your society shares in the glory of the blessed ministration! Is Poland about to have a Bible in her native tongue, for the hapless millions of her afflicted population? Assuredly she is—her

consolation is near at hand; and for this she is indebted, under a favouring Providence, to the rich munificence of the British and Foreign Bible Society; and every subscriber to the provincial institution (who does not envy him the pure delight?) hath the privilege of being auxiliary to this divine and merciful work, by the association of his bounty with the funds and Christian benevolence of the parent society."

The net receipts of the year preceding the 31st of March 1811, amount to 24,683*l.* 5*s.* 7*d.* The net payments during the same period amount to 28,302*l.* 13*s.* 7*d.*

NAVAL AND MILITARY BIBLE SOCIETY.

The sole object of this institution is to distribute Bibles among the sailors and soldiers of the British navy and army. It took its rise in 1780. It is placed under the patronage of the Dukes of York and Gloucester; the Archbishop of Canterbury is president; and the Bishop of Durham, Earls Spencer, Dartmouth, and Radnor, Lord Willoughby de Broke, and Gambier, Hon. P. Pusey, Sir W. Pepperell and T. Bernard, Barts. Gen. Manners, and W. Wilberforce, and R. Thornton, Esqrs. vice-presidents.

Many naval and military officers of high rank have from time to time applied to the society, expressing their strong approbation of its designs, and have, from their own observation, testified that the Holy Scriptures, which teach men to be faithful servants of God, teach them also to be faithful servants of their king and country. The claims of our sailors and soldiers upon us are urgent. To them, under God, are we indebted, for the maintenance of all that is dear to us either as a nation or as individuals. This very service, however, exposes *their* lives to peculiar hazards, and makes it doubly our duty to furnish *them* with the means of preparation for it. This it is which the Naval and Military Bible Society proposes exclusively to do; namely, to distribute among our soldiers and sailors Bibles and Testaments only, without note or comment;—an object well calculated to unite all good men in its support, especially as we perceive, from the Rules, that all contributors of a guinea a year, or of ten guineas in one sum, become, without any further qualification or inquiry, governors of this institution.

The funds of this society are low. The receipts of the last year amounted only to 302*l.* Their distribution to the army and navy amounted, however, to 1848 Bibles and 25 Testaments; and at the time of

making their Report for the last year, there were before the Committee applications for Bibles and Testaments from 21,420 British sailors and soldiers. With these applications, except to a very limited extent indeed, namely, about 3000 Bibles, it would be impossible for them to comply without an enlargement of their funds.

The Committee, in their Report, very strongly urge every individual member of the society, to an increase of personal exertion in its favour—and surely they cannot exert themselves in a better cause—with a view both to make the benevolent design of the institution more generally known, and to obtain such farther pecuniary support as may enable the society to answer the demands made upon it for the Holy Scriptures by the gallant defenders of our lives and liberties.

The Committee advert to the injurious effect produced on the funds of this institution, by an erroneous idea that it was in some measure identified with the British and Foreign Bible Society, or at least derived such aid from its funds as rendered individual contributions less necessary. It has, however, derived no aid whatever of a pecuniary kind from that society.—Others have supposed the continuance of the Naval and Military Bible Society to be rendered unnecessary by the establishment of the British and Foreign Bible Society, the partial objects of the former naturally merging in the unlimited purposes of the latter. The Committee, however, argue, and we think with perfect justice, that there is ample room for an institution which shall devote its whole attention to the gratuitous distribution of Bibles among the sailors and soldiers of our navy and army. "There is a wide field for usefulness," they observe, open to each, and ample scope for the exertions of both. "Let this society imitate the bright example of the British and Foreign Bible Society. If we had funds as abundant, friends as numerous, zealous, and persevering, upwards of 460,000 souls in the British army and navy, whom we profess to take under our care, would prove full employment for our resources." "Our cause is a good one, and calls loudly for individual and collective exertion. There is no time to be lost: life is short and uncertain to all, but to the sailor and soldier peculiarly precarious. One campaign, one storm, one battle, will launch its hundreds, perhaps thousands, into eternity: and it is the high privilege of the Naval and Military Bible Society to be employed in placing within their reach the Holy Scriptures, which are

able to make them wise unto everlasting salvation."

The Appendix to the Report contains letters from naval and military officers, from which we add a few extracts.

Extract of a Letter from an Officer of the Royal Navy, upon a foreign Station, dated the 9th of Oct. 1808.

"I am commanded by —— to express to you his acknowledgments for your letter of the second of March last, accompanying a supply of 400 Bibles for the use of his Majesty's ships on this station.

"The commander in chief requests you will be pleased to express to the Committee of the Naval and Military Bible Society his best thanks for their early attention to my letter, conveying his request that the important benefits circulated through their valuable exertions, might be extended to that part of the royal navy stationed in this remote country.

"The books have been distributed to the several ships, accompanied by a general memorandum to the squadron, of which I have the honour to enclose a copy for the satisfaction of the Committee; and I trust the advantages which will result from thus placing a knowledge of religion within the reach of those well-disposed persons on board, may be extended by mutual example, and improved by the attention of the commanding officers to these most important considerations.

"Until now, the ships have been so scantily supplied with the Scriptures, that it was scarcely possible to relieve the lower ranks on board from the extreme ignorance of the leading principles of Christianity, so fatally prevalent among them. Should the funds of the Society admit, it would be extremely desirable to supply the squadron with a further number, so as that nearly every mess might be provided with a Bible; perhaps this will be a heavier demand than can conveniently be complied with. —— being very desirous to contribute his assistance towards the laudable objects of your institution, has desired his agent in London to pay his subscription*; and I take the liberty to enclose a draft for ten guineas, which the Society will be pleased to accept as a donation from myself."

Extract of a Letter from a Military Officer, dated Pendennis Castle, 7th July, 1810.

"We have had a change of regiments: the —— is now with us; and I am very happy to inform you that several of the men

* Twenty guineas.

evidence a spirit of piety. In looking over the list, I see this regiment is not of the number of corps that have already received Bibles from the Society, but I have been a supplicant so often, I am almost ashamed again to mention it; however, the cause is great and good, and therefore I must not be ashamed to plead in favour of the brave men in question. Their number is 580. Will you have the goodness to be their advocate with the Society, in the hope that the word of life among them will be attended with good.—The Lord give his blessing, and all will be well."

Extract of a Letter from a foreign Garrison, dated August 16th, 1810.

"I feel much indebted to you for your kind offer, and will avail myself of so favourable an opportunity to apply for some Bibles for the use of our garrison. We have about 1200 men, most of whom, I believe, are destitute of Bibles; indeed, as books, like most other things, are sold here at an advanced price of two hundred per cent. soldiers cannot afford to buy them; you will therefore much oblige me by putting me in a way of obtaining a supply. I am rejoiced to find a disposition among many to read the Scriptures, and trust that, by God's blessing upon the circulation of them, this barren wilderness may become the garden of the Lord."

Subscriptions are received by the treasurers, Mr. Ambrose Martin, Charlotte-street, Bloomsbury, and Mr. J. Stephenson, William-street, Chatham-place: by Mr. Hatchard, 190, Piccadilly; and by different banking-houses in London.

EDUCATION ON THE PRINCIPLES OF THE ESTABLISHED CHURCH.

We briefly alluded in our last Number to the institution of a society for extending the benefits of education, on the principles of the Established Church, to the poor throughout the kingdom. We now lay before our readers an account of the proceedings which have led to the formation of this most interesting institution.

"That the national religion," it is observed in the Prospectus, "should be made the foundation of national education, and should be the first and chief thing taught to the poor, according to the excellent liturgy and catechism provided by our church for that purpose, must be admitted by all friends to the Establishment; for if the great body of the nation be educated in other principles than those of the Established Church, the natural consequence must be to alienate the minds of the people from it, or render them

indifferent to it; which may, in succeeding generations, prove fatal to the church, and to the state itself. It must, indeed, be admitted in this country of civil and religious liberty, that every man has a right to pursue the plan of education that is best adapted to the religion which he himself professes. Whatever religious tenets, therefore, men of other persuasions may think proper to combine with the mechanism of the new system, whether tenets peculiar to themselves, or tenets of a more general nature, they are free to use the new system so combined, without reproach or interruption from the members of the Establishment. On the other hand, the members of the Establishment are not only warranted, but in duty bound to preserve that system as originally practised at Madras, in the form of a Church of England education. The friends, therefore, of the Establishment, throughout the kingdom, are earnestly requested to associate and co-operate, for the purpose of promoting the education of the poor in the doctrine and discipline of the Established Church. It is hoped that such co-operation will not be wanting, when the object in view is nothing less than the preservation of the national religion, by ensuring to the great body of the people an education adapted to its principles. With a view of promoting such co-operation, and with the intent of laying the foundation of a society which shall extend its influence over the whole kingdom, a number of persons, friends to the Establishment, at a meeting holden on the 16th day of October, 1811, his Grace the Archbishop of Canterbury in the chair. Resolved, that such a society be now constituted, and that measures be taken for carrying the same into effect; and that for this purpose the Archbishop of Canterbury, for the time being, be president."

A Committee having been appointed, to consider of rules and regulations for the constitution and government of the Society, made their Report to a general meeting on the 21st of October, which was unanimously adopted. The rules are as follows:

"That the title of the society now constituted be 'The National Society for promoting the Education of the Poor in the Principles of the Established Church, throughout England and Wales.'

"That the sole object of this Society shall be, to instruct and educate the poor in suitable learning, works of industry, and the principles of the Christian religion, according to the Established Church.

"That his Grace the Archbishop of York, and the Right Reverend the Bishops of both

provinces, for the time being, be vice-presidents, together with ten temporal peers or privy-councillors, to be nominated by the president and other vice-presidents for the present, and as vacancies may happen in future.

“That a Committee of Sixteen, besides the president and vice-presidents, who are members *ex officio*, be appointed to manage the affairs of the Society, for the present year, by the President and the Bishop of London, and such other bishops as shall be in town. A fourth part of the said sixteen to resign their office at the end of the year, but to be capable of immediate re-election. A double list shall be formed by the president and vice-presidents, out of which the annual general meeting shall elect the persons who are to fill up the vacancies.

“That a general meeting be holden annually in the month of May or June, or oftener, if the Committee shall think it expedient, when a Report of the Society's proceedings shall be made, a statement of the accounts for

the year be laid before the meeting, and the vacancies in the Committee filled up as above stated.

“That all subscribers of not less than one guinea annually, or benefactors to the amount of ten guineas, be qualified to attend such meeting.”

His Grace the Archbishop of Canterbury was requested to lay the proceedings of this meeting before his Royal Highness the Prince Regent.

The above proceedings have accordingly been laid before his Royal Highness the Prince Regent, who has been pleased to signify his entire approbation of the same, and has graciously condescended to offer to become the Patron of the Society.

The Rev. Mr. Norris, of Grove Street, Hackney, has undertaken to officiate as Secretary. Books of subscription are opened at the banking-houses of Drummond, Hammersley, Hoare, Sikes, Roberts, Williams, Bosanquet, and Boldero.

VIEW OF PUBLIC AFFAIRS.

FOREIGN INTELLIGENCE.

THE army of Lord Wellington continued, down to the beginning of this month, to occupy the banks of the Coa, his head-quarters being at Frenada; the main body of the opposing army being cantoned in the neighbourhood of Placentia. On the night of the 14th of October, Don Julian Sanchez, a Spanish partizan, posted a party of men in a convenient place for surprising and carrying off the cattle of the garrison of Ciudad Rodrigo, when they should be sent out, as was usual, to graze under the guns of the fort. He not only succeeded in this object, but was so fortunate as to get possession at the same time of the governor of that fortress, General Regnauld, who, with a small escort, had gone across the Agueda. The general has since arrived in England.

A much more important affair took place about a fortnight afterwards. Lord Wellington had ordered Lieutenant-General Hill to endeavour to force back a considerable body of French troops, under General Girard, which had advanced from Merida to Caceres on the Tagus, with the view of interrupting the regular supply of provisions to our army. On the approach of General Hill, the French

General endeavoured to regain Merida; but, while pursuing this object, one of his columns was surprised, at a place called Arroyo des Molinos. General Girard himself, though badly wounded, escaped to the mountains with three hundred men, followed, however, by a body of Spaniards; two hundred French were killed; and one thousand were taken, including Generals Brun and the Prince D'Aremberg, two colonels, and forty officers, with all their artillery and baggage.

The army of Ballasteros, being closely pressed by a French force under General Godinot, was obliged to take shelter under the walls of Gibraltar. The French advanced to St. Roque, and seemed to threaten the siege of Tarifa. After remaining there, however, about a week, finding that large reinforcements were likely to arrive from Cadiz at Algeiras, they retired towards Ronda, pursued by Ballasteros.

The French, under Suchet, having advanced into the province of Valencia, were obliged to lay siege to the fortress of Saguntum, where they appear to have met with a formidable resistance. After a practicable breach had been effected, the army of General Blake approached to its relief; but he

ing defeated in a severe engagement, the besieged were induced to capitulate. Suchet is expected to lay siege to Valencia.

Cadiz, great discontents have been excited among the people by an expectation that the inquisition would be established by the Cortez. If this be true, they do not deserve to retain their power for a single day. Besides, to what districts is it at present that such a monstrous act of legislation can extend? With the exception of Cadiz, and a few other fortified places, they retain no actual occupancy of any Spanish territory, certainly not of any Spanish province. Such

a measure, therefore, would indicate either absolute fatuity, or treachery. Nothing could so effectually serve the purposes of Bonaparte, as a law of the Cortez, fixing on the necks of the Spanish people the dreaded yoke of the inquisition.

Spanish America continues to be convulsed by civil war. In the Caraccas, the opposition to the new government is stated to have been nearly subdued by General Miranda, who took New Valencia on the 12th of August. Coro alone held out.

Bonaparte returned to Paris, from his tour in the Netherlands, on the 11th instant.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

THE state of the King's health would appear, from the terms of the Bulletins, to have undergone no material alteration. It is probable, however, from various circumstances, that his strength has greatly declined; and all hope of his recovery, we believe, has now nearly vanished. We shall obtain more precise information on this interesting and painful subject when parliament shall assemble, which it is appointed to do on the 7th of January.

The following legal appointments have taken place in Scotland. The Right Honourable C. Hope has been appointed President of the Court of Session; and has been succeeded as Justice Clerk by the Right Honourable D. Boyle. Lord Woodhouselee fills the vacant office in the Court of Justiciary.

Lord Archibald Hamilton has been elected Lord Rector of the University of Glasgow. The unsuccessful candidate was Lord Melville.

The trial of the Catholic delegates under the Irish convention act, has commenced; but little progress has hitherto been made, the court having been employed in discussing preliminary objections and points of law. The grand jury have found true bills of indictment against the delegates; but the only delegate yet tried, Dr. Sheridan, has been acquitted.

Considerable riots have taken place among the manufacturers of Nottingham, in consequence, as is alleged, of the introduction of a new stocking-frame, which serves considerably to abridge the quantity of manual labour required for this branch of manufacture. Many of the frames have been broken, and other acts of violence committed; but the military having been called in, it was hoped that these outrages would cease. The increasing price of bread may probably have contributed to this disturbance. The

pressure arising from this circumstance must be great. The quarter loaf is now 1s. 6d. No folly, however, can be greater than that which expects to alleviate the evil by such means.

It is with sincere pleasure that we announce, that Government have expressed, through the Commander in Chief, their intention of establishing regimental schools, for the care and instruction of the children of the non-commissioned officers and soldiers. These schools are to be conducted on the plan recommended by Dr. Bell, and adopted with great success at the Royal Military Asylum at Chelsea; and the commanding officers of regiments are directed to look out for persons calculated for teachers. "The object of these institutions," it is observed in the circular order, "is to implant in the children's minds early habits of morality, obedience, and industry, and to give them that portion of learning which may qualify them for non-commissioned officers. With this view the Commander in Chief desires you will be very careful in the selection of the person you propose for the superintendance of the school, which should be done without delay."

NAVAL INTELLIGENCE.

We mentioned in our last Number the capture of two French frigates in the Indian seas. The engagement appears to have been very severe. On board our three ships, twenty-five were killed, and eighty-five wounded. On board of one of the captured ships the killed and wounded amounted to one hundred and forty-five. The *Clorinde*, which escaped, had struck her colours, but got off in the night.

Some of our cruisers have been actively employed, in conjunction with the Spanish guerillas, and in co-operation also with General Ballasteros, on the coast of Spain.

In the Mediterranean, the Active frigate, Captain Gordon, attacked a convoy lying in the harbour of Ragosniza, after having obtained possession of the batteries on shore. The result of the attack was, that three gun-boats and eighteen merchantmen were taken, and ten burnt.

Several of the enemy's privateers have been taken by our ships; and a large praam, of four twenty-four pounders and sixty men, has been captured in the roads of Calais by the Skylark sloop, which at the same time drove the Commodore's praam on shore.

ECCLESIASTICAL PREFERMENTS.

Rev. Dickens Haslewood, vicar of Aycliff, Durham, Sacrist and Librarian of Durham cathedral.

The Rev. Edw. Valpy, B. D. of Reading, elected Head-master of the Free-school, Norwich.

Rev. James Wright, Hinderclay R. Suffolk.

Rev. Wm. Morrice, B. D. Tackley R. Oxon, vice Finch, deceased.

Rev. Charles Mytton, Eccleston R. Cheshire.

Rev. R. Massie, Aldford R. Cheshire.

Rev. Edward Wallis, Willoughby R. Lincolnshire, vice Bowyer, resigned.

Rev. J. V. Chute, M. A. South Pickenham R. Norfolk.

Rev. James Newcome, B. A. Dean's vicar, sub-treasurer, and custos of Exeter cathedral, Willand R. Devon.

Rev. Thomas Robinson, M. A. Saint Hilary V. Cornwall, vice Hitchens, deceased.

Rev. Henry Fielding, Crundale R. Kent.

Rev. Wm. Rous Ellicombe, M. A. Clist St. George R. Devon, vice Rous, deceased.

Rev. Vaughan Thomas, B. D. Dunstourn Rous R. Gloucestershire.

Rev. Rich. Venables, Clirow V. Radnor.

Rev. John Hayter, Henworth R. Suffolk, vice Rev. Wm. Moore, resigned.

Rev. Wm. Speare, D. D. to a Prebend of Exeter cathedral, vice Rev. Sir Harry Frelawny, bart. resigned.

Rev. Thomas Bromley, M. A. Bishopstone R. Wilts.

Rev. Mr. Barnes, of Berwick-upon-Tweed, a Minor-canon of Durham cathedral, vice Jackson, deceased.

Rev. William Camplin, Clatworthy R. Somersetshire.

Rev. H. Helyar, Pendermer V. Somerset.

Rev. J. R. Thackeray, M. A. Downham Market R. Norfolk.

Rev. J. Prowett, M. A. Edburton R. Sussex.

Rev. James Morgan, D. D. prebendary of Gloucester cathedral, Llantrissit V. South Wales, vice Rickards, deceased.

Rev. R. Stephenson, Witchford V. vice Whish, deceased.

Rev. John Lamb, Stretton R. Rutland.

Rev. Wm. Moore, Chagford R. Devon.

Hon. and Rev. Richard Bruce Stopford, M. A. one of his Majesty's chaplains, to a Prebend of Hereford cathedral.

Hon. and Rev. George Herbert, B. A. Tibenham V. Norfolk.

Rev. W. Newcome, M. A. Belaugh R. with Scottow V. annexed, Norfolk.

Rev. Wm. Edge, B. A. Naughton R. Suffolk.

Rev. Nath. Colville, M. A. Brome R. Norfolk.

Rev. J. G. Sherer, Godmersham and Challock united VV. Kent.

DISPENSATION.

Rev. Peter Sandiford, M. A. to hold Newport R. Isle of Ely, with Fulmodestone with Croxton R. Norfolk.

ANSWERS TO CORRESPONDENTS.

L. S.; AN INQUIRER; A CLERGYMAN OF THE CHURCH OF ENGLAND; J. E.; H. T.; THEOGNIS; D. M. P.; R. H. S.; A COUNTRY CLERGYMAN; and R.; will be admitted.

J. P.; ACADEMICUS; SCRUTATOR; JOHANNENSIS; and RUSTICUS; are under consideration.

The account of the High Wycombe Auxiliary Bible Society, in our last Number, was not published *without authority*, as a Correspondent supposes. We are sorry the name of Earl Temple should have been omitted among the vice-presidents. We have great pleasure in now adding it.

We had neither seen nor heard any thing of the trial, in the Court of Arches, of which an account has been sent us.

THE
CHRISTIAN OBSERVER.

No. 124.]

APRIL, 1812.

[No. 4. Vol. XI.]

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I HAVE been happy to perceive, of late, a growing attention to the religious state of Abyssinia; and I am anxious to promote this disposition as much as possible, in the hope that our religious institutions, and particularly the British and Foreign Bible Society, may be induced to direct their efforts to this quarter. I should greatly doubt whether there be any part of the world where these efforts are more needed, or where they are likely to be attended with more immediately beneficial consequences. "The Habassins," says Geddes, in his *Church History of Ethiopia*, "do hold the Scriptures to be the perfect rule of the Christian faith, in so much that they deny it to be in the power of a general council to oblige people to believe any thing as an article of faith, without an express warrant from thence." (p. 31). But while the Abyssinians do, with our own church, maintain this cardinal point of the sufficiency of the Scriptures as a rule of faith, it appears, from the concurrent testimony of all late travellers, that copies of the Scriptures have become exceedingly rare among them. Even in their churches it is seldom that a complete copy is to be found; and among the great body of the people, few possess even a fragment of a Bible. One of the causes, doubtless, is, that religion is at a low ebb among them. But this may be considered as an effect as well as a cause of the evil in question. Where the art of printing is

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unknown, and volumes of such size must be transcribed in order to be possessed, however the zeal of individuals may, for a time, multiply copies, yet experience proves that this source of supply will ever be inadequate to the wants of a people.

In the case of a nation, however, circumstanced as the Abyssinians now are, there are peculiarly strong inducements for giving them the Bible. They are not only Christians in name, but their national creed appears in the main to be scriptural. Add to this, that the authority of the Scriptures has always been held by them to be paramount to every other; but that they do not possess the means of knowing what it is which this authority enjoins. To such a people, what can be conceived a greater benefit than the circulating among them of the Word of God? And would not such a gift be likely to produce something of the effect upon them which the discovery of the lost book of the law had upon King Josiah?

It must operate as a further encouragement to our religious societies to exert themselves in favour of Abyssinia, that it furnishes, perhaps, the easiest medium of access into the very heart of Africa. The intercourse between Abyssinia and some of the great cities on the Niger is said to be constant. Saturate Abyssinia with scriptural light, and, through the Divine blessing, we may hope that it will stream even into that region of darkness.

The hope that great good will arise from such exertions, in favour of Abyssinia, as are here recommend-

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ed, is strengthened by a reference to the page of history, which shews us not only that there has existed in the government of that country, and at no remote period, a strong desire (not well directed indeed), to extend the influence of Christianity; but that the body of the people could be induced, by no severity of suffering, to submit to the unscriptural authority, or adopt the unscriptural practices, of the Romish Church.

A letter of David Emperor of Ethiopia, to King John III. of Portugal, dated in 1524, has been preserved, and another to the Pope, of the same date. These letters commence, "In the name of God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; in the name of Jesus Christ, the Son of God, who was the same with him from the beginning of the world, and who is light of light, and very God of very God; and in the name of God the Holy Ghost, who is true God, and proceedeth from the Father."

To the King of Portugal, David thus writes:—

"O lord my brother king, attend and apply yourself to the friendship that was begun betwixt us by your father, and do not neglect to send letters and ambassadors to us frequently; for I am extremely desirous to receive them from you, as from my brother: and since we are both Christians, and the Mahometans, though wicked, are still in peace with all of their own sect, it is fit it should be the same betwixt us. And I do declare, that for the future I will receive no embassy from the king of Egypt, nor from any of those kingdoms which have formerly sent ambassadors to us, nor from any other king but only from your highness, from whom I do earnestly desire to have them come; for the Mahometan kings, by reason of the difference that is betwixt us in religion, do never look upon me as their friend, and do only pretend to have a kindness for me, that they

may trade with the more conveniency and security within my dominions, from whence they draw great profit, exporting yearly great quantities of gold, whereof they are extremely covetous; while at the same time they have no real friendship for me, for which reason I take no pleasure in their gain; but this, having been a custom of my ancestors, was to be endured; though, after all, the only thing that hinders me from making war upon them, and confounding them, is the fear of provoking them thereby to violate and destroy the temple of Jerusalem, where the sepulchre of Christ is, which God hath been pleased to leave in the hands of those filthy Mahometans, and to demolish the churches that are in Egypt and Syria. This is the only cause why I do not invade and conquer them, which I am sorry I am not at liberty to do.

"O king, I can by no means rejoice in the Christian kings of Europe, who, as I am informed, do not agree in one heart, but are at war one with another. Be you all unanimous, and in friendship one with another. For my own part, had I a Christian king in my neighbourhood, I would never be absent from him. I do not know what to say of these matters, nor what to do, since God seems to have ordained things to be as they are."

The following is an extract from his letter to the Pope:—

"I must expostulate with you, holy father: why do you not exhort the Christian kings, your sons, to lay down their arms, as becomes brethren, and to agree among themselves; seeing they are all your sheep, and you are their pastor? Your holiness is not ignorant of the gospel-commands, and of its having said, 'A kingdom divided against itself cannot stand, but will become desolate.' For if those kings would but all join together, they would quickly destroy all the Mahometans, and with ease demolish the sepulchre of their false prophet. Apply

yourself therefore to this, holy father, that so there may be a firm peace and confederacy established among them, and exhort them to assist us, who are besieged on all sides by wicked Mahometans and Moors. The Turks and Moors can assist one another, and their kings and rulers do all agree together: I have a Mahometan for my neighbour, who is constantly supplied with arms, horses, and all military weapons, by princes of his own sect, namely, the kings of India, Persia, and Egypt. This is a great mortification to me, to see the enemies of the Christian religion enjoy peace, and live together like brethren; and at the same time, to see Christian kings, my brethren, not in the least concerned at the injuries I endure; not one of them offering to succour me as becomes a Christian, notwithstanding the filthy sons of Mahomet are always ready to succour one another: not that I desire any soldiers of them, for I have enough of my own, and to spare; but all that I desire of them, is, only their prayers, and supplications, and your holiness, and my brethren's favour. The reason why I want your friendship, is, that I may be furnished by you with such things as are necessary to terrify the Mahometans, the enemies of the name of Christ; and that my neighbours may be made sensible of my being favoured by the Christian kings, my brethren, and of their being ready to assist me whenever there shall be occasion; which would be much for the honour of all of us that are of the same faith and religion, and do intend to persist therein.

"God fulfil your desires to the praise of Jesus Christ, and of God our Father, who is praised by all through all ages. And you, my lord and holy father, with all the saints of Christ at Rome, embrace me; and let all my subjects, and all that dwell in Ethiopia, be received with the same embraces; and let thanks be returned to Christ with your spirit."

The only use which the King of Portugal and the Pope made of this intercourse with Abyssinia, was to attempt to reduce them to the obedience of the Roman Pontiff. Splendid missions were sent thither with that view, and these missions were supported by Portuguese troops. For a time, one of the Abyssinian emperors was brought under the Romish yoke; and he laboured, with the aid of the Portuguese forces, to impose the same yoke on the necks of his subjects. A long and bloody civil war was the consequence, in which, though the emperor was always successful, yet he made no progress in reconciling his subjects to the church of Rome. At length, disgusted with the insolence of the Romish missionaries, and shocked by a view of the misery and desolation which his adherence to them had brought on his country, he at length decreed to drive them out of Abyssinia, and to restore the religion of the land to its former footing. This was the last act of the Emperor's life, and happened about the year 1663.

His son, Seltem Saged, was assailed by the Romish Patriarch, with the most persevering importunity, to restore him to the possession of the power of which he had been deprived. The reply of the young prince throws much light on the religious state of Abyssinia at the time when these events took place in that country. It is as follows:

"The letter of Seltem Saged, cometh to the Patriarch, with the peace of God.

"My Lord,

"Hear what we say and write to you: we have received your letter, and do understand all that it contains. As to your desiring to know why we have turned you out of the post wherein God and the emperor had placed you: your lordship cannot but be sensible, that so long as we were under our father the Emperor, we never disobeyed

him in any one thing; nor did we ever so much as open our mouth against any thing that he did; but were so submissive to him in all things, that we never said, I will have this, or I will have that; or I like this, or dislike that; insomuch, that I do not remember, that during his life, I ever did any thing of my own head, but did still what he commanded me. As to the business of your religion, our soul never entered into its councils, neither did we ever join with any counsellors either to build it up, or destroy it. We need not be told, that the Emperor sent for your lordship, and that the fathers likewise came with his consent; as we need not, that ever since your coming he has been continually embroiled in wars for endeavouring to establish your faith; fighting sometimes with his sons, and at other times with his slaves, whom he had raised from the dung-hill to great honours: in so much that, from the first hour we were able to bear arms, we have never done any thing but fight in obedience to our father's commands, which we always obeyed. After the battle I had in the beginning of this winter with Ognadega, our learned monks and people having assembled themselves together in the camp, took the confidence to tell my father their thoughts freely in the following words:—'Sir, how long are we to be plagued thus, and to tire ourselves about things that are good for nothing? We desire to know, when we are to give over fighting with our kinsfolks and brethren; or cutting our right hand off with our left? What great difference is there betwixt the Roman faith and ours? For do they of Rome teach, that there are two natures in Christ; and have not we always believed and taught the same, in affirming that our Lord Christ is perfect God and perfect man; perfect man as to his humanity, and perfect God as to his divinity? But whereas those his two natures are not separated, his divinity being united to the flesh,

and not separated from it, and his flesh to the divinity; we do not for that reason affirm them to be two, but one; being made so out of two causes, and that not so as to confound and mix those natures in their beings; but on the account of their being one and the same principle, we call them by the name of that union; so that our controversy with them in this matter is of small importance: neither was it the cause of our having had so much fighting, but it was because they denied us the blood in the communion, notwithstanding Christ has told us positively in his Gospel, that unless we eat the flesh of the Son of man, and drink his blood, you shall not inherit eternal life. And notwithstanding that Christ himself, when he instituted the sacrament, after having given his body to his disciples, and received it himself, did not say, 'The blood is in my flesh which I have given you;' but on the contrary, he said, 'Take and drink, and divide it among you;' his disciples doing as he commanded them, and as he gave them to understand by saying, 'Do this in remembrance of me.' Neither was this the only thing that discontented the people," &c.

"For these and divers other reasons, the people far and near were much discontented, and said to the Emperor, 'Hear what we have to say, and either give us leave to live quietly, or knock us on the head, since the war does thicken upon us daily.' When the Emperor was told this by all his people, he, without our joining with them in it, finding that there was no other way to quiet their minds, and that he would not be able to punish them much longer, commanded his counsellors to advise together what was best to be done; who, after a serious consult, came to this resolution, that they must all return to their ancient religion and customs.

"Your lordship, in being acquainted with this, will know the reason why you are turned out of

your place, which God and the emperor had bestowed on you; and that the very same emperor that sent for your lordship, and gave you your authority, was the person that deprived you of it: wherefore since an Alexandrian abuna (bishop) is on his way hither, and he has sent us word, that he cannot be in the same country with a Roman patriarch and fathers; we have ordered you to repair to Fremona, and there to remain. As to what your lordship now offers, which is, that if the people of Ethiopia will but continue in the obedience of the Roman church, you will dispense with them as to all matters which are not contrary to the faith; that comes too late now; for how is it possible for them to return to that which they have not only forsaken, but do abominate, now they have had a taste of their old religion again? For can a grown man be born again, or enter a second time into his mother's womb? Your lordship further desires, that we would assemble our learned men to dispute with you before you depart, about matters of faith: this ought also to have been done in the beginning; besides, is that cause like to be supported by arguments, which has been maintained hitherto only by force and violence? By taking estates from some, and throwing others into prison, and punishing others more severely; and that for no other reason, but because they would not embrace your faith? And as if that had not been sufficient, you have dragged great multitudes out of the deserts, who would have been contented to have lived there upon herbs, and confined them to prisons; nay, the poor people that would have been glad to have buried themselves in caves, not having escaped your persecution. Now what a barbarity would it be, to go and tease poor people with arguments, who have suffered so much in deserts and banishments? It would certainly be a very unjust thing, both in the sight of God and

man. As to your lordship's desiring to have a Portuguese guard to attend you, that cannot be; but we shall appoint a very honest man, and who has a great train of servants, to convey your lordship, and all your goods in safety, to the place whither you are to go."

The Romish Patriarch, however, persisting in his attempts to recover his power, the Emperor sent him another letter, in which is the following passage.

"We must tell you, that now your expulsion is determined, it is to no purpose to allege reasons why you cannot go; and that if you should shuffle any longer with our orders, it will be your ruin. Have we taken any thing from you that you have got in Ethiopia, that you should disobey us, and say you will not go? This is not right. Be gone, therefore, without making any further reply or excuse; your expulsion being determined, as you will understand by the order you will receive."

It is impossible not to feel warmly interested in the destinies of this people, and to desire and pray that their constancy, in resisting the papal yoke, and maintaining the paramount authority of the Scriptures, may be rewarded by an influx, in these latter days, of scriptural light, which may make that country the means of enlightening the adjacent regions of Africa and Asia, lying at present in the depth of Mohammedan darkness. I know no project which has been entertained by the British and Foreign Bible Society, numerous and excellent as have been their projects of beneficence, which promises a richer harvest of blessings than that of giving the pure word of God to the millions of Abyssinia.

I am, &c.

S.

To the Editor of the Christian Observer.

YOUR correspondent ACADEMICUS, in your number for last month,

wishes for information on a passage in the 27th chapter of St. Matthew, verses 52, 53 — "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

He inquires, what became of these persons, as it does not seem that they continued in the city? Though the sacred historian has given us no light upon this question, we may, however, venture to hazard an opinion upon it, if our conjectures be not contrary to reason and Scripture. The Evangelist speaks of these persons as *saints*. We may therefore safely conclude, that our merciful Father would not have raised them to life, on that happy occasion, to subject them again to the temptations and trials of this sinful world, and to undergo the pains of a second death. It is most probable that they were received up into heaven, like our blessed Saviour; though not with the same circumstances of majesty and glory. Enoch and Elijah had before been translated in the flesh to the regions of immortality, and the resurrection of these saints was but an anticipation of that event, which shall happen to the whole human race in the last great day of the world. It, doubtless, was intended as a farther proof to the Jews, that the same Power, which had raised from the dead the Son of God, would, in like manner, raise the fallen children of Adam from the gloomy mansions of the grave.

B.

To the Editor of the Christian Observer.

Your correspondent, signed *Academicus*, is informed, that the collection of Hebrew MSS. (viz. that of Dr. Buchanan) referred to, in his paper for last month, page 79, does not contain any Hebrew copy of the book of Ezra. There are, indeed, Syriac copies of that book in the above collection, which may be

consulted; but I very much doubt whether the quotation from Justin Martyr, noticed by your correspondent, has, or ever had, any place in the canonical text of the Hebrew or Greek. The 6th chapter of Ezra contains twenty-two verses, of which the first eighteen in the original are in Chaldaic, the remaining verses are in Hebrew, and record the celebration of the first Passover since the return of the Jews from Babylon, and their Pentecost, or Feast of Weeks. The same transactions are recorded, and nearly in the same words, in the Apocrypha, 1 Esdras, ch. vii.; but in neither of these parallel passages is Ezra mentioned, only *that such things were done by the children of Israel*; nor are any words spoken by Ezra recorded on these occasions in either passage. Neither the present Hebrew nor Greek copies of this book, therefore, are found to support the assertion of Justin. I have looked into Dr. Kennicott's Dissertations, but find no notice of any such corruption of the Hebrew text; so that, in my humble opinion, it has been a *gloss* in the margin, or comment of some Greek copy, afterwards taken into the text, but which was never admitted into the public canonical text. It would be altogether unjust to charge the Jews with expunging so important a testimony of the Saviour without proof, as no Hebrew copy, with which we are acquainted, is known to give the least countenance to the suspicion; but, on the contrary, there is every ground to suppose that not many years before Justin Martyr, there were some corrupt and vitiated copies in the Greek tongue, as those by Aquila, Theodotion, and Symmachus. Aquila made his version about A. D. 130; and he, who from paganism had embraced Christianity, now became a Jew. Theodotion judaized; and Symmachus was a renegade from the Samaritans. Their mischief, whatever they did, must have principally operated in the translating of the Hebrew into

the Greek, with the avowed design to ruin the reputation of the Septuagint, and to corrupt and darken the prophecies relating to Christianity. Now, Sir, admitting it was so, it cannot hence be proved, that it was in the power of those men, or of any others, to corrupt and mutilate the Hebrew text of the Old Testament, which is the point in question.

T. Y.

To the Editor of the Christian Observer.

I know not whether it is that your correspondents enjoy a greater share of prosperity than the generality of mankind, or that they are, at least, more than commonly exempt from the storms and trials of life: to whatever cause the phenomenon may be attributed, certain it is, that the subject of *affliction* has but seldom occupied a place in your truly valuable work. Traces, indeed, of that trouble to which man is born "as the sparks fly upward," frequently appear in every one of your volumes. Your obituary has often recorded the breaches which death has made in every class of the community, and occasionally testified the excellences of deceased Christians, and the sorrows of survivors over departed worth; but rarely has the mourner been directed to those sources of instruction and consolation which religion so abundantly affords. I cannot, however, but think, that many of your readers, who, during the course of your most useful labours, may have tasted of the cup of affliction, must have wished that your pages had more frequently adverted to that painful but interesting subject. Allow me, therefore, to suggest a few hints upon it; which, as they will be the result of some degree of experimental knowledge, may, perhaps, on that account, be not altogether unworthy of attention. If they should appear to be more immediately applicable to the sorrow occasioned by the loss of friends,

they will be scarcely less so to any other description of trouble.

Affliction, like death, commonly meets us unexpectedly. We talk, indeed, of our liability to calamities of every kind, like mariners in fair weather, of the possibility of storms and shipwreck; but, like them, we scarcely believe that these evils will actually overtake ourselves, though we are perpetually hearing of them with respect to others, and perhaps witnessing the scattered fragments of their happiness around us. Rarely does any one, in this point, derive wisdom or caution from the example of others. We commonly think, like the secure and short-sighted Psalmist, that our mountain is too strong to be moved, our happiness too well founded, and too watchfully guarded, to be easily shaken or destroyed, till an arrow is suddenly discharged from a quarter, perhaps, where we deemed ourselves most free from alarm, by which we are wounded and fall. There are, doubtless, some Christians who are so habitually sober and vigilant, that afflictions, when they arrive, do not thus take them by surprise; but few, I believe, ever become so but by discipline; by means of trouble which has, at some period of their lives, assailed them unawares. Before the instruction thus received by Adversity, we, for the most part, listen to the flattering tale of Hope, that sorrow shall never very deeply shade our brow; that joy shall ever be ours. But we are, at length, painfully undeceived; and our surprise and alarm are proportioned to our previous peace and security. How frequently have the fairest prospects been thus unexpectedly obscured, the brightest hopes disappointed, the apparently firmest basis of human happiness destroyed! Calamities—the bare idea of which, when occasionally presented, in the midst of present freedom even from the prospect of their approach, by that busy imagination which delights in picturing scenes of fancied sorrow as well as joy, has made us shrink with

apprehension—have suddenly been realised, and left the mournful subject of them dismayed and overwhelmed by the unexpected pressure. Certainly no one *ought* to be thus unprepared for affliction, nor thus astonished at its arrival; and when we are so, it is, doubtless, a proof that we have forgotten our condition, our deserts, and our necessities as guilty, corrupt, and dying creatures. I shall not, however, stay to point out that which the observation and experience of every day may teach us—our various and perpetual liability to affliction—or to expostulate with those who are guilty of the folly and inconsistency of forgetting it. But suppose that the trial, which of all others we have, perhaps, most dreaded, has actually overtaken us; that “the thing” which, like Job, we “greatly feared,” has come upon us. Thus visited, then, by affliction, how shall we regard it; whither shall we look for relief; how shall we conduct ourselves under it? Not to *feel* the chastizing hand of God, and that deeply, in proportion to the weight of the blow which is inflicted, would argue a degree of stoical indifference wholly inconsistent with the Christian character, and subversive of the very design with which affliction is sent. Let those who are disposed either to think lightly of trouble when at a distance, or to brave it when actually arrived, listen to the following striking admonition of a late eminent prelate of our Church, and learn from it a better wisdom than his own. “Say not,” says this energetic writer, “that affliction is not *an evil*: say that it is to be borne with humility, as the punishment of sin; to be endured with fortitude, as the instrument of good; to be accepted with thankfulness, as the discipline of God, whereby he trains his sons to virtue, and fits the virtuous for glory; but confess that it is that which the most perfect natures do the most abhor; that which it is the wisdom of

man, with due submission to the dispensations of Providence, to shun*.”

This epitome of the views with which affliction ought to be regarded, is obviously derived from that remarkable passage in the twelfth chapter of the epistle to the Hebrews, the substance of which is comprised in the two following verses:—“My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.” To point out some of the more eminent and valuable of these fruits of sanctified affliction is my principal design in addressing you. I say of *sanctified* affliction, for it is of the utmost importance to observe, that to *this alone* do the preceding and all other similar declarations of Scripture refer. Affliction does not *in itself* possess any power to produce such salutary effects. It is, like every thing else, merely an instrument in the hands of God, which is frequently used for the sole purpose of punishment, and is sometimes the occasion of aggravated guilt and misery. It is with divine as with human chastisement, that *the disposition of the subject* renders it either beneficial or otherwise; with this important difference, that as to the former, it is owing to the special influence of Him who inflicts it, that the disposition to profit by the correcting dispensation is produced. Without this, chastisement would be received by all, as it is by the wicked and impenitent, with the sullenness and obstinacy of a froward slave, under the lash of an incensed master; but with this peculiar blessing, it is submitted to with the meek and ingenuous feelings of a dutiful though offending child towards a displeased yet re-

* Bishop Horsley's Sermons, vol. ii. p. 148.

vered parent. It is to *children*, therefore, whether then first partakers of the filial spirit, or visited as having already received it, that affliction is sanctified, and rendered ultimately beneficial. Having premised thus much, I would now proceed to observe, in the first place,

1. That affliction thus under the sanctifying direction of the Father of mercies, is productive of most important benefit, by the views which it is the means of exciting concerning *sin*. Trouble of any kind is commonly associated in the human mind with some idea of misconduct. "We are verily guilty concerning our brother," was the united feeling of Joseph's brethren, when first imprisoned by the unknown governor of Egypt; "therefore is this distress come upon us." And even with the children of God, the first impression of calamity is generally connected with the conviction of sin, and the desert of punishment. Who that has been afflicted does not recollect the force with which this painful feeling pressed upon his mind, and the almost involuntary emotion with which he uttered the confession of the Royal Penitent, "I have sinned against the Lord." There is in this something far more than a mere *general* conviction of guilt as a sinful and corrupt creature, something *special* and *particular* in the recollections to which this impression gives rise. In the case either of the careless nominal Christian, or of the backslider, the voice of God is as it were heard, in awakening afflictions, addressing him in the words of the Psalmist, "*These things*," of which thy conscience is the accusing witness, "hast thou done, and I kept silence," for a time, "and thou thoughtest," or wert beginning to think, "that I was altogether such an one as thyself," regardless of evil, and unwilling to punish it; "but I will reprove thee" by this calamity, "and set them in order before thee," in somewhat of that convincing and alarming light, in which they have ever

been in the sight of my countenance. Many examples of this kind occur in Scripture, to which those who are conversant with it will readily recur, and few perhaps will be at a loss for instances of a more personal nature. In some cases, both public and private, there is so marked a correspondence between the sin and its visitation by affliction, that the eye of the mind, purged of its temporary blindness by the heavenly Physician, cannot fail, however painfully, to perceive it, and the lips, thus opened to confession, to exclaim with David, "Righteous art thou, O Lord, and just are thy judgments!" It is true, that in the progress of the real Christian's views and feelings in affliction, this sad association of guilt and punishment will be gradually softened, and succeeded by more cheering and, in some cases, by more just apprehensions concerning the Divine proceedings. But the effect of affliction will still be a deeper conviction both of the evil of sin in general, and of his own particular transgressions. He will, indeed, if he be a true believer in Christ, feel *most* keenly the ingratitude and baseness of sin; but he will also feel, with a force to which he was before a stranger, its folly and malignity, its bitterness and misery; that it is that which has hidden or snatched good things from him—which separates between him and his God, which disturbs and poisons all created good. And what are the *practical lessons* which he whose mind has been thus opened to instruction learns from such dispensations? He perceives, in a clearer and more convincing point of view, the *holy character*, and the *moral government* of God. He acquires a more vivid hatred and dread of sin. He stands in awe of the Divine judgments. He watches more carefully against temptation:—he fears even the approach, the occasion, and the appearance of evil. He saith unto God, "I have borne chastisement—I will sin no more." Experience and dispositions such as these are

well purchased at the expense of affliction; and the consciousness of having obtained them tends to console the sufferer amidst all his trouble. This, however, is but a part of that peaceful fruit which is the result of sanctified affliction.

2. Increased *humility* is another of its effects, and one of the most valuable and important. This is, indeed, closely connected with the conviction of sin. He, whose comforts or whose hopes have been laid prostrate by the afflicting hand of God, cannot, if he be under the Divine teaching and guidance, be disposed to indulge pride, or a high conceit of his own merit. The blow which has levelled or reduced the one, has at the same time brought down every towering imagination of the other. Can he whom the providence of God has led into the valley of Humiliation, continue to swell with fancied excellence, and to think more highly of himself than he ought to think? Surely he will humble himself under the mighty hand of God, and will learn to think more soberly and more justly. He will feel that, so far from deserving any thing at the hand of God, he is unworthy of the least of all his mercies—that instead of pretending that he of all others should be exempt from trouble, it is only of the Lord's mercies that he is not utterly consumed. This was evidently the impression made on the mind of Job by the visitations of the Almighty—and it will be manifest not only in the dispositions of the heart towards God, but in the temper, the language, and the conduct towards men. An afflicted yet proud Christian is indeed a lamentable sight. "Lord, I am not high-minded—I have no proud looks," or imaginations, should not only be the expression of the humbled believer's consciousness, but be visible in his whole deportment; and wherever this is really experienced and manifested, the storm of affliction will cease to be overwhelming, and will be gradually succeeded by serenity and peace.

3. Humility will prepare the way for *thankfulness*, which is another of the excellent fruits of sanctified affliction. Have you lost much of what constituted your earthly happiness? Have you been deprived of the support, the delight, or the comfort of your life? Are you suffering from privations of any kind, or from trials which are continually recurring amidst the circumstances in which you dwell? Yet think of the multiplied blessings which still surround you—blessings, even of a temporal nature, of which you are confessedly unworthy—which you have, perhaps, long under-valued; which the removal or the withholding of something overprized has at length taught you to esteem aright. It sometimes pleases the Almighty to pour upon us a profusion of bounties, which pride, or the inordinate desire of blessings yet denied, leads us to neglect, and comparatively to despise. In such a case, is it not *just*, by *diminishing* the store which has been thus unthankfully received, emphatically to convince us of our ingratitude and folly; and is it not *merciful* to teach us, even by this severe lesson, the value of what had once been bestowed, and of that which still remains? The Sybil demanded as much for her diminished records as for her perfect collection. From us, also, is the same tribute of gratitude expected for blessings which are spared, as for a previously fuller cup; and if we are disposed to regard with more tender affection our lessened portion, to cherish it with greater and more Christian care, to be more devoutly thankful for it, and really to derive more genuine happiness from it than we knew before, we may surely account this a peculiar blessing; and even in this sense say, "It is good for me that I have been afflicted."

But why do I speak of thankfulness merely for *temporal* blessings? However they may have been diminished, or whatever may yet be denied, are there not blessings of

infinite value, freely offered to all, and of which no earthly calamities can ever deprive us? The riches of the Divine goodness and mercy in our redemption by Jesus Christ as far transcend all the treasures of this world, as the heavens are higher than the earth, as time is exceeded by eternity. The Christian whose mind has been enlightened to perceive the grace of God revealed by the Gospel, whose faith has embraced the promises of forgiveness and reconciliation, and who has felt in himself the workings of the Spirit of Christ, drawing up his thoughts to high and heavenly things, must possess grounds of thankfulness, and a fund of support and happiness, which are infinitely beyond the richest sources merely of this world's good, and entirely independent of its influence or controul. It is, however, in the hour of distress and sorrow that the value of spiritual blessings is chiefly felt. We may, indeed, and, under the influence of the grace of God, we undoubtedly shall be at all times unfeignedly thankful for the mercies of Redemption; but when the earthly cistern is broken, or the human gourd withered--when the objects of worldly expectation and delight shall no longer blossom, or shall cease to yield their accustomed fruit--*then* is it, that the Christian does most emphatically rejoice in the Lord, and joy in the God of his salvation; then is Christ increasingly precious, his mediation more valuable, his yoke more easy, his promises of present and eternal rest more refreshing and delightful. It is under the pressure, or in the prospect, of affliction and trial, that the Apostles are seen to break forth into praise and thanksgiving for the unspeakable blessings which are treasured up in Christ; and it is in similar circumstances that his disciples have ever *most* deeply felt their value. If, then, such a disposition of mind be, as it certainly is, one greatly to be desired, and productive of important practical consequences,

the affliction which is the means of exciting it must be acknowledged to be eventually a blessing.

4. The loss or the denial of earthly good, and the increased conviction of the value of spiritual blessings, will, under the Divine influence, add greatly to the earnestness and fervour of the Christian in the *exercises of devotion*. "They," says Archbishop Leighton*, "who have been used to the greatest heights of daily devotion, yet in *surrounding calamities* pray more fervently and more frequently than ordinary, and this is to be numbered among the chief benefits attending afflictions; and it would surely be well worth our while to experience all the hardest pressures of them, if we may gain this: that the languor and sloth, and stupidity into which our minds and our souls are ready insensibly to sink, while all is calm and serene about us, may be happily shaken off by something which the world may call an unhappy event--that some more violent gust of wind may fan the sacred flame, that seems almost extinguished, and blow it up into greater ardour." It was not till the Israelites sorely felt the bondage and the cruelty of Egypt, that they *cried earnestly* to the Lord for deliverance. Had the sunshine of royal favour, in which they basked during the lifetime of Joseph, continued to follow them, it is but too probable that they would have been wholly immersed in the idolatries and corruptions of the surrounding people, and lost sight for ever of the land of promise. It will be happy for us, if with the Israelites, and "with the Psalmist," as the pious prelate just quoted goes on to observe, "we should sometimes *sink in deep waters*, that so we, who in prosperity do but whisper or mutter out our prayers, may *from the depths cry aloud unto him*. O, how frequently and how ardently did David pray in the deserts, and in the caves, and out of the deep! Our vows are cruel to ourselves, if they demand nothing

* Meditations on Psalm cxxx.

but gentle zephyrs and flowery fields, and calm repose, as the lot of our life; for these pleasant things often prove the most dangerous enemies to our nobler and dearer life. Oh! how true is that saying, that prayer is fervent in straits, but in joyful and prosperous circumstances, if not quite cold and dead, at least lukewarm. Oh! happy straits, if they favour our correspondence with Heaven, and quicken our love to celestial objects, without which, what we call life may more properly deserve the name of death."—It may be added, that together with the more frequent and fervent exercise of prayer, *the word of God* will become far more valuable and delightful to the afflicted Christian. There are many parts of Scripture which can only be rightly understood and cordially received under circumstances of trial. On these a new and holy light will be shed by the Spirit of God, and then will the Christian truly say, "Unless thy law had been my delight, I should then have perished in my affliction." "Thy statutes have been my songs in the hour of my pilgrimage."

5. But as the increased fervour of our prayers for spiritual blessings, and additional delight in the word of God, is one of the consequences of sanctified affliction, it does also, by a happy kind of necessity, drive the soul to fly as it were *to seek its refuge under the wing of the Divine Goodness, and to fix its hope upon God*. And this is undoubtedly another most important advantage which the pious soul gains by adversity, that it calls or rather tears away the affections from earthly objects, when obstinately adhering to them. How strongly the love of the world is naturally rooted in our hearts needs not to be insisted on—nor how absolutely essential it is, both to our present peace and to our hope of heaven, that this should be subdued, and even eradicated. We are all naturally inclined to wish for a double paradise—for one in the present world formed of all the objects which

are, perhaps, in some cases innocently dear to us—from the uninterrupted enjoyment of which we desire to be translated to that which has been regained in Heaven. But this must not, and cannot be. There is but one paradise for man, which, if we are truly wise, we shall seek in the realms of unclouded light and purity. In the mean time, we must not be surprised, if He, to whom man is dearer than to himself*, should defeat his plans, disappoint his hopes, and destroy the self-formed fabric of his happiness. "*Vere suos amat,*" says Seneca, "*et severe Deus.*" God loves his children truly; but he loves them *severely*. He will not, therefore, indulge them in that which may either ultimately prove their ruin, or even be injurious, though less fatally, to their spiritual welfare. Like a wise and tender parent, he chastises them in those particular ways which may be most conducive to their profit, that they may be partakers of his holiness. "He threatens," says St. Chrysostom, "that he may not strike—he strikes, that he may not destroy." And, behold! happy is the man whom the Almighty thus correcteth—who by the destitution of creature-comforts is led to place his hopes in the Lord his God, and whose expectation of happiness is from him alone—who, from the failure of the earthly stream, is driven to the ever-flowing fountain of living water, of which whose tasteth shall thirst no more—who is weaned from worldly hopes and dependences, and is persuaded determinately to fix his affections on things above, where Christ sitteth on the right hand of God. We may profess to do this, and, in a certain degree, we may really fulfil it, even when surrounded by earthly blessings—but such a disposition of mind is far more generally the effect of sanctified affliction; and wherever it is produced, it affords a peace, and even a happiness, which no circumstances merely of this world can either give or take away.

* Juv. Sat. X.

6. Nor will this comparative abstraction from earthly objects lead to habits of barren contemplation and inactivity. On the contrary, sanctified affliction, while it will tend to refine, and elevate the soul above this lower world, will ever be found to be productive of the most important *practical consequences*. It will lead the humbled and awakened Christian to far more faithful and diligent self-examination than he was previously accustomed to exercise. He will spare no evil habit in which he had before too much acquiesced, nor any longer neglect the difficult and self-denying duties to which he may have formerly been unwilling to attend. The voice of God has been heard loudly calling upon him to *go and sin no more*, lest a worse thing befall him—to be zealous and repent—to strengthen the things which were ready to die—to *give proof* of his professed love of God and of the Redeemer—to fulfil *the work peculiarly given him to do*—to forget the things which are behind, and to reach forth to those which are before, pressing towards the mark for the prize of the high calling of God in Christ Jesus. Affliction, of which this is not in some measure the practical result, which is not, at least, followed by a most sincere desire and purpose thus to grow in grace, and to be fruitful in every good work, can scarcely be said to be sanctified; but where this is in any good degree effected, we may derive from it the heart-felt and exalted consolation which the Psalmist experienced, when he declared—“This is my comfort in my affliction; for thy word hath *quicken*ed me”—“Before I was afflicted I went astray, but now I keep thy commandments.”

While sanctified afflictions will thus tend to quicken the subject of them in all holy obedience to the will of God, it will have a particular influence on the great Christian graces of *patience* and *resignation*. To produce these in the heart is evidently one of the most direct ob-

jects of affliction. “My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience.” Now whoever considers the condition of man upon earth, the variety of calamities to which he is exposed, and the certainty with which every one ought to anticipate his own share of them, cannot surely complain, if by the all-wise and gracious superintendence of his heavenly Father, some tribulation, which for the time may be deeply grievous, should prove the means of working *patience*, that temper of mind of which all *have need*, that after we have done and suffered the will of God, we may at length “inherit the promises.” Indeed, of all the lovely train of heavenly graces which adorn the Christian character, patience under the chastening hand of the Father of our spirits, and resignation to the appointments of his unerring wisdom, and boundless, though sometimes to us mysterious, goodness, most eminently glorify God, and promote our spiritual improvement. They tend in an especial manner to produce that self-denying, subdued, and profoundly submissive temper, which is of the essence of Christian holiness—which is precisely that disposition of mind which is both the safest, and, notwithstanding first impressions, the happiest, to be habitually maintained amidst the various changes and uncertainties of this mortal life—and which, by refining and invigorating the general character—by accustoming the Christian pilgrim to mortification, and the sacrifice of his own carnal and earthly inclinations to the holy will of God—and by enuring him to live and walk by faith, to look chiefly at things unseen and eternal, to place his supreme happiness and expectations in God, and to aspire after a state of unchangeable and endless felicity, forms the most direct and appropriate preparation for “the inheritance of the saints in light.”

I will only add, as to the practi-

cal effects of sanctified affliction; that there is one other disposition to which it is peculiarly conducive; and that is, *sympathy* with the afflictions of others. "Haud ignara mali," says the soul of the suffering Christian, "miseris succurrere disco." The prosperous and the happy of this world may be benevolent, but they cannot deeply sympathise with the distressed. There is a peculiar tenderness of affection, which can only be learnt in the Christian school of affliction, which softens without unnerving the soul; which leads it, with true generosity and lively feeling, "to rejoice with them that rejoice;" and, above all, to "weep with them *that weep.*" Doubtless, to promote this sympathetic disposition, is one important part of the Divine intention in affliction; an intention which may be especially discerned in the *humiliation and sufferings of the Son of God.* He was tempted or tried in all points like as we are, and is therefore both "*touched with the feeling of our infirmities**," and "able to succour them that are tempted." It would be easy to enlarge on this most interesting part of my subject; for what afflicted Christian ever failed to derive some of his highest consolation in reflecting on his humble and infinitely distant, yet real correspondence, in suffering with his exalted and gracious Saviour. "Though he were a Son, yet learned he obedience by the things which he suffered." "For it became him, for whom are all things, and by whom are all things, to make the *Captain of their salvation perfect through suffering.*" Can any real follower of his Lord and Master refuse to be made *like him*, or to arm himself with the same mind, especially remembering the declaration of the Apostle, "that if we suffer with him, we shall also *reign with him?*" This is surely a view which cannot but be both consoling and animating to the afflicted

* See the exquisitely beautiful Hymn on this passage, in your number for February.

Christian; and which cannot be too diligently cultivated. But I must forbear. I have already trespassed too much on the patience of your readers, and will only beg their farther attention, whilst, in conclusion, I introduce to their notice, or call to their recollection, the following striking passages from the discourses of a most able and energetic writer*, which comprise a very important view of this whole subject.

"Since the Son of God incarnate was made to pass through a state of very severe sufferings, before he ascended up into heaven; and since his saints and servants have, in this respect, been required to tread in his steps; we cannot but *know* what our lot is like to be in going through the same world. Nor should we only learn to look for afflictions, we should be *willing* to find them, when we reflect that they have fallen so largely to the share of so many persons, better than ourselves, and of the *Son of God himself.* Nay, we should be even *thankful* for our sufferings, did we consider the *ends* for which they are inflicted on us, and the *great good* we receive from them."

"We thank God perhaps, when we do thank him, for *prosperity*, for health, plenty, success, and honour. We do well. They are the gifts of God's providence, and demand our acknowledgments. But they are not the *only* blessings his goodness confers on us. *Adversity* should be added to the number of his favours, and remembered in our most devout thanksgivings. Blessed be God, for pain, sickness, disappointment, distress; and every one of those various evils with which the life of man is filled, and which are the subjects of our hasty complaints; evils which are our greatest good; which afflict, but purify, tear and harrow up the soul, but prepare it for the seeds of virtue."

"Blessed be God, that he is not so *unkind* as to try us by the most dangerous of all temptations, uninterrupted prosperity; that we are not undone by the accomplishment

* Dr. Ogen.

of our wishes; that he is pleased to chastise us with his legitimate children, and with his dear and only begotten Son; whom we hope to follow, through the gate of the grave, to a joyful resurrection, and to be received by Him into those mansions which he is now preparing for us in heaven; where he liveth and reigneth, with the Father and the Holy Spirit, one God, world without end."

I have only to add my earnest prayers, that such may be the blessed consequences of all our afflictions, and remain,

Yours,

P. H.

FAMILY SERMONS. No. XL.

1 Pet. i. 3. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.*

IN these words are several things which deserve to be particularly noticed. May the Spirit of God assist us in meditating upon them! I propose to consider them under the following heads.

1. To shew that true Christians are *begotten again of God*;

2. That they are *begotten again to a lively hope*;

3. That this is done *by the resurrection of Jesus Christ*;

4. That for this *they have great cause to bless God*.

1. The true servants of God (such as St. Peter was) are *begotten again* of him. God, "according to his abundant mercy, hath begotten us again." Do we ask, with Nicodemus, how can this be? Our inquiry must be answered in the words of our Saviour: "Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter the kingdom of God." How this wonderful work is effected, it is beyond our understanding to comprehend. We know not how we

were formed at first, much less how we are born again. In general it may be observed, that all men who come from the first Adam, are conceived and born in sin; their nature is corrupted and depraved; so that they are prone of themselves to do evil, and unable to do any thing that is truly good. But when a man believes in Christ, the second Adam, and so is made a member of his body, he is quickened and animated by his Spirit, which, being the source and principle of a new life in him, he thereby becomes a new creature, a different kind of creature from what he was before, and therefore is properly said to be born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." The Spirit by which he is now led and influenced is that of God himself; whence it comes to pass, that such a man is quite altered from what he was; he is become, as it were, another man: his whole nature is changed; he now partakes of the Divine nature; and is made, according to his measure and capacity, like God himself.

This is what the Apostle means when he says, "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." His former false views, his unruly passions, and his inordinate desires of the things of this world, are exchanged for a new set of thoughts and affections. He has a new view and apprehension of God. There is a new bias in his mind, so that he is now as much inclined to virtue as he was before to vice. From a foolish, proud, sinful, and sensual creature, he is become wise, and humble, and holy, and spiritual; and all this by means of the new spirit that is put within him, whereby he is made a new man; no longer acted upon as before, by worldly and temporal considerations, but governed by the Spirit of God himself, and influenced by motives drawn from the eternal world. While other men are born

only of the flesh, the true Christian is regenerate, or born again of the Spirit; so that there is the same difference between him and them, as there is between spirit and flesh, according to these remarkable words of our Saviour: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." For every thing being of the same nature with that from which it proceeds, they who are born, as all men are by nature, of the flesh, are carnal and sensual, like the flesh of which they are born; and they who are born again, being then born of the Holy Spirit of God, are thereby made holy and spiritual, of the same nature with him from whom they receive their new birth. Hence all such persons are called the sons of God, and indeed are really so; for, as the Apostle observes, "as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father; the Spirit itself beareth witness with our spirits that we are the children of God." And this may well be the case, since it is the Spirit of God who works this change; and they who have received him as a Spirit of adoption, have an undeniable title to eternal life, being that to which all who are born again of God are heirs. They accordingly hope for this eternal life, not with a faint and dead, but with a quick and lively hope, which animates them to do all those things that are requisite for obtaining it.

2. I have already anticipated what was to be shewn under the second head, namely, that those who are begotten again of God, are begotten unto a *lively hope*. We are assured in Scripture, that the same Spirit by whom they are begotten again, witnesseth with their spirits that they are the children of God, and thus confirms their hope of eternal life; "for if children, then, are they heirs, heirs of God, and joint heirs

with Christ." And as such, they are entitled to a share in "the inheritance of the saints in light," the richest inheritance in the world; seeing we are told, that those who are sharers in it "inherit all things." This inheritance, to which the children of God are heirs, is described by the Apostle as "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for them." It is not like the inheritances to which men are born on earth, which they may never possess, or of which they may afterwards be defrauded or deprived, and which, at the best, they must one day leave; but it is reserved in Heaven in secure hands, where no one can hinder them from possessing it, nor take it from them, but they are sure to obtain it, and to enjoy it for ever.

3. To this lively hope and glorious inheritance, the Apostle tells us, that the children of God are begotten *by the resurrection of Jesus Christ from the dead*. It is only by him that we receive any mercy at all from the hands of Almighty God. We cannot so much as look up to him, much less expect any favour from him, on account of any thing that we ourselves, or all the creatures in the world, can do for us; seeing we have all grievously offended him. If we contemplate his Divine Majesty as he is in himself, we cannot but be dismayed and confounded at the recollection of those sins by which we have provoked his displeasure. It is only when we regard him as the Father of our Lord and Saviour Jesus Christ, the Mediator between God and man, that we can feel any confidence of access to him. And, indeed, Christ himself hath declared, that we can approach God in no other way but by him. "No man cometh to the Father but by me," but by the only begotten Son, "who is in the bosom of the Father, and hath declared him unto us." Through him we may not only raise up our hearts to God, and contemplate the

Divine glory and majesty; but we may hope for all the good things that we can desire of God, if we ask for them in the name of Him who hath merited them all for us by his death, and is now our Advocate with the Father, interceding for us that we may have them. This is the way, the only way, by which we can seek God, so as to find any favour in his sight. But by means of that intercession which his only begotten Son is always making for those who believe in his name, we may obtain from him the greatest of all blessings, we may be begotten again of him and made his children and heirs. "Blessed be the God and Father of our Lord Jesus Christ, who, of his abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." Christ, having suffered for our sins, and being raised again from the dead, was exalted to the right hand of God, and made the Mediator between him and us; and, by virtue of this mediation, he sends down his Holy Spirit on all that believe in him, to regenerate or beget them again, and make them the children of God. "As many as receive him, to them he gives power to become the sons of God, even to them that believe on his name," and this power he gives them, by sending his Holy Spirit to accomplish the great work of regeneration within them, that as he is the only begotten Son of God, so they who believe in him may be begotten again of God, and so made his children by adoption and grace. But this he could not have done, had he not been raised from the dead.

And as we are thus begotten again of God by the resurrection of Jesus Christ, so by that also we are begotten again to a lively hope. The resurrection of Jesus Christ is the firmest ground that could be laid, whereon to build our hopes of God's mercy and favour; for by this we are not only fully assured of the truth of the Gospel, and of all that Christ ever taught or promised, but,

likewise, that he hath made a complete sacrifice, oblation, and satisfaction for our sins by his death; God having been pleased to raise him again from the dead, and to set him at his own right hand to make atonement and reconciliation for us as our Great High Priest, so that now there is no room left for doubt. "If Christ had not been raised, our faith and hope had been in vain." But now that "Christ is risen and become the first fruits of them that slept," we have the strongest grounds to place our faith and hope in him, for that eternal inheritance which he hath purchased for us by his blood, and for all things necessary to fit and qualify us for it. And the more to assure us of it, God himself hath here declared to us, that of his abundant mercy he "hath begotten us again to a lively hope by the resurrection of Jesus Christ."

4. Now what infinite cause have we all to bless God for this unspeakable benefit! "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and this love hath the Father for all who believe in his Son Jesus Christ; for they are begotten again of God, and so are made the sons of God, which is such an expression of his love and kindness, as we ourselves should never have thought of, had not he himself revealed it to us. Who could have imagined that such frail and sinful worms as we are should be received into so near a relation to the Almighty Sovereign of the universe, as to be called his children? That he who created us at first, should beget us again, and so become our Father as well as Maker? This is so high an honour, so great a favour, that we may well be astonished that all are not ambitious of it, so as to make it their only care and study to attain it; for what is there in the world on which the thoughts and time of men can be employed with equal profit and advantage to themselves? By our care and pains about the things of this world, we may, perhaps, get

something in it, and perhaps not. But how much soever it be, it is as nothing in comparison of what all the children of God possess. "All things are theirs:" all things that God hath made, and he himself too who made them. And what can they desire more? There is nothing more for them to desire; therefore, their minds must needs be at rest, and their souls full of true joy and comfort.

Who, then, would not be in the number of these blessed souls? Who would not be regenerate, and made a child of God, if he might? And who may not, if he will? Blessed be God, we are all capable of it; for now that Christ is risen from the dead, and exalted at the right hand of God, to be a Prince and a Saviour, to give repentance and forgiveness of sins, if we do but apply ourselves to him, and believe and trust on him for it, *his* Father will be ours too: he will beget us again in his own likeness, and admit us into the glorious liberty of his own children.

Let us therefore now resolve, by God's assistance, to do so; and for that purpose let us exercise ourselves continually in the means of grace and salvation. To use these means only occasionally will little profit us: we must use them constantly and perseveringly. We must engage with sincerity and devotion, as well as with regularity, in the public and private worship of Almighty God. We must attentively read, hear, and meditate upon his holy word. We must partake of the sacrament of the body and blood of Christ as often as we can have it administered to us; And in the use of all these means we must look up to Christ, and trust in him to render them effectual. Thus shall we attain that true evangelical faith by which we shall be united to Christ, made sound members of his body, and obtain the grace of his Holy Spirit to renew and purify our souls, so that we may really become the children of the Most High God, and live the rest of our days under his fatherly care and protection; conducting ourselves,

in all respects, in such a manner as becomes his children; and that we may at last receive our inheritance among them that are sanctified by faith in Jesus Christ our Lord.

These inestimable blessings, they who are "begotten again," may confidently hope to attain. Indeed, it is to this very hope that they are "begotten again by the resurrection of Jesus Christ from the dead;" an event which has produced so many and so great benefits to mankind, that we can never sufficiently praise God for it. We have infinite cause to praise him for our Saviour's incarnation; for his birth, his life, his death; but still more, if that were possible, for his resurrection from the dead, without which all that went before would have availed us nothing. Without this, though He took our flesh, we could not have had his Spirit: though he was born into the world, we could not have been born again: though he lived on earth, we should not have lived in heaven: and though he died for our sins, we must still have perished, had he not risen again to apply the merits of his death to us, and to wash us in the blood which he shed upon the cross. Let us now, therefore, offer unto God continually the sacrifice of praise and thanksgiving for all the wonderful works which he hath done for the sons of men, and especially for his raising up his Son Jesus Christ our Saviour from the dead. Let us all, from the bottom of our hearts, join with the Apostle in the words of my text, and say, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead;" to whom, with the Father, and the Holy Ghost, be all honour and glory, now and for ever. Amen.

The above sermon is an abstract of one by Bishop Beveridge, being the 73d sermon of the first volume. We have been induced to select it, not only on account of its intrinsic

excellence, but by other reasons of some weight, though doubtless of inferior consideration. The authority of Bishop Beveridge has been recently pressed upon us, and upon all who think with us on the subject of the Bible Society, by Dr. Herbert Marsh, as decisive in favour of "the excellency and usefulness of the Common Prayer." We are certainly disposed to defer to this authority: we most entirely and unequivocally concur with all that the pious Bishop has written on that subject. Let us, in our turn, recommend to Dr. Marsh the view of regeneration which Bishop Beveridge has given us in the above sermon, as a help to understanding the baptismal service contained in that Book of Prayer which he extols so highly and so justly. We cannot help thinking, also, that had the Bishop of Lincoln read this sermon before he published his *Refutation*, he would at least have moderated the strength of those expressions which would imply that the adoption of his own views, with respect to the identity of Baptism and Regeneration, is essential to sound churchmanship. This at least we may say, that there is not one censure insinuated against those who are called evangelical clergymen in the present day, on account of their opinions on the subject of regeneration, which would not fall with at least equal force on the quondam Bishop of St. Asaph.

We have omitted the prefatory matter contained in the above sermon of Bishop Beveridge; not because we object to the reasoning contained in it, but because it did not appear to us to be well adapted to the particular purpose which we have in view in these sermons, namely the edification of the family circle. The substance of it, however, as we con-

ceive, may be advantageously introduced into this postscript. The Bishop, adverting to the verse preceding the text, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and *sprinkling* of the blood of Jesus Christ," observes, that there is here a reference to the sprinkling of the blood of the sacrifice upon the people. As the children of Israel were delivered from the plague wherewith God smote the Egyptians, by having the sides and door-posts of their houses sprinkled with the blood of the Paschal Lamb, which typified Christ the true Passover; thus is the blood of Jesus supposed to be sprinkled upon believers, so as to wash them from their sins, and deliver them from the wrath of God. These things, he observes, I notice, that you may see how it comes to pass that instead of dipping persons baptized, or washing them all over, as in hot countries, in cold climates it hath been customary only to *sprinkle* the water upon them:—for this being a sign or symbol of the blood of Christ now, as the blood of the sacrifices was of old; and the Holy Ghost having been pleased to signify the application of the blood of Christ by sprinkling it, as well as by washing with it; it was easy to infer that it might be represented by sprinkling as well as in any other way, if not in some sense better, as this comes nearer to the phrase of *sprinkling* the blood of Christ so often used in Scripture—and which seems to have been so used to prevent the mistake of supposing, that unless persons be dipped or washed all over with water they are not rightly baptized; as if sprinkling the water did not represent the sprinkling of the blood of Christ as well as dipping in it.

MISCELLANEOUS.

For the Christian Observer.

ON THE ADVANTAGES ARISING FROM
A DIFFERENCE OF PARTIES IN RE-
LIGION.

THOUGH the diversity of our religious opinions is in itself an evil, and, in some views, greatly to be deplored, there are others in which it is attended with advantage; and I think it might be argued, *a priori*, that it would not be permitted, by Infinite Wisdom and Goodness, to exist, were it not to answer some important ends;—

“From seeming evil still educing good.”

THOMSON.

To this we are indebted, under Providence, for the preservation of the Christian Scriptures, pure and undefiled; for, as a candid and pious writer * observes, “Numbers of heretics appeared in the very infancy of the church, who all pretended to build their notions on Scripture; and most of them appealed to it as the final judge of controversies. Now it is certain, that these different parties of professing Christians were perpetual guards upon each other, and rendered it impossible for one party to practise grossly on the Sacred Books, without the discovery and clamour of the rest.”

There is another incidental benefit pointed out by the same author, who observes: “Indeed, in this respect, that is an advantage, which in others is our great calamity; I mean, the diversity of our religious opinions. It is certain, that wherever there is a body of dissenters from the public establishment, who do yet agree with their brethren in the establishment, in the use of the same translation, there is as great evidence as could reasonably be desired, that such a translation is in the main right; for if it were in any

* Doddridge.

considerable argument corrupted, most of our other debates would quickly lose themselves in this.”

Doubtless a principal design of Providence in permitting our differences, is the opportunity they afford for the trial and exercise of various Christian graces, such as candour, forbearance, and love; candour in the construction we place on the sentiments, and especially the motives, of those who differ from us; forbearance, notwithstanding their errors and failings, towards them; and cordial esteem of their persons.

But the great benefit results from the *principle of emulation* which this diversity excites; and in the present imperfect state of human nature, we need every stimulus to holy exertion. A very powerful one we derive from this source, which would, in a great measure, fail, were we all of one communion.

The Dissenter, to be consistent, must in this manner argue with himself:—I have separated from the established church, because I think I perceive, in this step, some advantages to the growth and exercise of my piety. It behoves me then to evince not only that I am actuated by my principles, but that these principles are in themselves excellent. This can only be done by the exemplary manner in which I fulfil my social and relative duties.

On the other hand, the conscientious Churchman, believing that the cause of serious piety is best secured by adhering to the established form, and, reasoning in the same manner, endeavours to evince the superiority of his principles, and avoid the disgrace it would reflect on him, were a Dissenter to know more of his religion, or practise it better, than himself.

This principle has not only a general effect on the several parties of Christians, but is peculiarly benefi-

cial to the ministers of the emulating bodies. The reputation which dissenting teachers have acquired for a more accurate knowledge of the doctrines of the Gospel, and for their greater zeal in enforcing them (notwithstanding their disadvantages in other respects), appears to have had its influence in remedying the acknowledged deficiency of theological education in our universities. Hence the increasing seriousness of our students and the growing numbers of pious, and (as all parties agree to call them) evangelical, clergy. Nor is the principle of emulation without its more direct efficacy on the established clergy; for the careless pastor has the continual mortification of seeing the bulk of his parishioners neglecting the excellent, but ill-conducted, services of his church, and preferring the more animated worship of Methodists and Dissenters; and how is this calculated (if he has any remains of moral sensibility) to awaken in him the most bitter reflections against himself, for his want of that pious zeal, which (with far less advantages in other respects) are so successful in those whom he has affected to pity or despise. And even in those cases where the clergyman is of a better stamp, how much tendency has the vicinity of the laborious Dissenter or Methodist to stimulate him in the functions of his sacred vocation*.

The Church of Rome, though mis-calling herself the *Catholic* Church, deprived herself of these advantages by her narrow and intolerant spirit. Allowing no diversity of religious profession, though distracted with discordant sentiments, her morals de-

* Now and then we have witnessed a rare instance of a Churchman and a Dissenter possessed of two kindred souls, placed by Providence in the same neighbourhood, each endued with learning, candour, piety, and mutual esteem, animating and exciting each other in the same great cause (though not drawing in the same yoke) and infusing into their people the same spirit. Such was the instance of *Hervey* and *Doddridge*.

generated; her creed became full of absurdity, and her worship of superstition; and both clergy and laity necessarily sunk together into the very abyss of ignorance and profligacy; while her zeal, excepting only in the essential articles of replenishing her revenues and persecuting heretics, became languid in the extreme. And it appears worthy of consideration, whether the salutary effect of the Act of Toleration, in counteracting that which enforces uniformity, has not had its effect in preserving us from evils of a similar tendency*.

It might lead us into too extensive a field, and is not so immediately within the design of this paper, to consider what advantages we may have derived from our dissenting brethren with respect to our civil liberties; but these have been acknowledged by historians least favourable to their principles.

We have daily experience of the beneficial effect of the spirit of Christian emulation in the formation of societies, having for their object the general good. A Dissenter shall rise up, and propose a plan of no less extensive utility than the national education. He shall, as probably so ordained by Providence, belong to a denomination of Christians, calculated from peculiar circumstances, to engage him great and high patronage. His august Sovereign, and, after him, the Prince Regent, as parents of the community, though themselves of another religious communion, shall, from a conviction of the paramount importance of the

* This point is carried much further by a learned clergyman, Dr. Edwards, who thus expresses himself:—"If we would but open our eyes, we should see that we are beholden to the Dissenters for the continuance of a great part of our theological principles; for if the High Churchmen had no checks, they would have brought in Popery before this time, by their over valuing pomp and ceremony in divine worship. So that if there had been no Dissenters, the Church of England had been long since ruined."—*Preacher*, vol. ii. p. 133.

object, favour his system with their powerful and benignant sanction; and thousands shall be instructed, so far as to be enabled to read the Scriptures. But still the benevolent wish of our beloved Sovereign, that "every child" in the British dominions may be taught to read his Bible, cannot meet with its accomplishment; for the prejudice against this man, as a Dissenter, will prevent the complete establishment of his system. To meet this prejudice, and that too in such a way as to accomplish the great object, it shall be ordered by Providence, in this conjuncture, that a clergyman shall step forward and revive his dormant claim to the merit of *introducing* the mechanism of this new plan of education, and shall combine with the common principles of it the peculiar tenets of the national church; and thus the zeal of both parties, fostered by the spirit of rivalry, shall completely accomplish the effect.

The same result, from the same principle, takes place in other instances. May we not exemplify it in the different institutions for the conversion of the Jews, and in the Society of Missions to Africa and the East, which probably took the first hint of its establishment from the London Missionary Society, in the formation, conduct, and support of which Dissenters have taken so large and liberal a part; as the Society for promoting Christian Knowledge has derived a manifest accession to its energy, as well as its finances, from that excellent institution the British and Foreign Bible Society,—a society founded on principles at once so simple and comprehensive, so wise and energetic, that, while its very constitution secures its permanence and extension, it bids fair to be the greatest instrument in the hands of Providence of reforming the world. And here we may observe, that our principle flows with the most powerful, and yet most refined energy, when Christians of various denominations *combine* in a great design, and all their *united* zeal operates in one di-

rection*. It is no longer the insignificant brook or petty current, but assumes the majesty and force of a great river, bearing down all opposition before it, and increasing continually in its progress till it expands itself into a mighty ocean. Here the little private and party views of individuals are overwhelmed in the magnitude of the objects surrounding them. Their prejudices and animosities subside. Coming into nearer contact with men of other denominations, they can perceive and admire their excellencies, and learn still more and more to approximate in spirit, till, in *essentials* at least, they are agreed, and their differences in non-essentials (if they do not by degrees altogether subside) serve only, in a sweet and powerful rivalry, to provoke one another to greater measures of love and of good works.

J. L.

To the Editor of the Christian Observer.

It is a great consideration to a serious and reflecting mind, in this age of angry controversy, to observe how the over-ruling wisdom of God maketh even "the wrath of man to praise him," by promoting his sacred cause. The original controversy respecting the Bible Society, commenced by Dr. Wordsworth, brought the knowledge of that noble institution to many who were previously ignorant of it, or but imperfectly acquainted with it; it put them upon inquiring into its claims upon the public support, and eventually produced a considerable accession to the number of its members. The venerable Society for promoting Christian Knowledge also participated in the good effects of this discussion, which roused its dormant zeal, and inspired it with

* It should be acknowledged, to the honour of the Dissenters, that, on some recent occasions, they have discovered a spirit which might be contrasted, much to their advantage, with that which has been displayed by a party in the Establishment.

unwonted activity; so that we may now say of it, as Florus does of the Roman empire in his time, "Mouet lacertos, et, præter spem omnium, senectus imperii quasi reddita iuuentute revirescit." Similar advantages will, doubtless, be produced by the revival of the controversy by Dr. Marsh. His attack upon the Bible Society, like that of his predecessor, will add to its triumphs, and it will go on "conquering and to conquer," wielding "the sword of the Spirit, which is the word of God."

One great advantage which may be confidently expected from the present discussion, is the distribution of the Prayer-book, by the members of the Bible Society who are of the Established Church, to a greater extent than has yet taken place. Although it is certain, that they cannot justly be charged with having neglected this duty, (and Dr. Marsh himself seems afraid to venture farther than to prove by "abstract reasoning," that their connection with the Society *ought* to produce that effect, whether it actually does or not); yet they will naturally be anxious, in consequence of this unexpected objection, "to cut off occasion from them that desire occasion" to reproach them, by redoubling their activity in the distribution of the Prayer-book: and the Society for promoting Christian Knowledge will, of course, exert itself in extending the circulation of that book to which Dr. Marsh teaches them to look "to correct the evil" of the rapidly increasing distribution of the Bible alone, by the Bible Society. Thus the two Societies will "provoke each other to good works." Happy would it be for the Church of England, and for the interests of religion in general, did they also provoke each other "to love."

This brings me to that remark, for the sake of which I have addressed these lines to you. I have long observed with great regret, in common with many other members of our church, that the Articles of Re-

ligion are now generally omitted in the Book of Common-Prayer. What can be the reason of this omission? Have not the Bishop of Lincoln and other eminent divines, proved that they are not Calvinistic? What harm, therefore, can they do? And why should they be detrued from that station which they legally hold among the public formularies of our Church? Dr. Marsh very properly pleads for the distribution of the Prayer-book amongst our parishioners, in order that they may be directed by it to the true sense of Scripture as received and professed by our church. Now to what particular portion of its formularies would those who wished to be instructed in its doctrines, especially look for information but to the creeds and the Articles? Why, therefore, should not the latter be retained as well as the former? The privilege of printing Bibles and Prayer-books is properly confined to the Universities and the King's Printer, in order to secure the integrity of the text of each. Is it not, therefore, a breach of trust to publish (see Christ. Obs. p. 79) imperfect editions of either?

It is with great pleasure I have heard that a Society is projected by some Members of the Established Church, for the purpose of a more extensive distribution of the Prayer-book and the Homilies. And I confidently trust that they will make it a fundamental rule of their institution, that the Prayer-books distributed by them shall always contain the Articles of Religion. We may then hope that, by the blessing of God upon the use of these authorised standards of our faith, and the diligent instructions of their pastors, our congregations will be well grounded and established in those doctrines which our Reformers taught, and our Martyrs sealed with their blood.

I am, &c.

A. M. OXONIENSIS.

P. S. This subject suggests to me to notice an error which is to be

found in the greater part, if not all, of the more modern editions of the Homilies. In the beginning of the *Sermon of good Works annexed unto Faith*, we read, "and St. Paul proveth that *the eunuch* had faith, because he pleased God," Heb. xi. instead of "that *ENOCH* had faith," p. 38, Oxford edition, 1802, 8vo.

To the Editor of the Christian Observer.

A CONSTANT Reader of the *Christian Observer*, having felt much interest in perusing Mrs. Grant's *Essays on the Superstitions of the Highlanders*, has been particularly impressed with her suggestions respecting the *pressing* want of religious instruction among the Gaelic emigrants, which appears a point well worthy the attention of those societies who are so laudably engaged in the successful promotion of the best of all causes; but having no such access to them as through the channel of your valuable work, she has transcribed the passage with a view to its publication, if it should be thought likely to do good; or in the hope that a more judicious extract may be made, and the case so stated, as to draw the attention of such as have it in their power to relieve the wants of those to whom a little help, now seasonably afforded, promises an abundant benefit.

"In various instances, a set of illiterate peasants have, when forced to remove, gone about it in the most systematic manner. They have themselves chartered a ship, and engaged it to come for them, to one of their Highland ports, and a whole cluster of kindred, of all ages, from four weeks to fourscore years, have gone in mournful procession to the shore; the bagpipes mournfully playing before them a sad funereal air, and all their neighbours and relations accompanying them on board to bid a last farewell. Those kindred groupes have gone on with the same union and constancy be-

yond the Atlantic. Far different from the single adventurers that yearly emigrate to the states, they usually keep within the bounds of British America, and prefer going very far into the interior, where they may get as much land as will accommodate them *all*, to separating for a more pleasant or advantageous settlement. How desirable that those associate bands of brothers, who carry with them such a principle of union, and such a desire of preserving the sacred fire of their first principles and attachments: how desirable, I say, would it be, that they should be encouraged to preserve, as much as is compatible with removal, their former character and opinions. They cannot afford any inducements to prevail on a clergyman, or even a school-master, to accompany them; yet what a divine charity would it be, to send out a missionary, with a small salary, to preach to them in their own language, and support their souls in the wilderness with the bread of life.

"The want of such instruction, and of such a bond of union is severely felt by those poor exiles in upper Canada. In some instances they have, for want of this and other mental indulgences, given themselves up almost entirely to the chase, and relapsed into a state little better than savages.

"Last year, there was at Montreal, I know not whether a regular clergyman or a mere itinerant, who preached Gaelic, and, I think I was told, administered the sacraments in the same language. Multitudes came from all the parts of upper Canada to hear the glad tidings once more in their native language. I heard, indeed, of some that came five hundred miles for that purpose. It may appear a paradox to say, that those who went across the Atlantic, without any knowledge of the English language, were less likely to acquire it there than among their native mountains. This is, nevertheless, strictly true. By means of the schools dispersed over all the High-

lands, the English spreads quickly: youths and maidens, who go to serve in the bordering countries, also bring it home. But when a shipful of emigrants go together to settle in the remote wilds, they adhere so much to each other, and are so entirely detached from others, that they lose any little English they carried out, and speak nothing *but* Gaelic.

“Emigrations have been going on these fifty years and upwards; and there are numbers of people born in America, who never spoke a word of English in their lives: not only so, but when they have grown wealthy, and been enabled to purchase slaves, they have taught them their own language. I myself have seen negroes, born in such families, who could not speak a word of English. Music, poetry, and, indeed, imagination, do not seem to bear transplanting. The language remains; but its delicacies and its spirit evaporate.

“Enthusiasm and superstition seem to die together; and Donald is afraid of nothing but wolves and rattlesnakes, when once he gets beyond the mighty waters of the west. His devout propensities, however, still continue, and require but little encouragement to shoot out and flourish with fresh vigour. How melancholy, even in a political view, to let those energies of mind which devotion nourishes, die away; and to see people, inclined to make so much of a little knowledge, relapse into profound ignorance! Four or five missionaries, who were masters of the Gaelic language, and qualified and disposed, not only to preach, but to teach to read the Scriptures in that congenial and expressive tongue, would do incalculable good in British America. These poor well-meaning exiles have, even in their expatriated state, a more than common claim on the maternal feelings of the parent country.

“How very immaterial would be the expense, and how unspeakable the advantage, of supplying their spiritual wants, of sowing the good

seed in the soil softened by tender sorrow, while it is moist with the tears of parting anguish! How sweet to those subdued and melted souls, to be enabled, in social worship, to lift up their voices in sacred chorus, with the words so dear to every pious Highlander: “*Shi Dhia fheiri'm buachalich.*” “The Lord himself is my Shepherd!” And how melancholy to allow the fire that keeps the poor banished breast warm, even in exile, to languish into extinction for want of a favouring breath of instruction: that they may be thus forced to hang the harp of sacred melody on the willows, by those unknown streams, till they literally know not how to sing the Lord's song in a strange land.

“If their original impressions, the pious fervour which serves as a resource in this hopeless alienation, be once allowed to languish into extinction, the wish for instruction will diminish, as the power of procuring it increases. But, *at present*, while the desire continues in full ardour and the power is entirely withheld, if the spiritual wants of this well-meaning people were attended to, the union, industry, and good morals, that are the invariable results of strong impressions of religion, would soon enable them to procure for themselves this hallowed and much desired luxury. New settlers, that can barely exist till they draw subsistence from the bosom of the earth, may in a very few years have abundance of food and clothing; but then, from the remoteness of their situation, they have nothing they can turn into money, to answer so desirable a purpose. How auspicious an omen would it be to the beginning of a new reign, if the golden sceptre of a compassionate Sovereign were extended to these remote, yet faithful subjects! how earnestly would they pray for him, whose munificence should enable them to worship together in their native tongue, and to learn through that medium to ‘fear God and honour the king.’

"The taste for knowledge, which would return to them (the Highlanders) with this best knowledge, would do much to revive and preserve their national character. How far this last is calculated to make them good soldiers, good subjects, affectionate relatives, and faithful adherents, I leave the patient and candid reader of these pages to judge."

To the Editor of the Christian Observer.

IN the Christian Observer for January, page 27, you have inserted a paper, entitled, "The Pope's Curse, Bell, Book, and Candle, on a Heretic at Hampreston." It requires very little knowledge of the style of the Court of Rome, to pronounce the paper in question to be a clumsy forgery. The author of it, having observed in some old Court Calendar, that Clement XIII. was elected Pope on the 6th of July, in the year 1758, has dated his instrument "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." He has allowed about two months for the transportation of his document from Rome to Dorsetshire, and has added the notification of three several proclamations of it by the priest, on the 8th, 15th, and 22d of October, in the same year. In this respect also, he has been correct; as the 8th, 15th, and 22d of October, in the year 1758, were Sundays. This information he might easily derive from the tables prefixed to the Book of Common Prayer.

The author was aware that English bishops adopt, for their signature, their Christian names prefixed to the names of their sees. As the Pope is Bishop of Rome, he very naturally supposed that the signature of the Pope, as well as of the Archbishop of Canterbury, consisted of his own name prefixed to the name of his see. I make no doubt that the letters C. R., which conclude

this instrument, were intended for the abbreviation of *Clement Rome*.

The instrument itself is exactly such an imitation of a papal bull as would be made by a person who had never seen one. The Pope's bulls are written in Latin, but this paper bears all the marks of an English original. In the third line, the author talks of "the Holy Saints;" an expression which cannot be converted into Latin. Immediately afterwards, mention is made of "the Devil of Hell." "The Holy Saints" are brought in three times more before the conclusion of the piece. I shall not trouble you with a minute examination of the paper in question. Every person who is conversant even with our own ecclesiastical law, will at once perceive that it is not genuine. I am somewhat surprised at observing, that your correspondent, who appears by his letter to be a clergyman of the Church of England, applies the appellation, "original document," to a paper which, if it were genuine in other respects, can only be a translation of an original document. The title of it, which appears to be copied from the manuscript, shews that the paper was written by a Protestant.

This paper is also inserted in the Antijacobin Review for February, page 193, as a communication "just received from the Rector of Hampreston, in Dorsetshire." The letter of the real or pretended rector, which appears in your publication, is copied *verbatim*, except that the words "in the Christian Observer, if you think it worth observing," are altered to, "in the Antijacobin Review, if you think proper." A neater alteration would have been, "In the Antijacobin Review, if you think it worth reviewing."

Allow me to add a few words on another subject. The Bishop of Lincoln, in his Refutation of Calvinism, page 155, inserts the following words in a note, as one of the canons of the Council of Trent:—

"Si quis dixerit justificati homi-

nis opera bona non vere mereri vitam æternam, anathema sit."

I will venture to assert, without the smallest apprehension of being contradicted, that no such canon is to be found among the decrees of the Council of Trent. The Bishop has copied it, perhaps at twentieth hand, from some controversial writer whose zeal was superior to his integrity. Something to the same effect may be found in the thirty-second canon, "de Justificatione," but in very different words, and with qualifying expressions, which the author of the Bishop of Lincoln's canon thought proper to suppress. What should we think of a Roman Catholic writer, who should invent a set of articles for our own church, for the purpose of refuting them?

I am, &c.

PHILALETHES.

BURNING OF WOMEN IN BENGAL.

As this subject has of late much interested the public mind, we publish the following particulars, which have been communicated to us by a respectable authority. They will serve to obviate the doubts which the representations of some Anglo-Indians may have caused with respect to the existence and extent of this practice.

The report of the women burned in the vicinity of Calcutta, in 1804, which was afterwards published in Dr. Buchanan's Memoir, was made by the Rev. Dr. Carey, professor of the Shanscrit and Bengalee languages in the college of Fort William. When the officers of the college were investigating, in the books of the Hindoos, the circumstances of the female sacrifice, in regard to its antiquity and its authority, it became necessary to ascertain the actual extent of the practice, in order to obtain an authentic record for the information of government and of the public, preparatory to urging its abolition. For

this purpose, Dr. Carey was employed by the officers of the college, he being the fittest person for such a service, from his accurate knowledge of the language and customs of the Hindoos, and from his having made a calculation on the subject, for his private satisfaction, the year before. He accordingly engaged ten persons, of the Hindoo cast, who were stationed, during a period of six months, at different places within thirty miles round Calcutta; that is, in a diameter of sixty miles in every direction. They sent in their returns, written in the Bengalee language, every month; and the Professor delivered them regularly to the vice-provost of the college; and every person who wished it, was at liberty to see them. The subject, at the time, very much engaged the minds of those who were interested in the promotion of Christianity, and in the suppression of inhuman and idolatrous rites. But other persons paid little attention to what was passing in the college; they did not even know that the Scriptures were translating into the Oriental languages.

The report of the burnings for six months, thus made by the Shanscrit Professor, was sent home to England for publication in Dr. Buchanan's Memoir; and when that work arrived in Calcutta, which was in 1806, a year and a half before Dr. Buchanan left India, the printed report was compared with the original vouchers, and found to be literally accurate. Copies of the Memoir were in the hands of the members of government: the subject was discussed in almost every company, and no exception was taken, in any public manner, to the accuracy of the report. Indeed, it was not possible to disprove its truths, but by the government instituting a public and official investigation of the same kind. But the government declined to repeat the bloody tale. For if, instead of a hundred burnings in half a year, it should prove that

only twenty were authenticated, even these few, it was perhaps thought, were too many for a Christian government to contemplate in an official manner.

The responsibility for the accuracy of the printed report lies, of course, with the Rev. Dr. Carey and the ten persons whom he employed. But he is still on the spot in the college of Fort William, and will be very happy to superintend another inquiry under the direction of the government. It was before observed, that Dr. Carey had made a calculation of the number of burnings for the whole of the previous year 1803. This calculation amounted to 275. On being asked how he accounted for a smaller number in 1804, he observed, that the year 1803 was remarkable for a mortality among the Hindoos, during the unhealthy season of the rains.

It is evident, that, until a new report be made officially by the Bengal government, the present report must supersede all others of a private kind; and the burden of proof lies with those who deny its accuracy. If the Bengal government, knowing the circumstances under which the printed report was made, and having it in their power to disprove it if it were not true, have not done so for seven years past; the conclusion is, that they admit it to be accurate, or, at least, sufficiently accurate for the purposes for which it was taken.

It will be worth while to notice another mode of suicide, mentioned by Dr. Buchanan, viz. self-immolation under the wheels of the Rutt, or Juggernaut's Tower.

The practice of self-devotement under the rutt, is very rare in the province of Bengal. But when we consider that there are upwards of an hundred rutt in the province (for almost every considerable village has one), and recollect the proneness of the people to meet death by what they think meritorious suicide, we need not wonder if

there be a few instances every year. But all transactions of this nature, which take place remote from the banks of the Ganges, are seldom, if ever, heard of by Europeans. When a Hindoo sheds his blood before the idol, there is nobody to mention it to a Christian. Even the burnings of women are chiefly discovered by the necessary circumstances of publicity; the flame and smoke, and din of drums; not by the voluntary report of the people.

Dr. Buchanan gives an account only of one of the rutt or towers in Bengal, namely, that which belongs to Juggernaut's temple at Ishera, near Calcutta; and he states, that this tower has been often stained with human blood. On the other rutt in the province, he makes no remark. That the rutt at Ishera is not bloodless, he is warranted in asserting, from the well-known fact, that a considerable number of persons were crushed to death under the wheels of this tower some years ago, an account of which was recorded in the Calcutta papers at the time; only it became a question, whether so many deaths had taken place by religious phrensy or accident. In order, however, to prevent, if possible, the recurrence of such scenes, it was determined that persons, from the Calcutta police, should attend at the annual procession of Juggernaut's tower at Ishera; and when Dr. Buchanan visited the place in 1807, he saw the officers on the spot. It appears that an instance of self-immolation took place at the same festival; but Dr. Buchanan states, that he did not himself witness it. The fact was, he did not hear of it until after he had left the place, and had arrived in Calcutta. But that he might not notice, in the account which he intended to publish, a fact which might be thought doubtful, he requested the Rev. David Brown, senior chaplain of Calcutta, whose country-house is *near to the spot* where Juggernaut's temple stands, to endeavour to as-

certain the truth of the occurrence; and the consequence was, that the fact was established as fully and certainly as any fact can be, which rests on Hindoo evidence.

The *exact* truth, in regard to the prevalence of this kind of self-devotement, cannot be ascertained, unless the Bengal government were to require every village, having a rutt, in Bengal and the adjoining provinces, to make a report of the number of suicides for the last twenty years.

But this particular atrocity is not that which needs to be chiefly insisted on. The chief enormity, for the immediate attention of a Christian administration, is the MURDER of children by their own parents; and the next in importance and in crime is the BURNING of women.

**HYMNS APPROPRIATE TO THE SUNDAYS
AND PRINCIPAL HOLIDAYS.**

(Continued from Vol. for 1811, p. 698.)

FIRST SUNDAY AFTER THE EPIPHANY.
Luke ii.

ABASH'D be all the boast of age!
Be hoary Learning dumb!
Expounder of the mystic page,
Behold an Infant come!

Oh, Wisdom! whose coequal power
Before the Almighty stood,
To frame in Nature's earliest hour,
The land, the sky, the flood;

Yet didst thou not disdain awhile
An infant form to wear;
To bless thy mother with a smile,
And lisp thy falter'd prayer:

But, in thy Father's own abode,
With Israel's elders round,
In converse high with Israel's God,
Thy chiefest joy was found.

So may our youth adore thy name!
And, Teacher, deign to bless
With fostering grace the timid flame
Of early holiness!

ANOTHER, ON THE SAME OCCASION.

BY cool Siloam's shady fountain,
How sweet the lily grows!
How sweet the breath on yonder mountain
Of Sharon's dewy rose!

Lo! such the Child whose young devotion
The paths of peace has trod;
Whose secret soul's instinctive motion
Tends upward to his God.

By cool Siloam's shady fountain
The lily must decay:
The rose that blooms on yonder mountain
Must shortly fade away.

A little while—the bitter morrow
Of man's maturer age
Will shake the soul with cank'ring sorrow,
And passion's stormy rage.

Oh Thou! whose every year, untainted,
In changeless virtue shone,
Preserve the flowers thy grace has planted,
And keep them still thine own!

D. R.

REVIEW OF NEW PUBLICATIONS.

Two Sermons preached at the Visitation of the Reverend the Archdeacon, at Leicester, in the years 1805 and 1811: to which is added, a Sermon on the Salvation which is in Christ only. By the Rev. EDWARD THOMAS VAUGHAN, M.A. Vicar of St. Martin's and All-Saints in Leicester, Domestic Chaplain to the Right Hon. Lord St. John, and late Fellow of Tri-

nity College, Cambridge. London: Hatchard. 1811.

VISITATION sermons have of late years been so generally occupied with controversial or other unprofitable discussions, that it is no small relief and gratification to us, occasionally to light upon some of a different order; which, like those now before us, have an evident tendency

to promote the important objects for which such discourses were originally designed. Few things can be more useful and laudable than the institution which gives birth to them, or can serve to place the wisdom of our ecclesiastical polity in a more striking point of view. The mutual encouragement, support, and animation naturally to be expected from the stated meetings of a body of men, supposed at least to be engaged in the same great work—the countenance, the scrutiny, the counsel, and sometimes the reproof, proceeding from the superior, vested with visitatorial authority—the instruction, admonition, quickening, and comfort, to be derived from the preaching of a brother, as Mr. Vaughan well describes his character, “old enough to teach, yet still a learner like themselves, the partner of their corruptions and infirmities, of their toils and expectations,” cannot, one would imagine, but be productive of the most important and beneficial consequences. When we thus reflect on the admirable order not only of visitations, but of every other part of our ecclesiastical establishment, as the whole is set forth in the work of the immortal Hooker, we can scarcely help exclaiming, concerning it, in the words of the royal visitor of King Solomon, “Happy are thy men, happy are these thy servants, which stand continually before thee!”—But, alas! how frequently is a Christian observer compelled to confess, when too often witnessing the perversion, or the neglect, of the most wise and salutary appointments of our church, that, of ecclesiastical as of civil governments, there is a sense in which it may be justly asserted, that “whate’er is *best administered* is best.” In our own establishment, all that is required to render it, what it is designed to be, the instrument of defending, diffusing, and cherishing real Christianity throughout the land, is the faithful and conscientious discharge of their duties by all its public functionaries.

While, therefore, we lament that in too many instances this is far from being the case, we rejoice whenever, as in the sermons now before us, we see an example of able and faithful conduct. From St. Paul’s declaration to the Corinthians, that he preached not himself, “but Christ Jesus the Lord,” Mr. Vaughan takes occasion, in the first of his two visitation sermons, to consider the excellency of the institution of preaching—the best method of conducting it—and some reasons for the method thus recommended. Under the first of these divisions, what the Apostle, once styled “the foolishness of *preaching*,” is ably vindicated as the grand appointed instrument of instruction, conversion, and edification in the church of God—on the ground both of Scripture and experience.

“If,” observes the pious author, “our preaching be *without efficacy*, we must fear it is not that word which has the promise, ‘it shall not return unto me void;’ that we are not of those ministers to whom it is expressly declared, ‘And lo! I am with you always, even unto the end of the world.’—Let us inquire, my beloved brethren, whether we have been fully aware of the great importance of this part of our office? Does the institution of preaching, indeed, possess this efficacy? Then we must take heed how we preach. Every particular sermon which we hear or utter has its share of the general importance. To every particular sermon, which we hear or utter, we are to look for a saving efficacy. How should we watch unto prayer whilst making our preparation! how lift up our hearts whilst delivering the word! how renew our supplications when we have closed the book! How should we labour and strive, how should we believe and hope, desire and expect, that good may come.”

After remarking, that it is not to every kind of proposition, much less to the mere moral disquisition, or to the assertion even of scriptural doctrine, in a tame and lifeless manner, that this energy belongs, Mr. Vaughan proceeds to consider *the best method of conducting* the institution of preaching. Here, having laid down from various apostolic testimonies, that the subject-matter of it,

must be "Christ Jesus the Lord," he very justly describes the scriptural method of proceeding to be by laying the foundation in the natural sinfulness and misery of man, and building on this basis "the unsearchable riches of Christ," in his person, character, offices, and work. The necessity of teaching by faith only, as the gift of God through the operation of his Spirit,—and that this spirit of faith, together with that of true repentance and obedience, must be sought by fervent prayer, by reading and meditation, by self-denial and watchfulness, is strongly inculcated, with reference to those who are not yet real Christians. Nor does he less insist on the duty of preaching Christ "as the only source, the much needed, continually needed source of wisdom, strength, and joy," to true believers. The necessity of obedience to the Divine precepts from regard to Christ, and of diligence, stedfastness, and vigilance, in their Christian course, is to be enforced on the same characters in the plainest and most forcible terms, at the same time that their present privileges and future hopes are fully set before them.

The reasons which Mr. Vaughan assigns for the method of preaching thus recommended, are, first, the valedictory command of our Lord to his apostles, and consequently to all who derive authority from them, to preach "the Gospel," the "good tidings of great joy," which bring to us the knowledge of a Saviour—a command which binds them fully to unfold these truths, and to enforce them upon the understanding and the conscience;—secondly, the conformity of this method with the usage and practice of the apostles;—and, thirdly, its adaptation to the wants both of sinners and of believers.

Such is the method of preaching recommended by the pious author of the sermons before us, which we advise every one thinking calculated to accomplish the sublime

and gracious effects for which the institution itself was ordained. "The same thing," he continues, "I will be bold enough to assert, cannot with truth be affirmed of any other method; of any method *essentially* different from this, in substance or in manner." "I would, however," says Mr. Vaughan, in a note upon the preceding passage, "by no means be understood to assert, that the maintenance and declaration of every minute principle which I have stated is absolutely necessary to the faithful and useful discharge of our office. Ministers holding different sentiments, for example, on the doctrines of election and final perseverance, may be counted equally faithful, and entertain similar expectations of success. Not so, if they should withhold a full and free statement of the doctrines of man's entire guilt and depravity; of justification by faith only; and of the work of the Spirit in man's redemption." We were particularly glad to observe this correct and candid declaration of the author, because, as even in the first of his sermons there are a few intelligible marks of his adoption of the doctrines usually, though improperly termed Calvinistic, that is, *exclusively* so, the want of such an admission, as we have just noticed, might have been a subject of complaint to many of his brethren who in essentials thoroughly agreed with his statement of Christian doctrine. In the second of his sermons, Mr. Vaughan has more explicitly avowed his sentiments on the controverted points in question; and we purposely reserve our remarks upon them for that fuller and plainer declaration. In the mean time, we recommend to all our clerical readers the conclusion of this excellent and useful discourse.

"It is only by thus preaching Christ; it is only by making the peculiar and characteristic doctrines of the Gospel the main subjects of our discourses, and by commending them to every man's conscience in the sight of God; that we can hope to win, to keep, and to save souls. If we adopt a wholly

different outline, or omit main strokes of this; or if we trace this, but after an essentially different manner: we may avoid giving offence to any man; we may be admired as orators and scholars; we may be accounted wise, rational, candid, polite, conciliating: but shall the blessing of him that is ready to perish come upon us? shall Christ be magnified by our body? shall we pull down the kingdom of Satan?

“Brethren, I have not forgotten that I am now addressing myself to those, to whom the subject we have considered is peculiarly interesting and affecting. Preachers of the everlasting Gospel! is this your method of declaring it to your people? is it your habit thus to enforce its new-creating, sanctifying, enlivening truths, in all their fullness and variety, upon the understandings, affections, and consciences of men?

“But there is a question yet prior to this, which I should deem myself unjustifiable in withholding, upon this solemn and pregnant occasion. Have we ‘seen’ these principles with our own eyes? are we verily ‘per-suaded’ of them? have we cordially embraced them? are we labouring to cherish, sustain, increase, and manifest their influence in our hearts and lives? are our spirit and conversation such as become the Gospel of Christ; yea, and the ministers of that Gospel?

“It is vain to expect that we should preach these truths in the manner I have described; and it were vain, if we should so preach them; unless we know them for ourselves: unless ‘we having the same spirit of faith according as it is written, I believed and therefore have I spoken; we also believe and therefore speak?’ unless we can say, ‘I know whom I have believed;’ ‘now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.’

“Oh! let it be our first care to experience the vital energies of that Gospel, which is declared to be ‘the power of God unto salvation,’ in our own souls. Then will it certainly be our second care, and not less our care, to declare it freely and faithfully to others; specially, to feed therewith that ‘flock of Christ, over which the Holy Ghost hath made us overseers.’ We shall declare it, not arrogantly, fiercely, unfeelingly, but in tender love and compassion, as dying sinful men to dying sinners: not in the spirit of self-seeking, but with a single eye to our Master’s glory: not in the fear of man, but of God.

“With the Bible in our heads and in our hearts; with warm and grateful remem-

brance of our bleeding Saviour’s love, ‘who gave himself for us,’ and of the Father’s love who sent him; waiting for the promise of the Spirit, as that which alone can make us effective workmen; and hastening unto the coming of that day of God, in which we shall be called to give an account of every sermon we have preached, of the truths we have declared, and of the truths which we have forborne to declare: we shall not be cold or careless preachers; we shall not be ostentatious, vain-glorious preachers; we shall not be unsuccessful preachers. The Lord shall own his word in the feebleness of the instrument: he shall cause it to be the ‘hammer which breaketh the rock in pieces;’ the thunder to alarm man’s heart, the rain to ‘make it bring forth and bud;’ the mighty wind to shake; the consuming fire to purge; the bread to strengthen; the oil to gladden; the distilling dew to refresh his people.”

The second of these visitation sermons is on the words of our Saviour, Matt. ix. 38, “Pray ye therefore the Lord of the harvest, that he will send forth labourers unto his harvest.” From this passage, after some introductory observations on the comparatively small number of real labourers in the Divine harvest, and the duty of prayer to its exalted Lord, that it may be abundantly enlarged, Mr. Vaughan deduces, as the subject of his discourse, the two following general observations:—First, that “the office of a Christian minister is an office of labour;” and, secondly, “that the true and faithful minister is of the Lord.” The truth of the first of these observations is inferred from the names and titles (all of which imply, together with a degree of dignity, much laborious fidelity) by which the minister of Christ is characterized in Scripture; from considering the great end of the Christian ministry, which is no less than the salvation of men—and also from considering the means or instruments of such ministry. The view given by the preacher of the direct and indirect exercises and employments of the true Christian minister is peculiarly striking and elevated. We wish we could lay it entire before our readers; but we must content ourselves with an ex-

tract from that part of it which relates to the discharge of some of the most important ministerial functions, referring to the sermon itself for the indirect, but not less important and powerful, influence of the minister, by his spirit and conduct.

“ We are to do the work of an Evangelist:—to make full proof of our ministry:—fully to preach the Gospel of Christ! What! in our own strength? God forbid! But not without our own labour. We look, indeed, for the promise of the Spirit; for his illuminating influences upon the understanding, as well as for his sanctifying energies in the heart. But we expect these influences in the application of patient labour. Before we presume to pass the threshold of the tabernacle, we submit our minds to the discipline of education. When we have made some attainments in theological knowledge, and have been ‘counted faithful,’ and ‘put into the ministry,’ by those appointed to judge in these things; we preach, but it is with care and thought. We seek the enlargement of our capacities daily, by study and observation: not disdaining either the researches of the learned, or the improving conversation of wise and pious friends. Much caution indeed is necessary in the selection of our society: and much caution in the selection of our books for study. We must beware of literary trifling; and we must beware of the theological trifling. ‘They have cast down many wounded; yea, many strong men have fallen by them.’

“ Our love of literature must be very sparingly indulged, when once we have entered into the ministry. It must be our recreation, not our labour: and some regard must be had to our peculiar cast of mind, in setting bounds to it. To some it will be necessary that they impose very painful restraints upon themselves: but let them remember, they have higher objects.

“ In our theological reading it will be necessary that we frequently ask the question, What end am I proposing to myself by such and such a course of study? what good am I looking for, as likely to result from it, either to my own soul or to the souls of others?

“ Still, if we would preach, we must make reading and meditation our handmaids, whilst faith and prayer are as our rod and staff. Especially, and above all other books, we must study the Bible; making ourselves fully acquainted both with its general outline and with all its parts. We are to remember always, that to this book of

God, and not to the writings of uninspired men, whether of ancient or modern times, our main application for instruction, and our last appeal for the confirmation of truth, must invariably be made. Let antiquity and authority, the traditions of age and the laboured reasonings of philosophical minds, have their weight, but no more than their just weight. What God spake by his Spirit to his Prophets and Apostles; as unfolded to us by the patient study of his word, under the implored and awaited guidance of the Spirit which dictated it: this is truth to us; this is that which we must embrace, ponder, digest, show forth to our people, *as such*.

“ We must also study and examine our own hearts; tracing there the original of that unsightly picture which is so fully portrayed in the Scriptures. We must also live with open eyes, with open ears, with opened understanding, heart, and conscience; so as to obtain a deep insight into the true character and state of man universally, and into the true character and state of our own people in particular. Thus, and thus alone, can we hope to become ‘workmen which need not to be ashamed, rightly dividing the word of truth.’

“ Now when we shall have added to this statement the labour of each particular sermon: the anxiety we must feel in the choice of our subjects, lest we should omit ‘to declare,’ in its place and season, ‘all,’ and every part of ‘the counsel of God;’ the anxiety we must feel in the choice of materials for the setting forth of our subject, lest we should omit what is important, or introduce what is superfluous; the due control of our feelings in delivering it; the prayer, watchfulness, and earnestness, which are to precede; and the prayer, watchfulness, and earnestness, which are to follow us from the pulpit: we shall have made it sufficiently plain, that even the preaching of the word, which forms but one out of many arduous and important duties, is of itself sufficient to constitute the Christian ministry an office of labour.

“ The same observations are applicable, in different degrees, to our other ministerial exercises; each of which requires its portion of time and strength in the actual performance, and most of them in preparation also. I cannot forbear naming our office of visiting the sick: a duty of great moment and of singular usefulness, but which requires much time, much knowledge, much skill, labour, and self-denial in performing it, as well as much previous exercise of mind in thought and prayer.” pp. 66—70.

“ Who then is sufficient for these

things?" To this question Mr. Vaughan replies, by his second general observation, that "the true and faithful minister is of *the Lord*." He makes them *willing*, and makes them *able*. Study, and discipline, and self-culture are necessary; but "the scribe" fully "instructed unto the kingdom of Heaven, is, also, *enlightened from above*." The great Lord of the harvest, having shewn them that they must look simply to him for clear perceptions of truth, by a process more or less gradual, by a greater or less degree of human intervention, unfolds to them the ample scheme of Revelation, that they may feed on this bread of life in their own souls, and break it in its due proportions to others. Thus, He displays to them the great "mystery of godliness;" the fall and ruin of man; the complete salvation which is in Christ; justification by faith only; regeneration; and sanctification by the Holy Spirit of God. Here, we doubt not, many of Mr. Vaughan's hearers, as well as readers, would have wished that he had stopped—and, as a matter of mere taste and judgment, exclusive of every other consideration, we should be inclined to be of their number. But the pious preacher seems to have felt it to be a point of duty and conscience to proceed as follows:—

"All this He shows them: less than this He cannot show, to make the perfect scribe.

"But is this all He shows them? I would speak with candour, with moderation, with great respect and tenderness towards those who may differ from me. But I think He will show them something more. Not at once; it may be not till after the labour and pursuit of years; but at length, He is generally pleased to show them something more explicit, more animating, more humbling, yet more consolatory, respecting the everlasting origin, redundant provisions, and indelible effects of the covenant of grace. He shows them, that the 'heirs of promise' were loved of God, chosen out from their brethren, and ordained to everlasting life, before the foundations of the world were laid: that they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season;

they through grace obey the calling; they be justified freely; they be made the sons of God by adoption; they be made like the image of his only-begotten Son, Jesus Christ; they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity? He shows them that this doctrine, soberly and judiciously administered, is so far from being inimical to godliness as to be its main-spring and support; is so far from hanging down the hands, that it lifts them up; is so far from closing our mouths in persuasion, that it opens them more widely; is so far from kindling pride, that it generates the deepest humility; is so far from nurturing despondency, as to be the very joy and strength both of those who with understanding hear, and of those who with understanding declare it.

"I would speak with firmness here, as well as with forbearance. The Christian doctrine of Election is a practical experimental doctrine: 'a most wholesome doctrine, and very full of comfort.' Our Church, as we have seen, embraces and declares it. We behold it written as with a sun-beam in the divine word. What if some of our brethren whom we affectionately love and esteem have not received this saying? They may receive it still. Many who had for years opposed, have died rejoicing in it. Many at this hour are preaching that very article of our faith, which, above all others, they once laboured to destroy. However this be, whilst we cordially give the right hand of fellowship to every sincere laborious brother, 'who holdeth the Head;' we must remember that 'to our own Master we stand or fall.'" pp. 78—81.

It was with a view to the preceding passage, that we reserved a few observations on the points of doctrine to which it refers, and which are less plainly declared in the first of these discourses. Now, admitting, as we have seen that Mr. Vaughan does in the most explicit and candid manner, that a minister of the Gospel may both faithfully and usefully discharge his office, without holding or declaring the views which he himself adopts on the doctrines of election and final perseverance, we cannot but express our regret, that he should have thought it necessary to add the passage which is the subject of these remarks, and that for two reasons.

In the first place, the preacher could not but be aware, that the declaration of such sentiments, however cautiously and modestly made, would be likely to offend the prejudices of many who might hear or read his sermons, and consequently tend to diminish the generally beneficial effects which they were otherwise eminently calculated to produce. This is surely a consideration of no slight moment, and might, we think, have been conscientiously allowed to have prevailed. In the next place, there is an evident *appearance* in the representation of his views respecting the doctrines of election and final perseverance, of considering them as the test, at least as one of the proofs, of the advancement of him who holds them to a *higher form* in the school of Christ. We recollect some other instances of a similar kind, where this idea is more openly expressed. Now, whatever may be the truth of the doctrines in question, or the fact as to the character and experience of those who adopt them, we cannot but think that this is not the way in which the subject should be represented. Doubtless it appears thus to those who agree in sentiment with Mr. Vaughan; and so, no doubt, is the directly opposite view of this most difficult question considered, by those who have deliberately and conscientiously embraced it, and perhaps have even grown old in defending and cherishing it. Great forbearance, therefore, and moderation ought to be maintained on both sides: nor should either party appear to assume a superiority which is mutually disallowed. Certainly many eminently pious men might be mentioned, whose zeal and humility, and whose abounding consolations in Christ would not suffer by a comparison with any of their brethren, however distinguished, who yet continued through life to oppose those views which Mr. Vaughan represents as giving its perfection and rotundity, as it were, to the

Christian character. And we cannot but believe that Mr. Vaughan himself would admit, that the reception of those views is not always a security that the person receiving them has made a superior progress to others in the cultivation of the graces of the Holy Spirit.—Having said thus much, however, on one side of this perplexing subject, it is but justice to add a few words on the other. And here the first remark we would make, relates to the *cry* which, we doubt not, some amongst the hearers, and others amongst the readers of the sermons before us, have not failed to raise against the *Calvinism* of their author. But where is the sense or reason of such a cry? What has Mr. Vaughan stated concerning the doctrines of election and perseverance (for to these two points alone does his declaration refer), which, if not either expressed in the words of Scripture, or in those of the 17th article of our Church, may not, without any impeachment either of learning or fairness, be deduced from them? What have the author of these sermons, and many others of his brethren, to whom the name of *Calvinistic* has been affixed, asserted upon this subject, which has not been previously affirmed by some of the wisest, most pious, and most learned divines which the Church of England has produced? It is surely no disgrace, at least, to a man to hold sentiments which have been avowed and defended by Hooker, Davenant, and Hall; by Hopkins and Usher; to say nothing of a crowd of other writers, scarcely inferior even to those distinguished names. Surely it may be permitted (though we ourselves could wish that they did not avail themselves of the permission) to English Presbyters in the present day, without any severe reproach, to declare such opinions in temperate and candid terms, and without incurring the danger of being denounced as monsters of absurdity, malevolence, and irreligion.

This is all for which we have so often contended. And notwithstanding some recent and formidable appearances to the contrary, we cannot but hope that this is the temper and view which will ultimately prevail.

We have extended our remarks on this sermon so far, that we can only recommend the conclusion of it—on the success afforded by the great Lord of the harvest to all his faithful labourers, and on the exigencies and appearances of the present times—to all our readers.

The last of the three sermons is “on the Salvation which is in Christ only,” from Acts iv. 12. Excellent as this discourse is, it will not be necessary to enter into a minute examination of it. It offers nothing of a controversial nature, if we except two sensible notes on the imputation of the sin of Adam to his posterity; a subject, however, concerning which Mr. Vaughan very judiciously observes, that it would be better if we could altogether repress our reasonings. So far, also, is he from introducing into this sermon any of the peculiarities of what is called *Calvinism*, that, in speaking of some of the distinguishing properties of the salvation which is in Christ, he has expressly declared, that it is “universal as to its objects;” that “it applies itself to all men.” “I mean not,” continues our author, “that all men will ultimately be partakers of it.” What writer, indeed, of our Church will venture to assert this proposition? Alas! many will “eventually be injured, rather than profited by it. It is capable, however, of being effectually applied to all. It is *urgently offered* to all. The fault is in man; in the invited; and not in the Master of the feast; if all taste not of it.” We might add other extracts from all these discourses, in which the points which the adversaries of Calvinism, falsely so called, contend to be either wholly inconsistent with that system, or practically neglected by its disci-

ples, such as the necessity of good works, and of labour and diligence in the use of means, are plainly, minutely, and pointedly enforced*. But to return to the subject of this third sermon. It gives a full and scriptural account of the nature of the salvation made known by the Gospel, and proves that this is in Jesus Christ, and *in Him only*. From this last division of the subject, we could with pleasure quote several passages, in which the various pleas that ignorance and self-righteousness too often urge to avoid a simple dependence on Christ alone for salvation, are clearly and decisively refuted, as well as from the animated improvement and application of the whole subject. But we purposely forbear. We consider this sermon as forming so good a model of general parochial preaching, that we cannot but wish it may be very extensively read; and we should consider it as one of the best tokens of the blessing of God upon our Church, if the main principles which it contains were cordially embraced by all her ministers, and preached in all her pulpits, with equal ability, eloquence, and piety.

The Excellence of the Liturgy, a Sermon, preached in the Parish Church of St. Mary, Aylesbury, at the Visitation of the Archdeacon of Bucks, on Wednesday, June 27, 1810. By the Rev. BASIL WOODD, M. A. Rector of Drayton Beauchamp, Minister of Bentinck Chapel, St. Mary-le-bone; and Chaplain to the most noble the Marquis of Townsend. London: Bridgewater. pp. 30. Price 1s. 6d.

We can assure Dr. Marsh, that Mr. Woodd has been a zealous friend of the British and Foreign Bible Society, as well as a contributor to its funds from the period of its commencement. We can also assure him, that the publication of the pre-

* See particularly pages 30 to 33 of the first sermon; and 129, 132, and 133 of the third.

sent sermon is no *puritan trick* on the part of Mr. Woodd, intended to furnish a reasonable answer to Dr. Marsh's argument, that the contributors to the Bible Society must of necessity become unfriendly, or at least indifferent, to the Prayer-book. The sermon has lain on our table for near a year and a half, and but for the press of other matter would have been noticed by us long ago. It will now serve a purpose which Mr. Woodd could not have anticipated; for who could have anticipated that a learned Professor of Divinity, himself a benefited clergyman, should have published a pamphlet of eighty pages, besides an address and a hand bill; and, if report do not belie him, should be about to publish a second pamphlet still more bulky than the first,—all in order to prove, by the force of dialectic skill (“abstract reasoning,” the Professor calls it), that the circulation of the Scriptures alone tends to generate a disrespect for the Liturgy, and must have a malign influence on the Church of England! It will serve to shew that there are among the members of that church, who contribute to the Bible Society, aye, and among the most suspected part of that number—we mean the evangelical clergy—men who not only love the Liturgy themselves, but who labour strenuously to make others love and prize it too.

We really mean nothing invidious to Dr. Marsh; we merely mean to oppose *FACTS* to “*abstract reasoning*,” when we bring into competition his own claims and those of Mr. Woodd (this member not only of a mischievous society, which distributes the pure word of God alone, without note or comment, but of that arrogant and heretical sect denominated “*evangelical*”) to be considered as firm and active supporters of the church and her services. First, and this must be no mean merit in the eyes of Dr. Marsh, Mr. Woodd has been a member of the society in Bartlett's Buildings for twenty-six years: what he has done

through that medium, in distributing Prayer-books and Church-of-England tracts, may be seen by turning to the ledger of the society, to which we presume that Dr. Marsh has access. Scarcely a week passes over Mr. Woodd in which he does not perform the service of the Church of England twice or thrice, as well as preach three or four times to numerous congregations. He has superintended, for many years, extensive schools, which are conducted on strictly Church-of-England principles: and to give more weight to the formularies of that church, in the eyes of the crowds who attend his ministry, he has instituted, on the afternoon of the first Sunday in every month, at his chapel at Paddington, catechetical exercises, which are attended by the children of all his schools in that quarter, as well as by an overflowing congregation of adults, and which he generally closes by a familiar exposition of some part of the catechism of the Church of England. He has laboured assiduously, not only from the pulpit and by means of schools, but through the medium of the press, to rear the youth of the land as sound churchmen; the very titles of his numerous little works will shew this; but we beg Dr. Marsh not to be satisfied with the titles: he will find the whole matter of them to be very good. That he may do this, we will give him the titles of a few of them.

A short Introduction to the Church Catechism, price 2d.

The Church Catechism with short Questions, designed for the Use of Sunday Schools, price 3d.

A brief Explanation of the Church Catechism, by way of Question and Answer, price 8d.

A short Summary of Christian Doctrine and Practice, in the Words of Scripture, extracted from Bishop Gastrell's Christian Institutes*, designed for the Use of Children, price 3d.

* One of the books of the Society for promoting Christian Knowledge.

An Address to young Persons on Confirmation, shewing the Antiquity of the Rite, the serious Preparation requisite, and the Benefit resulting from this solemn Act of Dedication to God, designed also as a general Illustration of the Order of Confirmation, price 6d.

The Excellence of the Liturgy, a Sermon, price 1s. 6d. &c. &c.

Now, what number of Prayer-books and Church-of-England tracts Dr. Marsh may have distributed during the eleven years of his affiliation with the Society for promoting Christian Knowledge; what have been his parochial labours as a minister of the sanctuary and a preacher of the Gospel; what schools he may have instituted and superintended among his flock; what may have been his catechetical exertions; what pains he may have taken to recommend and explain the Bible and its best companion, the Liturgy, among them—we do not pretend to know. This, however, we will say, that if in these respects he has rivalled Mr. Woodd, he has deserved well of his country and of the church of Christ. To his recent honours as a preacher*, and the alarm which he has recently sounded in behalf of the Church and her Liturgy, we are, indeed, no strangers. Their fame is now probably co-extensive with the limits of the United Kingdom. We shall rejoice to learn that he is equally well known within the bounds of his parish as the laborious minister of Jesus Christ, the messenger of the Gospel, the instrument of diffusing divine light and knowledge, the firm opposer of all vice, the comforter of the afflicted whether in body or mind, the earnest and affectionate preacher of repentance, faith, and holiness; in short, the vigilant, faithful, and affectionate shepherd

* There is a rumour abroad, that his sermon is likely to obtain a very wide circulation indeed, in consequence of a proposal to adopt it as one of the tracts of the Society in Bartlett's Buildings, provided no envious black-ball should interfere to prevent this additional distinction.

of that flock over which the Holy Ghost has placed him.

But to return to the sermon of Mr. Woodd, which we recommend, not merely as furnishing us with an additional argument in a controversy we deem important, but as intrinsically excellent; we shall content ourselves with giving one rather long extract from the concluding part of it. After an exposition of the claims of the Liturgy to be regarded as an admirable "form of sound words," not only as a summary of our most holy religion, and as a course of scriptural instruction, but as an exercise of rational, pure, exalted devotion, he thus proceeds:

"This form of sound words may be considered, at once, as an epitome of the Christian Religion, and as a standard of pastoral instruction. It carefully avoids those subjects of controversy which have unhappily divided the Church of Christ. The Common Prayer-book has been justly stiled 'the poor man's body of divinity;' and it certainly contains a general summary of what a Christian ought to know, believe, and practise to his soul's health. As Bishop Beveridge has well expressed it, 'There is nothing in the Liturgy but what is necessary for our edification; and all things that are, or can be, for our edification, are plainly in it. You will find nothing asserted but what is consonant to God's word; nothing prayed for, but according to His promise; nothing required as a duty, but what is agreeable to his commands*.' The Liturgy not only is presented to us as a form of prayer, but it is at the same time a standing Christian sermon, delivered every returning sabbath, in upwards of ten thousand churches; diffusing an atmosphere of religious knowledge throughout the kingdom; establishing a pure and unsophisticated standard of evangelical truth, so combined, that no man can duly attend to the service, and remain ignorant of the nature of the Gospel.

"Let us, my reverend brethren, who are ministers of our venerable establishment, be ourselves stedfast in our attachment to its constitution, doctrine, and discipline. Let our discourses from the pulpit breathe the

* Bishop Beveridge's Sermon on the Common Prayer, page 20, printed by the venerable Society for promoting Christian Knowledge."

same spirit, exhibit the same distinguishing truths, and recommend the same purity of practice.

"Let it be our constant aim to exhibit to our parishioners the glory of God; the excellence of the divine law; the guilt, condemnation, and helpless state of man; that they may be convinced of their sins, brought to repentance, and earnestly enquire what they must do to be saved.

"Let us prominently exhibit the Lord Jesus Christ, in the glory of his person, and the riches of his grace, as the full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. Let us frequently explain the nature of the New Covenant, and practically enforce the necessity of repentance towards God, and faith in the Lord Jesus Christ. Let us direct their attention to the Holy Spirit of God, that they may be enriched with his heavenly grace, and enabled to amend their lives according to his holy word. As we invariably enforce the necessity of repentance and faith, in order to obtain the pardon of our sins, and justification before God; so let us as constantly enforce the necessity of those living fruits of faith, holiness, obedience, and good works, in order to salvation. While we maintain that 'we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings.' Let us be equally strenuous in maintaining that we must live soberly, righteously, and godly, in this world; and that at the last day we shall be judged according to our works. We shall then, with the venerable Hooker, make it evident, that while we discard the meritorious dignity of good works, we maintain the dutiful necessity of them. We shall, by this means, equally guard against the error of those who trust in themselves that they are righteous, while they have a form of godliness without the power; and the fatal delusion of those who would turn the grace of God into licentiousness. We shall maintain that union of faith and works which God hath joined together, and which no man, but at the expence of his salvation, can put asunder*.

"* 'The way of salvation,' says the late excellent Bishop Horne, 'is but one, viz. faith in Christ, bringing forth the fruits thereof: and none but those who preach that are the servants of the Most High God; who shew unto men the way of salvation. The fruit receives its goodness from the tree, not the tree from the fruit; which does not make

"Thus let us hold fast this form of sound words, in faith and love, which is in Christ Jesus. Let us hold it fast in faith, as to our own personal belief of the truth therein exhibited, and as a sacred trust committed to us at our designation to the ministerial office. Let us hold fast this form of sound words 'in love' to God the Father, the Son, and the Holy Ghost, to whose grace we are indebted for all the mercy which it proclaims; 'in love' to the souls committed to our charge, whose spiritual interests it is so well calculated to promote; 'in love' to each other, and to all mankind. And let not our parishioners forget to shew their estimation of the Liturgy, by constant regular attendance on divine worship; by early attendance at the beginning of the service; by endeavouring to enter into its devotional spirit, and by diligently observing the beneficent practice which it enforces.

"By these means, through the blessing of Almighty God, we shall be nourished and built up together in all truth and goodness."

"We live in a day in which many have departed from the communion of the Church of England; and it becomes an object of important inquiry, by what means the unity of the church may most effectually be promoted. Let the ministers of the church be faithful to her doctrine, taught in her form of sound words; let them, by their life and conversation, adorn the doctrine of God their Saviour in all things. The church will then prove her own hulwark; and the sin of schism will hide its diminished head. If in any of our parishes we should have Christians of different denominations, let us defend the church by consecrated weapons; by pureness; by knowledge; by long-suffer-

the tree good, but shews it to be so; because men do not gather grapes of thorns. So works receive all their goodness from faith, not faith from works; which do not themselves justify, but shew a prior justification of the soul that produces them, as it is written, 'We know that we have passed from death unto life, because we love the brethren.' *Apology*, 1756, 610. And again, 'To preach practical sermons, i. e. sermons upon virtues and vices, without inculcating those great Scripture truths of redemption, grace, &c. which alone can incite and enable us to forsake sin and follow after righteousness, what is it but to put together the wheels, and set the hands of a watch, forgetting the spring which is to make them all go.' *Life of Bishop Horne*, by the Rev. W. Jones, p. 376."

ing; by kindness; by the Holy Ghost; by love unfeigned. Let us approve ourselves as the ministers of God. Never let us reuder railing for railing; if reviled, let us not revile again.

"Let us make it evident that we ourselves are churchmen on principle; but that we can charitably allow the rights of conscience to those, who may consider it a duty to differ from us. Steadfast ourselves in unfeigned and unshaken attachment to the Church of England, let us shew that we wish to assume no other influence than that of reason, truth, and goodness.

"The bitterness of opposition never fails to increase opponents. The sure way to make a man an enemy is to act as if we thought him so; but kindness, charity, and candour, descend soft as the snow from heaven; at the same time with an influence gradual, tender, and irresistible.

"By seriously and devoutly conducting the Divine Service; by holding forth the word of life; by visiting the sick and afflicted; by relieving the necessitous, according to our ability; by instructing the ignorant publicly and from house to house; by catechising the youth; by establishing and superintending schools for the education of the children; by being patterns to the flock; we shall, through the Divine blessing, most effectually subserve the interests of religion and of the Church of England.

"By such means we may not only exhibit what we consider to be the more excellent way; but we may, as in many instances hath occurred, bring back the wanderer; we may conciliate the disaffected: we may prevent that defection from the Establishment which every true Churchman views with unfeigned concern, prays against, and deploras." pp. 23—29.

Now, we think we may challenge Dr. Marsh to produce from any quarter, even from his own highly honoured sermon, a passage which more characteristically describes the Liturgy, or which recommends it more cordially, or with greater effect, to the love and veneration of the church. But when Mr. Woodd wrote this sermon he had already been about six years a member of the Bible Society, without experiencing any of those chilling influences with respect to the Prayer-book, the apprehension of which, as deduced by "abstract reasoning," formed the great ground of Dr. Marsh's

objection to the Bible Society. Mr. Woodd's sermon, however, is adapted to serve a much higher purpose than to furnish one of the many FACTS by which such reasoning may be disproved; and we believe it to be impossible for any candid and ingenuous person to read it without feeling his affection to the Church of England warmed, and his reverence for her services increased, by the exposition which the pious author has here given, of the claims she has to the regard and gratitude of her sons.

A Dissertation on the Books of Origen against Celsus, with a View to illustrate the Argument and point out the Evidence they afford to the Truth of Christianity. Published in Pursuance of the Will of the Rev. J. Hulse, as having gained the annual Prize, instituted by him in the University of Cambridge. By FRANCIS CUNNINGHAM, of Queen's College, Cambridge: Deighton. London: Hatchard. 1811. 8vo. pp. 55.

Our object, in bringing this successful effort of academical industry to the knowledge of our readers, is not so much to bestow praise on the author, as to recommend to those who have not the means, or the time, or the inclination, to make themselves acquainted with the able and eloquent, but desultory defence of Christianity contained in the justly celebrated treatise of Origen against Celsus, this neat, concise, and perspicuous abstract of his reasoning. Of the original work of Celsus, no trace is now left. It would have been wholly unknown in modern times, had not every thing, that appeared material in it, been preserved in the pages of the Christian advocate. Had Celsus, therefore, never been refuted, the modern infidel would have been deprived of the greater part of his means of offence. In truth, scarcely an argument of any weight has been adduced to disprove the truth of Christianity in the

present day, which was not satisfactorily answered by Origen near sixteen hundred years ago. The infidel's employment, since that period, is most aptly described by a Christian poet in the following lines :

"He gleans the blunted shafts that have recoiled,
And aims them at the shield of truth again."

Mr. Cunningham has made a judicious arrangement of his materials. He collects the objections of Celsus, and the refutations of Origen, under the following heads:—The History and Writings of the Jews; the Scriptures; the History of Christ; Miracles; Character of the early Christians; Doctrines of the early Christians. It is not our intention to follow him through these several divisions. On the last head we will merely remark, that the objections of Celsus as clearly prove that the doctrine of justification by faith was held by the first Christians, as the writings of the present Bishop of Lincoln prove that this tenet is held by a body of men, whom he calls the evangelical clergy. We will lay before our readers the whole of Mr. Cunningham's conclusion, which will both put them in possession of his general argument, and furnish them with a specimen of his style.

"Having thus noticed, in succession, the several topics which are chiefly insisted on in the work before us; and having endeavoured to deduce from each, the distinct evidence in favour of Christianity, which it seemed to afford, it remains only to sum up the general testimony thus borne to our religion.

"Let the evidence be first considered, which arises from the concessions and objections of Celsus. In the first place then he proves the existence of the Scriptures in his own times, he relates some facts extracted from them, and he corroborates many others, which would otherwise stand upon their unsupported authority; and thus he authenticates both the religion, and the Bible.

"In the next place, as Celsus is usually considered the most subtle and malignant of the assailants of Christianity, the weakness of his assault discovers the difficulty of the

attack, or, in other words, the strength of the religion.

"In the third place, his admission of many facts, which he would have rejoiced to deny, is a strong testimony to the general belief of the facts, at the period at which he wrote.

"Fourthly, His wary suppression of some circumstances incontrovertibly established by the authority of other persons, of much evidence which strengthened, and many writers who had served the Christian cause, betrays his conviction that such facts could not be promulgated with safety to his argument.

"Let us turn next to the reasonings and the reply of Origen, and to the evidence for Christianity supplied by them.

"In the first place, as the infidel may find in the objections, all the weapons by which he is now accustomed to assault religion, so the believer may find in the answers of Origen, the shield which has repelled, and is sufficient to repel them for ever.

"The confidence with which Origen appeals to the Scriptures, evinces the reverence in which they were held at an age when their spuriousness, if they had not been genuine, could so readily have been detected.

"The exact correspondence of the scriptural passages extracted by him, with our own copies, establishes the integrity of the sacred canon.

"The confidence with which he challenges an investigation of the miracles, and the miraculous powers of the Church, for some ages, leaves us no room to doubt of their existence.

"The firm faith of such a man as Origen, at a period when the evidence of Christianity lay most open to a scrutiny, is no small testimony of the truth of the religion.

"The very rashness which is charged, and justly charged upon Origen, is so far satisfactory, that it assures us, the friends of Christianity, however injudicious, could open no avenues of attack through which the most dextrous adversaries could successfully assault the citadel of our faith.

"Finally, The effect wrought upon the character of Origen, and his contemporaries, to which he continually refers, at once gives weight to their testimony, and vindicates the claim set up by Christianity, to a Divine efficacy accompanying its doctrines. Let Origen himself be examined. Such was his superiority to worldly attraction, that he was content to live and die, a humble catechist at Alexandria. Such was his devotion

tion to the sacred cause, that he sold his possessions for a daily allowance that would enable him to pursue the duties of piety and usefulness, without distraction. Such was his zeal, that he is said to have bequeathed to his fellow-creatures six thousand volumes, the fruits of his own labour. Nor is his character a solitary instance, upon the annals of Christianity. The great mass of individuals who drank at or near the fountain-head of the religion, were evidently 'made whole.' They were animated by another spirit, and quickened into another life. 'Old things passed away, and all things became new.' It was moreover in the power of these men to examine the sources of objection which were opened to them by Celsus; this they had certainly done, but their belief gathered strength by enquiry, and they sealed their testimony by their blood. We have in their conduct a proof of the impression which the arguments of Celsus made on their minds.

"Paganism began to tremble, when she saw that the new religion was not only a new creed, but a new power; she anticipated her own downfall when she exclaimed, 'See how these Christians love one another.' This evidence is peculiar to the Gospel. By this, under the Divine aid, it ascended the throne, and grasped the sceptre of the world. By this it will continue to conquer, and the gates of hell shall not prevail against it.

"Upon the whole, the reply of Origen to Celsus may be considered as one of the most valuable legacies of antiquity. The importance of the subject, the talents of the contending authors, the ample evidence it affords to our faith, claim for it our earnest consideration; the errors of Origen are such as a little sagacity may correct, his merit will ever be confessed, while religion shall need an apology, or talent and piety have any claim to admiration. It is true that the revolution of ages has afforded, as might be expected, to truth additional evidence, and to error fresh refutation. So much however was effected, in their distinct enterprizes by the early enemies and friends of Christianity, that the vanity of unbelievers should be subdued, by discovering most of their objections to have been before advanced, and the faith of Christians should be confirmed, by knowing them to have been long since refuted." pp. 49—55.

We shall only add, that we have ourselves perused Mr. Cunningham's work with great satisfaction; that it furnishes honourable testimony both to the extent of his reading, and the correctness of his theological views; and that we hope that this, our author's first essay, will prove but the prelude to farther labours in the same cause.

REVIEW OF REVIEWS.

Review of Dr. MARSH'S Inquiry, &c.

IN our Review of Dr. Marsh's Inquiry into the consequences of neglecting to give the Prayer-book with the Bible, in our last number, we find that we have, at p. 180, inadvertently mentioned the name of Mr. Simeon, as if he were a member of the Society for promoting Christian Knowledge; whereas, in fact, he does not belong to it. This circumstance, however, will be found not to weaken but to strengthen the argument, if it shall turn out, as we believe it will, that, with his own unassisted means, Mr. Simeon has done more to distri-

bute the Liturgy than Dr. Marsh himself, though backed by a powerful society*. But the argument, after all, does not rest on the conduct of any individual. At the same time, we have no doubt, that if an investigation were to take place, it would be found, that the members of the Society for promoting Chris-

* Since the above was written, there have appeared Four Discourses, by Mr. Simeon, on the Excellence of the Liturgy, preached before the University of Cambridge, in November 1811, which are prefaced by an Answer to Dr. Marsh's Inquiry. Both the sermons and the answer are well entitled to Dr. Marsh's serious consideration.

tian Knowledge, who are also members of the Bible Society, have been among the most extensive contributors to the general diffusion of the Liturgy.

In our Review, pp. 181 and 182, we have considered Dr. Marsh as taking too secular a view of the Liturgy, and as too much disposed to send it forth into the world authorised and accredited as an Act of Parliament. We ought here to have anticipated a rejoinder on the part of Dr. Marsh, stating that he has admitted the Bible to be the sole basis of the Church of England (p. 13), and that he has occasionally *insinuated*, that other sects and opinions derived from the Bible, have been so by means of the perversion or false interpretation of the sacred text (pp. 5, 10, &c.) But let any man read the pamphlet, and attend to the *general* impression made upon his mind. We shall be much surprised if any single person, the author himself excepted, will deny, that its general effect is that of placing the Liturgy, at least far *too much*, on a level, as to *intrinsic* worth, with the veriest excrescences and eccentricities that have deformed and *libelled* the name of Christianity. We have no doubt the result of the *whole* will be to leave the reader under an impression of the *political* authority of the Liturgy infinitely beyond its *theological* claims on our respect. And this is, we pronounce, *ipso facto*, an affront, an injury, a disrespect to the Book of Common Prayer, leading, we are bold to say, to the most pernicious consequences.

We take this opportunity of adding, that the argument we have employed on this subject is not wholly an *argumentum ad hominem*, or a retort of the charge of disrespect towards the Liturgy upon those who have brought it against the Church members of the Bible Society. It is more: it is intended as an actual *proof*, that the possession and study of the Bible, even separately considered, has a tendency to prepare the mind, and bring it insensibly forward to a respect for the principles

of the Church of England; and consequently, that the Bible, so given or received, will make both giver and receiver more attached to the Liturgy, and more inclined respectively to bestow or to accept that boon also. Thus, in our humble opinion, the habit of giving Bibles alone from one Society, so far from diminishing, may be considered as likely to increase the respect for the Liturgy, though obtained from another source. And of this effect we presume ourselves to be instances, when, in spite of our zeal for the Bible Society, and quite independently of the present argument, we have been found maintaining as above, with Dr. Marsh, the necessity of the Prayer-book standing in company with the Bible—a necessity, we argue, still more likely to be asserted, in proportion as Bibles shall be obtained to illustrate, and hold up to view, the beautiful conformity of our incomparable Liturgy with the principles of Scripture; and in proportion also as a more extended knowledge of that conformity will make men anxious to guard more carefully than ever against *other*, and therefore *false*, interpretations of the great standard of truth.

But should Dr. Marsh still press his argument for the “natural and necessary tendency” of the Bible Society to supersede, in our estimation, the necessity of the Prayer-book, by too liberal a distribution of *Bibles alone* from one particular source; should he press it in opposition to the *FACT* of the prodigiously increased circulation of the Prayer-book; should he urge it in opposition to the argument by which we have endeavoured to prove that the Bible alone (and we now speak of it *as alone*) has a greater tendency to make Churchmen than Dissenters, and in opposition also to the suggestion which might still be added, that the importance of a man's own church and system will be very much in his esteem what it was before, though he may have received

additional means for establishing and extending the *basis* on which it rests; nay, finally, should Dr. Marsh still hold his argument, in the face of his own *admission*, that the Bible is the basis, and the *sole* basis on which the Liturgy of the Church of England actually rests, why then we say it becomes, in the strictest sense of the words, a matter of opinion, not of argument: it must be left as an important call upon the Professor, to weigh the small probability of mischief, that even *he* can maintain on this head, against all the certain and incomparable advantages of the Bible Society, as it is; and having narrowed his stand to

the ground of this low and distant contingency, shaken as it is on all sides by fact, by argument, by his own admission, and by the tremendous comparison we have, in fine, suggested to his consideration, we must now leave him on this point, in full possession of his argument, sole and undisputed lord of his imaginary domain.

Illâ se jactet in aulâ

Æolus, et clauso ventorum carcere regnet.

We must now take our leave of this subject for the present, purposing, however, to resume it as soon as we can—probably in our next month's number.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

§c. &c.

GREAT BRITAIN.

Is the press:—a work on the general, moral, and natural History of a considerable Part of India, where he resided many Years, by Mr. James Forbes, F. R. S.;—A History of Bengal, from the earliest Period of authentic Antiquity, to its Conquest by the English in 1757, by Professor Stewart, of the East India College;—A volume of the Elements of Chemistry, by Dr. Davy;—A fourth and fifth volumes of Tales of Fashionable Life, by Miss Edgeworth;—A work on the Life and Administration of Cardinal Wolsey, by Mr. Galt;—Dialogues on the Microscope, by the Rev. J. Joyce;—Sketches of Cottage Characters, by the Author of the Antidote to the Miseries of Human Life;—A Voyage round the World, by command of the Emperor of Russia, in the Years 1803 to 1806, in the Ships *Nadeshda* and *Neva*, commanded by Capt. Von Krusenstein; translated by R. B. Hoppner, Esq.;—An Essay on the Misrepresentations, Ignorance, and Plagiarism of certain Infidel Writers, by the Rev. R. Walpole;—An Outline of Arguments for the Authenticity of the New Testament, and a short Account of the ancient Versions and some of the principal Manuscripts, by J. F. Gyles, Esq.;—And, A new edition of Dr. Owen's elaborate work on the Epistle to the Hebrews, by the Rev. G. Wright.

Preparing for publication: A new work on the Jurisdiction of Justices of the Peace, and on the Duty and Power of Parish Officers, by Mr. T. W. Williams;—A History of the European Commerce with India;—History and Antiquities of Fulham and Hammersmith, by Mr. Faulkner, of Chelsea;—A new History of all Religions, by Mr. Bellamy;—A Journey into Albania, Romelia, and other Provinces of Turkey, during 1809 and 1810, by J. C. Hobhouse;—An Account of the Attempts of the Indian Bramins to invest their Gods with the Honour of the Messiah, by the Rev. Mr. Maurice;—And, A volume of Tales, to publish uniform with his other Works, by Rev. G. Crabbe.

CAMBRIDGE, April 3.—The following are the subjects for the Members' Prizes for the present year: Senior Bachelors.—De Philosophia Platonica Distinctio et Judicium.

Middle Bachelors.—Utrum præcepta a Rhetoribus tradita veræ Eloquentiæ profuisse an nocuisse dicendum est?

Mr. Wilson has produced a stereotype edition of Johnson's Dictionary, in 8vo, remarkable for the beauty of its typography. It contains several thousand new words, distinguished from Johnson's by an asterisk.

Real value, for a series of years, of our Imports and Exports, as laid on the table of the House of Commons :

In	IMPORTS.	EXPORTS.
1805	53,582,146	51,109,131
1806	50,621,707	52,028,881
1807	53,500,990	50,482,661
1808	45,718,698	49,969,746
1809	59,851,352	66,017,712
1810	74,538,061	62,702,409

An account of the number of Commercial Licenses granted during the last ten years, distinguishing the years:—

1802	68
1803	836
1804	1,141
1805	791
1806	1,620
1807	2,606
1808	4,910
1809	15,226
1810	18,356
1811	7,602

EAST INDIES.

The annual public disputation, in the College of Fort William, took place on the 7th of August, 1811, before General Hewitt, in the absence of the Governor-general. The disputations were in Persian, Hindostanee, and Bengalee. The students, on whom degrees of honour were conferred, were Montague Ainslie, Persian and Hindostanee; J. C. Colebrooke Sutherland, G. W. Traill, and J. Ross Hutchinson, Hindostanee; R. Lewin, T. J. Dashwood, and A. Anderson, Bengalee. Three medals were given to A. Anderson; two medals each to M. Ainslie, J. C. C. Sutherland, T. J. Dashwood, and G. W. Traill; and one medal to J. R. Hutchinson and J. Tendall. At the previous annual examination in June, 1810, Ainslie had received a medal and books, of the value of 500 rupees, for Persian; Sutherland the same for Hindostanee; and Lewin the same for Bengalee; Smelt a medal and books, of the value of 250 rupees, for Persian; and Traill the same for Hindostanee. A medal and books, value 200 rupees, were also given to Lieut. Young for Persian writing, to Whish for Nagree writing, and to J. P. Ward for Bengalee writing. Medals were also given, on different accounts, to Yonge, Hutchinson, Dashwood, Whish, Pringle, and Lewin; and medals of merit to Lieut. Young, Messrs. Yonge, Saunders, Macsween, Pringle, Dashwood, Anderson, and Sutherland. The students leaving the college were twenty in number, viz. Ainslie, Sutherland, Anderson, Dashwood, Traill,

Hutchinson, Fendall, Smelt, Stockwell, Trotter, Kennedy, Yonge, Parks, Pringle, Sparks, Melville, Smith, Whish, Todd, Barwell. General Hewitt, in the course of his speech, after giving the gentlemen, who had distinguished themselves, their appropriate praise, observed, that not a single instance of irregularity had been reported to him; but he reprehends the expensiveness and consequent pecuniary embarrassment of some of the students. He dwells, at some length, on the advantages which seem to have arisen from the institution of Hertford College, in facilitating the acquisition of the native languages, and consequently shortening the period of residence at the College of Fort William.

To the General's speech is subjoined a catalogue of the works prepared under the patronage of the government and the college since the disputation held in 1810. These are, 1. An Arabic Miscellany, by Shekh Ahmud, a learned native of Yemen, attached to the college, containing selections and original pieces of his own, in prose and verse; 2. A new edition of the Soorab, an Arabic Dictionary, with Persian significations, by Moulavee Shookr Oollah and other learned natives; 3. The Noojoom ool Foorkan, an Index Verborum to the Koran, by Mustafa Khan; 4. The Kholâsut ool Hisâb, an Arabic Treatise on Arithmetic, Algebra, and Geometry, with a Persian Commentary, and the treatise composed by Shekh Bulahood Deer, the comment by the late Moulavee Roshun Alee, of the college; now edited by Moulavee Jan Alee, of the Arabic department, and Tarnee Churn; 5. The Sekundernameh of Nezâmi, a celebrated Persian Poem on the heroic Achievements of Alexander the Great, with a Commentary; edited by Budur Alee and Hoosein Alee, moonshees of the college; 6. The Sidhânta Caumadi, a System of Sanscrit Grammar, edited by Babooram Pandit, proprietor and conductor of the Shanscrit press; 7. The Poetical Works of Meer Tukkee, in the Hindostanee language, edited by Turnee Churn, head moonshee in Hindostanee. The author was a native of Agra: his works consist of epic poems, odes, and other pieces. 8. A Collection of Oriental Proverbs, by Dr. William Hunter, Secretary and Examiner to the College; 9. An English and Hindostanee Dictionary of Terms used in Navigation, by Lieut. Roebuck, of the Madras Establishment; 10. An Oorya or Orissa and English Vocabulary, by Mohun Pershad Takoor, native librarian to the college, author of a Bengalee and English Vocabulary already

published. The compiler is a good English scholar, and understands several other languages, Asiatic and European.

The following works, mentioned in the discourse of the visitor of the preceding year, have since been completed and printed: 1. The second volume of a Grammar of the Persian Language, by M. Lumsden, Esq. LL.D. Professor of Arabic and Persian; 2. The first volume of the *Mukámat-i-Hureeri*, by Moulavee Allah Dad and Jan Allee, attached to the Arabic and Persian departments; 3. Persian Selections, in six volumes, for the use of Persian students, by Moulavies Allah Dad and Kurrum Hoosein; 4. The Persian *Hidayah*, being a Persian version of that celebrated commentary on Mohanmedan law, formerly published in English by Captain Hamilton; also a Persian Translation of the Moosulman Law of Inheritance, formerly translated into English by Sir W. Jones; both edited, and the latter translated, by Moolavee Mohummud Rashed; 5. A Translation from the Sanscrit of two Treatises on the Hindoo Law of Inheritance, the *Daya Bhága* and *Miárshara*, with Notes, by Mr. H. Colebrook; 6. Rules of the Oordoo Language in Hindoostance Verse, by Moulavee Umanut Oollah, lately attached to the college; 7. The *Lutaifi-Hindee*, a Collection of humorous Stories, in the Hindoostanee and Hindee Languages, by Shree Lalloo Lal Kub, Bhakka moonshce; 8. A translation from Arabic into

Hindoostanee of the *Ikhwán oos Sufa*, a celebrated moral and philosophical Tale, by Moulavee Turab Alee and others; 9. The *Rámá Yuna* of Tulsí Das, in the dialect spoken eastward of Delhi, from the Sanscrit press of Babooram Pundit; 10. Principles of the Dialect of Brij, with an English Translation, by Shree Lalloo Lal Kub.

It is added, that a third volume of the *Rámá Yuna*, in the original Sanscrit, with a prose translation and notes, by Mr. Carey and Mr. Marshman, has been published, and that a Dictionary of the Vernacular Dialect of Bengal, by Mr. Carey, is now in the Serampore press; but from the labour employed in it, a considerable time will elapse before it can be completed. The conductors of the mission press at Serampore, who, it is observed, have distinguished themselves by printing numerous works in various Asiatic languages, have recently cast founts of types in the Gooroomooke Naguree character used by the Sikhs in the Punjab, as well as for the Telinga character; and they have also succeeded in casting metallic types for the Chinese language.

The library of the college has been enriched by several valuable manuscripts, Persian and Arabic; and measures have been taken, with the sanction of government, for rendering it the public repository of scarce and useful books in all the languages of Asia.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Twelve Sermons on various Subjects. By the late Rev. Gabriel Stokes, D. D. 10s. 6d.

A Letter to G. Ensor, Esq.; to which are added, Reasons for being a Christian. By the Rev. E. Ryan. 2s. 6d.

A Sermon before the Governors of the Scottish Hospital in London, Nov. 24, 1811. By R. Young, D. D. 2s.

Forms of Prayer and other Services, selected for the Use of Families, &c. By J. Rudd. 8vo. 5s.

Village Sermons. By George Burder. Vol. VI. 12mo. 2s; 8vo. fine paper, 3s.

Practical Sermons. By J. Atkinson. With a Life, &c. of the Author. 2 vols. 8vo. 1l. 1s.

Serious Inquiries relative to this World, and that which is to come. By I. Buck. 12mo. 3s.

A Sermon preached at Calcutta, on Behalf of 900,000 Christians in India who want the Bible. By the Rev. G. Martyn. 2s.

The Scripture Atlas, or a Series of Maps to illustrate the Old and New Testament, drawn from the best Authorities, ancient

and modern, by eminent Artists. Royal 4to. 2l. 2s. plain; 2l. 12s. 6d. coloured, neatly half bound.

Defence of Modern Calvinism. By the Rev. J. Williams. 8vo. 12s.

Ordination Sermon at Salisbury, July 21, 1811. By the Rev. J. Nott. 2s.

A Sermon on National Calamities averted, preached at St. Andrew, Holborn, February 6, 1812. By the Rev. W. Pryce. 1s. 6d.

Two Discourses before the University of Cambridge. By the Rev. S. D. Oily. 3s.

A Discourse, occasioned by the Death of Mrs. H. Lindsey, Jan. 26. By the Rev. W. Belsham. 1s. 6d.

Christian Ethics, or Discourses on the Beatitudes. By the Rev. J. Wintle. 2 vols. 8vo. 16s.

MISCELLANEOUS.

Three Letters on the British and Foreign Bible Society, addressed to the Rev. Dr. Marsh and J. Coker, Esq. By the Right Hon. N. Vansittart. 2s.

An Examination of Dr. Marsh's "Inquiry" relative to the British and Foreign Bible

Society: in a Series of Letters to the Rev. Dr. E. D. Clarke, Professor of Mineralogy in the University of Cambridge. By the Rev. William Dealtry, A. M. F. R. S. Fellow of Trinity College, and Examining Chaplain to the Bishop of Bristol.

Memoirs of the late Rev. G. Whitfield, A. M. By the Rev. I. Gillies. 8vo. 9s.

The Third Volume of a Series of Plays; in which it is attempted to delineate the stronger Passions of the Mind; each Passion being the Subject of a Tragedy and a Comedy. By Joanna Baillie. 8vo. 9s.

Instinct displayed, in a Collection of well-authenticated Facts, exemplifying the extraordinary Sagacity of various Species of the Animal Creation. By Priscilla Wakefield. 12mo. 5s. 6d.

A Narrative of the Persecution of H. I. De Costa Pereira Fortudo de Mendonça, imprisoned and tried by the Inquisition; with the By-Laws of the Inquisition, ancient and modern. 2 vols. 8vo. 21s.

Neale's History of the Puritans, abridged by W. Parsons; with a Life of the Author, by J. Toulmin. Vol. II. 8vo. 10s. 6d.

A History of the Long Parliament, with Plates. By J. May, Esq. 4to. 31s. 6d.

A Treatise on the Diseases of the Eye. By I. Saunders. Royal 8vo. 25s. 6d.; or with the plates coloured, 31s. 6d.

A Report on the Medicinal Effects of a Spring lately discovered at Sandrocks, in the Isle of Wight. By Wm. Lampriere, M. D. &c. 7s.

The second volume of Transactions, published by the Medical and Chirurgical Society of London. 8vo. 16s.

A Hebrew and English Lexicon. By the Rev. W. H. Parker. 8vo. 10s. 6d.

Roncesvalles, a Poem, in twelve Books. By R. Wharton, Esq. 4to. 11. 10s.

Essays on Christian Education. By Mrs. Trimmer. 8vo. 7s. 6d.

The Chronicle of John Hardyng, containing an Account of Public Transactions, from the earliest Period of English History, to the beginning of the Reign of King Edward the Fourth; together with the Continuation by Richard Grafton, to the thirty-fourth Year of King Henry the Eighth. By Henry Ellis. Royal 4to. 31. 3s.

Reports of the leading Decisions in the High Court of Admiralty, in Cases of Vessels sailing under British Licences. By J. Edward, LL. D. 2s.

A View of the Agriculture of Dumbartonshire, by Messrs. White and Macfarlane, 8vo. 9s.

Biographical Memoirs of Dr. Adam Smith, Dr. W. Robertson, and Dr. T. Ried; collected into one Volume, with additional Notes, by Dugald Stewart, Esq. F. R. S. 4to. 21. 2s.

An Economical History of the Hebrides and Highlands of Scotland, by T. Walker. 2 vols. 8vo. 21s.

An Essay on the good Effects which may be derived from the British West Indies. By S. Gaisford, Esq. 8vo. 7s.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

WE are exceedingly happy to perceive, that this society is daily making increased exertions to augment its means of usefulness. A summary account of it has lately been circulated, with a view to make its designs more generally known, and in the hope that many may be induced to lend their aid in furtherance of its important objects.—This society was first formed in the year 1698. In 1701, a charter was obtained, by which all the then subscribers, with many others, were incorporated by the name of "the Society for the Propagation of the Gospel in Foreign Parts." Most of the original members, however, continued as a voluntary society to prosecute their benevolent designs at home, which designs were afterwards extended to other quarters of the world, under the name of "the Society for promoting

Christian Knowledge." Their objects were, 1. *The promoting and assisting of charity schools*, not only in England and Wales, but in Ireland, Scotland, and other parts of the British dominions, and in Russia, Germany, Prussia, and many other countries; 2. *The dispersion of the Bible, the Liturgy, and other pious books and tracts*, both at home and abroad, not only in English, but in the Welsh, Manks, Gaelic, Portuguese, French, Danish, and German languages. 3. *The support of religious missions*, both at the Scilly islands and in the East Indies, promoting the establishment of schools and erecting churches in India, and printing the Scriptures, Liturgy, and other religious books in some of the native languages of India, together with an edition of the New Testament and other books in Arabic. 4. *Gratuitously supplying, from time to time, the religious wants of the navy and army*

and of the poor in hospitals, prisons, work-houses, almshouses, &c.—These designs have been carried on by means of the annual subscriptions of its members, of legacies, and of occasional donations; and having lately enlarged their *gratuitous* undertakings, they humbly trust “that the same gracious Providence which, for so many years, has enabled them to carry on their designs for promoting Christian knowledge, and edifying the body of Christ, will still furnish the means whereby those objects may be pursued with increased activity and vigour.” Among the instrumental means of success, “the Society looks with peculiar hope and satisfaction to the zealous aid and co-operation of the diocesan and district committees; which have recently, under the direction of our prelates, in many places, been established; and which continue to spread rapidly into almost all parts of the kingdom.”

We have confined ourselves to a short abstract of this circular letter, because every succeeding volume which we have published will be found to contain full details of the proceedings of the Society.

Persons wishing to be admitted into this society, must be recommended by one member of it; but if within the bills of mortality, by two, in the following form: “We, the undersigned, do recommend A. B. to be a subscribing member of the Society for promoting Christian Knowledge, and do verily believe that he (or she) is well affected to his Majesty King George, and his Government, and to the united Church of England and Ireland, as by law established; of a sober and religious life and conversation, and of an humble, peaceable, and charitable disposition.” The names of the persons, thus recommended, must be hung up in the committee-room about the space of a month. The election is then determined by ballot; but if one-fifth of the members present are dissentient, the election is not deemed valid: in other words, the person is refused admission into the society. A benefaction of at least two pounds must be paid on admission, and afterwards an annual subscription of at least a guinea. These payments may be commuted for a single payment of twenty or more pounds. Benefactions are received from persons not members of the society*.

The secretary of the society is the Rev. Dr. Gaskin, Bartlett's Buildings, Holborn, to whom communications are to be addressed.

It is impossible to contemplate the designs of this Society without admiration:—and when we consider the means it possesses of accomplishing those designs; when we view it as comprising, within its pale, all the English, and many of the Irish bishops, two or three thousand of the clergy, besides a multitude of noblemen and gentlemen of great weight and influence in the state, it might have been expected that, for this Society to propose a beneficial object, and to accomplish it, would have been almost the same thing. We naturally look for great effects when an engine of mighty power is in operation; and when it fails of such effects, the failure may be supposed to arise from some misdirection of its force. We are anxious to examine this subject fully, because we feel that we cannot more effectually discharge our duty to the Society or to the world than by such an examination: the review of the causes of past failures may serve to prevent their recurrence.—We will consider the subject in relation to the various designs of the Society, as they are alluded to in the circular letter which lies before us.

1. In respect to the promotion of education among the poor, this Society has unquestionably done much. But yet has it done a twentieth part of what it might have done, and of what it might now do by a judicious

and nineteen other members of the Hull Auxiliary Bible Society, struck with the various benefits which had resulted from the Society for promoting Christian Knowledge, as stated in the resolutions adopted at a late meeting of its members at Cambridge, and anxious to convey to it some token of their esteem and good will, as well as to testify the satisfaction they felt in witnessing the recent revival of its zeal, collected among themselves the above sum, which was remitted to Dr. Gaskin. None of these gentlemen were members of the Society.—Nothing can more strongly prove, than this fact does, how groundless is the jealousy which some friends of the Society for promoting Christian Knowledge have been disposed to entertain of the Bible Society; and we are well persuaded, that if a more frank and conciliatory course had been pursued by the former, immense advantages would, in various ways, have resulted to it from the increased zeal and energy which the institution and progress of the Bible Society has produced among Christians generally.

* We understand that about two or three months ago, a donation of fifty guineas was made to this society under the following circumstances. The Rev. John Scott, of Hull,

application of its means? Supposing that ten, twenty, thirty, or forty years ago, the bishops and the clerical and lay members of this society had united in recommending, both publicly and privately, to Government, and in proposing and supporting in Parliament, a judicious plan for the general education of the poor, similar to that which exists in Scotland; would they not have done far more extensive good than can have been effected by the gift of a few books or a little money to any number of charity schools? Would they not also have shut out much evil? There would then have been no room for such extensive schemes of education as we witness in the present day, of a character which many consider as hostile to the Establishment. The whole ground would have been occupied. Education would have become a common good, like the air we breathe; and we should have had ere now an universally instructed peasantry, taught to fear God and honour the King; to read their Bibles, and to learn thence their duties both to God and man. But let it not be supposed that we deem the Lancastrian schools an evil; far from it. Under all the circumstances of the case, we deem them a great good. They have done much in the great work of education, which would otherwise have been left undone; and they have unquestionably had the effect of producing the National Education Society, which, we trust, will complete what still remains to be accomplished. But will any one now deny, that it would have been infinitely better had the Society for promoting Christian Knowledge, at an earlier period, employed its immense power and influence in organizing a general system of education for the poor? And even if their plans had met with some resistance in Parliament in the first instance, yet, under the auspices of the whole episcopal bench, they could not fail to have been ultimately realized.

But why refer to a neglect which is now irremediable? We do it for no invidious purpose. We do it for the purpose of deducing, from past experience, an important suggestion with respect to the future. The Society must see how much ground has been lost by its having failed to exert its influence for the establishment of an universal system of education for the poor. It is not too late, however, to repair a considerable part of the evil. There is still a large portion of our English population, and a still larger proportion of the population in Ireland and in the colonial possessions of the Crown, who are destitute of the means of

Christian education. Let the whole weight of this institution (and to what labour of love would not its power be equal?) be applied to remedy this defect, by means of some well-digested legislative provisions, which shall put it within the reach of every poor man in the British dominions to learn to read his Bible. Is this impossible? Let the attempt be at least made with zeal and unanimity. If the Society should fail, it will fail gloriously. But we cannot believe that it would fail in such a cause. If every thing should not be gained which might be desired, enough, we are persuaded, would be gained to reward so blessed an effort. We highly esteem the exertions of voluntary societies in the work of education, but only as a substitute for more efficient means—as supplying the state's lack of service. But is it not at once obvious, how much a single act of Parliament, which should enact that every parish in the land should be bound to provide Christian education as well as bodily sustenance for its poor, would exceed in efficiency, and in extent of benefit, all the efforts of all the voluntary societies which have been formed, or may yet be formed, for the purpose of educating the poor?

2. Much praise is also due to this society for the large number of Bibles, Prayer-books, and other pious books which it has been the means of dispersing. But how much it had left to be done in respect at least to the supply of Bibles it is needless to point out. Another society has arisen, which in seven years has dispersed more Bibles than the Society for promoting Christian Knowledge had done in seventy. We mention this, not with a view to undervalue its past labours, which have been most important, but to urge it to increased exertion; to urge it by means of the bishops to ascertain, as nearly as possible, the wants of the poor in every hamlet in the United Kingdom; to avail itself of its own resources and of those of other societies, particularly the Bible Society, for supplying these wants; to lay aside its unfounded jealousy of that Society, and to cooperate cordially with it in effecting their common end of saturating the world with Bibles; to use its influence with government to provide the navy and army, (and here we anticipate the fourth head), as well as our garrisons, national hospitals, depots, &c. with Bibles and Prayer-books; and to avail itself of the influence it could command with governors and commanders in our colonies and dependencies, with ambassadors and consuls abroad, for diffusing the light of Christian truth in every quarter of the globe.

We could certainly wish also that the list of the Society's tracts were purged of certain exceptional articles, and that care should be taken not only to fashion every tract which it issued according to the model of our Liturgy, Articles, and Homilies, but that all should breathe an air of Christian kindness and conciliation.

3. The efforts of the Society for evangelizing India, have certainly been among the most honourable of its good deeds. We have so largely and with such satisfaction recorded the transactions of its missionaries in this quarter, that we need not now enter into details respecting them. But will it be allowed us to remark how much more the Society might have done in this important branch of service than it appears to have thought of? What might not the concurrent voice of the bench of bishops and of the other members of this Society have effected, on the occasions of renewing the East India Company's charter, towards promoting Christian knowledge in the East? Look at the immense empire of India at this moment, with only three churches in its whole extent belonging to the Church of England; with a scanty appointment, it is true, of military chaplains, but without any means of Christian discipline which is adequate to the wants even of a twentieth part of our Christian population; without a single seminary for the instruction of Christian ministers; without a single bishop to give them ordination, when instructed. Look at this, and say if there has not been some defect of zeal in this Society. We could not have done any thing, some one may say. But what have you attempted to do? Former opportunities are not, however, to be recalled. The past years of darkness, which but for our supineness might have been illumined, will, indeed, return no more. But has not the Society, at this very moment, an opportunity afforded to it of signaling itself as one of the best benefactors of mankind? It has, now an opportunity of interceding for India. Its voice, if exerted, must be heard. Let it not be insensible to its high destiny; but by a judicious, firm, and concurrent effort, let it unbar the passage of light to British India, and provide the means of diffusing it there. What a splendid prospect lies before the Society! This would be, indeed, to crown itself with glory, to entitle itself to the everlasting gratitude of perishing but rescued millions! Let it pursue this course, and it must rise to undisputed and unenvied distinction; nor would any of its members be more forward than ourselves to join in its triumphs and exalt its fame.

We have sometimes been accused of being cold and niggardly in our praise of this Society, while we have been warm in our expressions of approbation with respect to other societies. We admit the fact, and we think we have said enough to justify it. When we see the Moravians, for example, struggling with poverty and difficulties of various kinds, making unexampled sacrifices, and unexampled efforts, to the utmost extent of their means, yea, and beyond their means, to extend the knowledge of a crucified Redeemer, we must feel, and feeling must express our admiration of them. But measuring, as we ought, the good done by any society by its means of doing good, we do feel that the Society for promoting Christian Knowledge has not acted up to the just expectations which its extensive means of usefulness excite. It may have done more than any other society, but still it has not done, in our opinion, one tenth of what it might have effected. Its influence has not been exerted, in the accomplishment of its own professed designs, in such a manner as to render those designs effectual; and hence our comparative coldness. Let it put forth its real strength and efficiency, and we shall be among the first to feel and to acknowledge its claims to general gratitude and admiration. We wish it to be not only the oldest, but the best and most active and most useful of our institutions; and in order to this, to us nothing seems wanting, not even additional funds, but only the fair, firm, and concurrent employment of the influence which it possesses with Government, in Parliament, and with the country at large, to accredit, and to carry into full effect, those very schemes of Christian benevolence, on which alone is founded its claim to the public support.

SOCIETY FOR THE RELIEF OF POOR
PIOUS CLERGYMEN OF THE ESTABLISHED CHURCH.

We have taken several opportunities of bringing this society to the knowledge of our readers. A fresh report of its proceedings has recently been published, exhibiting, as on former occasions, a variety of those cases of extreme poverty and distress among our Clergy which present the most powerful claims on the benevolence of Christians. A few extracts, however, from the correspondence will speak more on the subject than a volume of reflections:

One clergyman thus writes: "Nothing but the indigence of myself, wife, and children, would have prevailed upon me to apply. If it were possible for me to provide for them

food and raiment by any other means, without forsaking the work allotted me by the Lord in his church, I would not trouble you. I assure you, I covet not riches nor delicacies, as far as I know myself; but it grieves me to the heart when I cannot pay what I owe when due, and am constrained to borrow, as is often the case. Neither doth it trouble me though we have five fine children (three sons and two daughters); though I have nothing worth the mentioning to leave them, having spent all my days upon a poor curacy that was not sufficient, in the cheapest times, to support us with common necessaries, without the help of friends. My present curacy is only 36*l.*; and if I consider the expense of keeping a horse for the purpose, not 30*l.* I leave my poor children to God; he is an all-sufficient portion; and we do every thing we can to put them in a way to get their own livelihood. The blessed work prospers in my parishes. The major part of the inhabitants in both parishes have set up family-prayer since my coming among them, which is a great blessing, and I hope others will follow their good example; for without family religion all other pretences to it seem to be vain. 'Both I and my house will serve the Lord,' saith Joshua.

"Our worldly circumstances are low and distressing, having unavoidably contracted debts to the amount of upwards of 30*l.* every article of subsistence being excessive dear."

Another. "I am now curate of—; my salary exceeds not 30*l.* as the living is small, and my patron rather of low circumstances. Also I have been out of employment all the last winter; and have a wife and ten children, nine of whom depend daily on me to find them bread. Now hoping the same spirit to be in your bosoms, I am once more encouraged, and take that boldness to solicit the pious gentlemen of the committee (through you, dear Sir, by whose means, in the hands of the Lord, I have been relieved many times before), for any sum they please to appoint for me."

A third. "Surrounded by a family of seven little ones, the eldest only six years and a half old, and the dearness of the several necessaries of life, have almost overwhelmed me with despair. Yet, let me not forget His goodness, who provides for the raven, and providently caters for the sparrow. My curacy has not, till within these last twelve months, exceeded 25*l.* a year. I serve at present three churches, attended with a walk of nearly sixteen miles; salary 75*l.* a year.

The profits of my school and almost half my salary, are swallowed in rent and taxes."

A fourth. "I am still curate of—, and my salary is not increased; that is, 30*l.* a year; eight in family to be supported; myself, wife, and six children (all boys); my eldest son is about ten years of age, and my youngest about twelve months; they are all of them incapable of earning their bread, but they wear and tear a great deal of clothes, more than my salary is able to support, and I am very often ashamed to see them all in rags about my house. I have been myself very badly afflicted with an ague this summer, but thank God I begin to recover a little, and my eyes are very bad indeed, and am obliged to wear spectacles, but I have not been able to buy a pair for myself yet; but am resigned to the will of my Heavenly Father, and wait with patience till my change come."

One more case, and we have done.— "I am truly distressed to inform you, that our troubles and trials are growing fast along with our family; having now four children, and the youngest but little more than twelve months old, with another coming. My salary for four churches, 45*l.* 10*s.*; rent, taxes, &c. 16*l.* 8*s.* 6*d.* The amount of our debt I cannot at present ascertain; having last week purchased a horse, which is unpaid for; I am afraid that it is considerably above 40*l.* Since last April we had been without one; but now, winter approaching, I thought it impossible to do without one. We are now in immediate want of many articles of wearing apparel, without any possibility of obtaining them, unless by timely providential aid. These things are indeed trying; but, praised and adored be our dear Redeemer's name, we have experienced Him to be unto us strength in weakness, a ready help in every time of need."

PRAYER-BOOK AND HOMILY SOCIETY.

We have been favoured with the following statement of "Reasons for establishing, at the present time, a *Prayer-book and Homily Society*, for the sole purpose of distributing gratis, and circulating at reduced prices, the *Prayer-book* and *Homilies* of the united Church of England and Ireland among the people of the British empire, and particularly in his Majesty's army and navy, and in our colonies and dependencies;" and we have much pleasure in laying them before our readers.

"Notwithstanding the endeavours of the

two great and excellent societies, for promoting Christian Knowledge, and for the Distribution of the Holy Scriptures, it has appeared to several persons, anxious to promote the prosperity of the Church of England, and the interests of true religion, that there is still room for increased exertion. There are still some objects, which, either from the constitution of one of those societies are necessarily and upon principle excluded, or from the variety of claims upon the benevolent attention of the other have been hitherto only partially accomplished. Among these, that of more widely circulating the Prayer-book, and the Homilies of the Church of England, both in separate sermons and in the entire volume, has appeared peculiarly important.

“It is proposed, therefore, that a society should be formed, for the sole purpose of circulating those formularies, *without note or comment*, among the inhabitants of the United Kingdom, her colonies and dependencies; and especially among the army and navy. Such a society, from the simple and definite nature of its plan, from the evident importance of its objects, and from the apparent impossibility of any difference of opinion, among churchmen, concerning them, appears calculated not only to be extremely useful, but also to unite all the friends of our Establishment in its favour;—and it might especially look for patronage and co-operation from the dignitaries of the Church, from the members of the Society for promoting Christian Knowledge, and from the Church members of the Bible Society.

“I. To the Homilies perhaps, more than to any other compositions, the establishment of Protestantism in the hearts of the people of England may, under Providence, be ascribed. So highly important were they thought by the Fathers of our Church, that originally a copy of them was deposited in every established place of worship, for the perusal and instruction of the people. And in our own times ample testimony has been borne to their excellence and utility by Bishop Horsley, by the present Bishop of Lincoln, and by Dr. Hley, the Norrisian Professor of Divinity. Yet from the multifarious nature of the benevolent designs pursued by the Society for promoting Christian Knowledge, the Homilies have never been included in the list of its publications.

“It is doubtless from the same cause, that its circulation of Prayer-books, although much augmented of late years, has not been equal to the increasing wants of the people, especially of the army and navy, and of the

inhabitants of our colonies and dependencies. Among these last, it is probable that in consequence of the exertions of the Bible Societies, the new society may be called upon to distribute versions of the unrivalled compositions which it is their object to spread. A translation of the Liturgy into the Hindostanee and Tamul has already been effected; and many other languages might be named, which are spoken by people, among whom the doctrines of the Church may now reasonably be expected to extend;—to say nothing of the Irish, Manks, and Welsh languages. It would obviously be difficult for the Society for promoting Christian Knowledge to pay full attention to these specific objects, without withdrawing it from others of great importance and utility.

“On these accounts it has seemed expedient, that the principle of the division of labour, which has been found so effectual in secular affairs, should be applied to those of a religious nature; and it is probable that the usual benefits would accrue to all the parties concerned.

“While such an institution, therefore, as that now proposed, would (it is presumed) greatly forward the intentions of the Society for promoting Christian Knowledge, it would, from the *definite nature of its objects*, have no occasion to employ a ballot in the admission of members:—and it seems for this reason to be the best method of securing the co-operation of many, who, from their objections to such a mode of election, are prevented from joining themselves with that highly useful society. Thus in a variety of ways it will afford to the members of that body an opportunity of promoting their excellent objects by new means not hitherto within their reach, and will procure for them an accession of fellow labourers in the great work, in which they are engaged.

“II. With respect to the Church members of the Bible Society who have been so actively and honourably employed in distributing and circulating the pure word of God, in all countries and amongst all classes of persons, it is humbly yet confidently anticipated, that they will not deny their patronage to an institution, which has for its object, to diffuse more widely the formularies of the Church, which, in their estimation, can be deemed inferior only to the Bible itself, and for which, their zealous exertions have much increased the demand.

“III. To the dignitaries and ministers of the Church generally, as well as to that vast body of the laity who are cordially attached to her, a Society, whose views tend to unite all parties within her extensive pale, in on

great, simple and orthodox design of a strictly definite nature, may justly hope to be acceptable.—It may justly hope to establish itself in their hearts and affections, and to engage their zealous assistance;—because it directly tends to unite under the banners of the Church (for the evident and unequivocal promotion of genuine religion), the zeal and exertions of all her members.

“ Finally, an humble confidence is entertained, that by the combined exertions of the Society for promoting Christian Knowledge, of the British and Foreign Bible Society, of the Naval and Military Bible Society, of the National Society for the Education of the Poor, and of the proposed Prayer-book and Homily Society, and other institutions of a similar nature; the ancient fabric of the Church will be cemented by mutual charity and brotherly love, and immoveably fixed in the hearts of the people.”

It is added, that “ A general meeting of such persons as are favourable to the designs of this society, is appointed to be held on Wednesday, May 20, at the Freemason’s Tavern, Queen Street, Lincoln’s Inn Fields.” The chair to be taken at two o’clock precisely.

It will naturally be expected that we should not dismiss so very important a proposition as this, without a few observations. In the first place, then, we deem it right to say, that the projected society has our cordial and unmixed approbation. Its plan may be considered as new. It not only excludes from the sphere of its exertion every composition to which the Church of England has not given its authoritative sanction, but it proposes to introduce into general circulation a part of her formularies, namely, the Homilies, which have not hitherto been made the object of distribution by any preceding institution in this metropolis*. The importance of this part of the plan seems unquestionable. The Homilies contain a detailed exposition of the views of Christian doctrine and Christian practice entertained by the Church of England; but they are almost wholly unknown to the bulk of our population. If the circulation of the Homilies were the only object proposed by this new institution, it would appear of itself to be sufficient to interest the affections and command the co-operation of the best friends of the Establishment.

But it cannot be necessary to enlarge on

* A society, lately formed at Bristol, distributes the Homilies, but it distributes tracts also.

the advantages likely to accrue to the Church of England, and, what is far more essential than the interests of any particular church, to Christianity itself, from the proposed institution. Those who, by their adherence to her service, profess to regard her as exhibiting the purest model of Christianity, cannot require arguments to shew that extensive benefits may be expected from a society, in which all her members may unite, which confines itself to the promotion of what must be admitted by all to be true Church-of-England objects, which excludes all occasion for variance of sentiment, which requires no test on admission beyond a contribution to its funds, and which operates by means that are most obviously unexceptionable. Under these impressions, we cannot but look forward to the cordial concurrence of all the friends of the Established Church, in a plan which promises to give that Church a firmer hold than ever on the understanding and affections of every class of her members.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

A special General Meeting of this Society, which was most numerously attended, was held at the New London Tavern, Cheapside, on Friday April 24th, in consequence of a requisition, addressed to the Secretary, by many respectable members of the Society. The requisition was as follows:—“ We, the undersigned members of the ‘ Society for Missions to Africa and the East,’ feeling it to be an imperative duty on the Society to exert itself, at this juncture, to procure such provisions in the New Charter to be granted to the East India Company, as shall, under wise and prudent regulation, promote Christianity in India, request you to communicate to the Committee of the Society our united desire, that a special general meeting of the Society may be called without delay, to take this important subject into consideration.”

The Right Hon. Lord Gambier was called to the chair; when the following resolutions were passed unanimously:

“ That it appearing to this meeting that a very numerous body of Europeans and native Christians, are subject to the British Crown in India, and also, according to general estimation, upwards of 60 millions of Mahomedans and Heathens;

“ Resolved, That it is a duty incumbent on the Society to exert itself in order to procure such provisions in the New Charter to

be granted to the East India Company, as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India, for the purpose of communicating to its population the blessings of Christian light and moral improvement;—and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

“That a deputation of the members of this Society be appointed to wait on his Majesty's Chancellor of the Exchequer, and the Earl of Buckinghamshire, the President to the Board of Controul, to solicit their support to the objects of the foregoing Resolution, and the honour of conferring with them on the means of attaining those objects, so far as this Society is concerned. And also that the deputation be empowered to wait on any others of His Majesty's ministers, and on any of the Members of either House of Parliament, to whom they may deem it expedient to apply.

“That the Governors and Treasurer of this Society be a deputation for the purposes mentioned in the foregoing resolutions, and that they be empowered to avail themselves of the assistance of any other member of the Society whom they may think proper.”

The above resolutions were moved or seconded by Henry Thornton, Esq. M. P.; William Wilberforce, Esq. M. P.; the Right Hon. Lord Calthorpe; Thomas Babington, Esq. M. P.; C. Noel Noel, Esq. M. P.; T. R. Kemp, Esq. M. P.; James Stephen, Esq. M. P.; Sir Thomas Baring, Bart. M. P.; and other gentlemen.

The Anniversary Sermon before the same Society will be preached on Whit-Tuesday next, the 19th day of May, 1812, by the Rev. William Goode, M. A. at his parish church of St. Andrew by the Wardrobe and St. Anne Blackfriars. Service will begin at eleven o'clock. A collection will be made, after the sermon, for the benefit of the institution.—At two o'clock, the Annual General Meeting of the Society will be held, at the New London Tavern, Cheap-side; when the Committee will report the proceedings of the year.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this Society will be held at the Freemasons' Hall, Great Queen Street, Lincoln's-inn-fields, on Wednesday the 6th of May, 1812, at eleven o'clock, when the proceedings in the committee dur-

ing the last year will be reported; and other business connected with the general meeting transacted. The president will take the chair precisely at twelve o'clock.

WALLINGFORD AUXILIARY BIBLE SOCIETY.

We have much satisfaction in recording the formation of an Auxiliary Bible Society at Wallingford, Berks, on January 7. The venerable J. Allnatt, Esq. the mayor, was unanimously called to the chair, and he shortly, but pathetically, stated the happiness he felt in calling the attention of a respectable meeting to the important object of the society. The Rev. Mr. Fisher, a neighbouring clergyman, defended his own views and motives in taking so active a part, and adverted to the great cause of the parent institution with considerable force of argument. Mr. Alderman Allnatt followed with an impressive speech, and read several communications from the Lord Bishop of Salisbury, who accepted the presidency of the Wallingford Auxiliary Society; from the Bishop of Durham; W. L. Hughes, Esq. M. P.; Admiral Manley; and Col. Tilson, who all approved of the proceedings relative to its formation. The London Secretaries spoke with their accustomed eloquence and effect. Mr. Recorder Machiness wondered how any rational man could entertain an objection against such a society, and which met with the full approbation of his heart. The Rev. Messrs. Marsh and Stewart, clergymen, and the Rev. J. Raban, dissenting minister, adverted to various topics connected with this interesting cause with considerable point and effect. The day proved extremely unpropitious; but the very respectable company left the town-hall with mingled emotions of delight and gratitude. The subscriptions and donations amounted to nearly 200*l.*; and they have since been much augmented.

YORK AUXILIARY BIBLE SOCIETY.

On the 29th of January, a meeting was holden at York, which ended in the formation of an Auxiliary Bible Society for that city and its neighbourhood. The Hon. Lawrence Dundas, the Lord Mayor of York, and its representative in parliament, was in the chair, and has accepted the office of president. The vice-presidents are:—R. J. Thompson, Esq., Rev. W. Richardson, Dr. Wake, and A. Thorpe, Esq.; the treasurers, T. Swann, Esq. and J. Tweedy, Esq.; and the secretaries, W. Gray, Esq. and the Rev. J. Graham. Near 1200*l.* had been sub-

scribed in about a month after the formation of the Society.

An interesting report of the proceedings of this meeting has been published in a separate pamphlet. The speeches delivered on the occasion are marked by the same ardent zeal in the best of causes, and the same strength of argument in its favour, which we have so often had occasion to notice on similar occasions. The chief speakers were, besides the Lord Mayor, Martin Stapylton, Esq.; the Rev. John Richardson; the Rev. John Overton; the Rev. J. Graham; Mr. G. Smith; W. Grey, Esq.; Dr. Wake; R. J. Thompson, Esq.; J. Pemberton, Esq.; Mr. H. Tuke; and the Rev. C. Wellbeloved. And we only regret that our limits, and the press of important religious intelligence, should prevent our even attempting to do justice to them.

BRADFORD AUXILIARY BIBLE SOCIETY.

An Auxiliary Bible Society was lately formed in the town of Bradford (Yorkshire) and its vicinity, by the united exertions of all classes of the inhabitants. No symptom of any diversity of opinion discovered itself. All denominations joined together "as one man," in the glorious object of assisting to distribute the pure word of God at home and abroad. The Rev. J. Crosse, vicar of the parish church, was unanquously chosen as the president; John Hardy, Esq. kindly undertook the office of secretary; and a committee was formed, consisting of ministers of various denominations, and a select number of the gentlemen resident in the town and neighbourhood. The subscriptions were extremely liberal.

STAFFORDSHIRE AUXILIARY BIBLE SOCIETY.

On the 8th instant, a numerous meeting was held in the County Hall at Stafford, for the purpose of forming an Auxiliary Bible Society for Staffordshire. The High Sheriff, Mr. Mottershaw, proposed that Thomas Lister, Esq. should be called to the chair, which was unanimously agreed to. Mr. Lister opened the business at considerable length; and in a very able, perspicuous, and eloquent speech, fraught with the noblest sentiments, recommended to the meeting the institution of the proposed society. He was followed by the three Secretaries of the Parent Society, by the Rev. Mr. Gisborne, and many others, who distinguished themselves by a luminous exposition of the benefits accruing from the British and Foreign Bible Society, and a convincing refutation of the objection*

that had been urged against it by its opponents. The usual resolutions were put, and carried unanimously. Viscount Anson was appointed President; the following noblemen and gentlemen Vice-Presidents, viz. Earl Ferrers; the Earl of Dartmouth; the Earl of Harrowby; Viscount Curzon; Viscount Valentia; Lord Grey; Lord Bradford; Lord G. L. Gower, M. P.; the Hon. Edward Monckton, M. P.; Sir Edward Littleton, Bart. M. P.; Sir William Wolseley, Bart.; Sir John Wrottesley, Bart.; Sir John Chetwode, Bart.; Sir George Pigot, Bart.; Sir Oswald Mosley, Bart. M. P.; Sir Robert Peel, Bart. M. P.; Sir John Edensor Heathcote; the Archdeacon of Stafford; Robert Peel, Esq. M. P.; Walter Sneyd, Esq.; Richard Dyott, Esq.; John Lane, Esq.; Thomas Lister, Esq.; Thomas Swinnerton, Esq.; William Phillips Inge, Esq.; George Tollet, Esq.; W. H. C. Floyer, Esq.; John Sparrow, Esq.; William Sneyd, Esq.; Edward Jervis Ricketts, Esq.; Edward Grove, Esq.; Theophilus Levett, Esq.

G. Chetwynd and T. Mottershaw, Esquires, were chosen joint Treasurers; and the Rev. E. Whitby, the Rev. W. Harding, the Rev. G. Harris, and Mr. J. Hurbal, Secretaries.

By the particular desire of the meeting, communicated to him by the Chairman, Mr. Gisborne has been prevailed on to publish the substance of the speech which he delivered on this occasion. We have been so fortunate as to receive a copy of it in time to add a few extracts which cannot fail to prove highly interesting to our readers, and which, we trust, will serve as an inducement to them to peruse the whole*.

In proof of the deficiency of Bibles existing at home, one of the main points now at issue between the Biblists and Antibiblists, Mr. Gisborne produced the fact, that in consequence of an actual enumeration of the families in the diocese of Durham in want of Bibles, which was made by desire of the Bishop, it appeared that the number amounted to 5800. If this be considered as a fair ground of computation for all the other dioceses in the kingdom, the number of families in England and Wales in want of Bibles will amount to more than 350,000, or nearly two millions of individuals. Now considering the local circumstances of Durham, and the character and known munificence of its Bishop, there will be no reason to suppose that it is in a state, as to the diffusion of the Scriptures, inferior to the average condition of England and Wales.—Mr. Gisborne

* It is published for Cadell and Davies.

stated some farther facts which equally tend to this conclusion, that "the actual deficiency of Bibles in this kingdom is of such magnitude as no common apprehension had anticipated."

In discussing the important question how this void is to be filled, Mr. Gisborne adverts, with becoming expressions of commendation, to the beneficent labours of the Society for promoting Christian Knowledge, of which he himself has been a member for twenty-six years. He then proceeds thus.

"That the Society for promoting Christian knowledge is altogether incompetent to furnish to the poor of this country the requisite supply of the Scriptures, is demonstrated by the actual state of the poor at this moment with respect to the Scriptures; a state which I have recently laid before you; a state which is subsisting when the society in question has been employing its exertions during one hundred and ten years; when during the last eight years those exertions have been vigorously seconded by the operations of the British and Foreign Bible Society; when during more than thirty of the last years those exertions have been succoured by the labours of yet another society, to which I shall speedily have occasion to advert. In declaring these facts, in drawing the inevitable conclusion from them, am I imputing blame to the Society for promoting Christian Knowledge? If I am imputing blame to that society, I am imputing it to myself. No idea is more remote from my mind, than that of imputing blame to the society. It has been powerfully and extensively beneficial. But a very large portion of its revenues is necessarily absorbed in the other objects which belong to its institution; the distribution of Prayer-books, the circulation of religious tracts, and the encouragement of charity schools. And though it has of late obtained, and I rejoice that it has obtained, an extraordinary accession of subscribers and of annual income; yet I apprehend that if we contemplate the very great augmentation of the number of the people, and the increase which has taken place in the price of paper, and in all the articles and expences of printing, it will be found that the existing revenues of the Society, under the existing prices and the existing population, will not enable it to effect more in proportion towards the supply of the Scriptures for the poor, than it was capable of effecting twenty years ago with its former revenue, under the former prices and the former population.

"It is manifest then, that if the void is to

be filled, additional means, new means, means more large, more comprehensive, more efficacious are indispensable.

"It is here that the British and Foreign Bible Society stands forward.

"Some persons, Sir, have been disposed to occupy themselves in speculating, whether equal good with respect to the distribution of the Scriptures among our poor might not have been accomplished by a farther increase of subscriptions to the Society for promoting Christian Knowledge, as by the institution of the British and Foreign Bible Society. That good will result from every addition to the income of the Society for promoting Christian Knowledge, I am persuaded. But, in my judgment, there is not the shadow of a doubt on the conclusion, that it would be vain to anticipate an equal amount of good from an enlargement of the funds of that Society, as from the zeal and the energy of an institution formed on the broad and harmonizing principle of uniting, in one line of exertion, Christians of every description, Christians who, setting apart the matters of opinion in which their sentiments may differ, co-operate with hand and heart in the grand object in which they are all agreed, the dissemination, through this country and through every country, of the pure word of God. But such speculations are idle; they are worse than idle. They are idle, because the question is decided: the British and Foreign Bible Society is in existence. They are worse than idle: because they delay and discourage us from entering instantly on the great and glorious work which demands all our exertions. The British and Foreign Bible Society is not in speculation, but in existence. It is not in possibility, but in energetic operation. The acorn is sown; it has put forth its root; it has shot up its stem; it has risen into a majestic oak, whose top daily ascends nearer and nearer to the skies, and whose branches are stretching themselves across the world. The question is not, whether the tree shall be planted: It is planted. The question is not, whether the tree may flourish: It does flourish. The only question is, whether we shall take to ourselves a portion of the honour and of the delight of watering its roots; of instrumentally forwarding its growth; of contributing to the expansion of its branches, till all the unprovided poor, the scripturally unprovided poor, at home and abroad, shall rest and rejoice under its canopy."

Mr. Gisborne noticed and disproved the unfounded objection which has been raised to the Bible Society, as if it were opposed to

The Society for promoting Christian Knowledge. "I understand not," he adds, "this jealousy between my right hand and my left. The two societies are two sisters, partly having one object in common, partly having each of them an object peculiar to herself. Let them proceed throughout the kingdom hand in hand, from county to county, from village to village, from cottage to cottage, scattering the sacred volume. And when for a season they separate, each for the discharge of her peculiar office; when the one, turning inland, begins her distribution of the Liturgy, and of her smaller religious publications, and inspects the state of her schools of charity: and the other, bearing to the coast, ascends the vessel and crosses the ocean to communicate the Gospel to both hemispheres, from the north to the south, from the east to the west; each may well bid the other God speed; each may well look after the other with a complacent eye; each may well rejoice when again they meet on British ground, and pursue their united labours as before."

"The charges advanced against the British and Foreign Bible Society at different periods, of its progress, were they not likely to be occasionally mischievous, might furnish considerable entertainment. At one time it was clamorously alleged; 'Notes and comments and interpretations will be inserted into your Bibles. You will undermine the Church of England by the expositions which you will interweave into the sacred volume.'—'It is impossible,' replied the Society. 'It is a fundamental law of our constitution, that neither note nor comment shall ever be added.' Then succeeds an accusation from the opposite quarter of the sky; 'Why do you send forth the Scriptures without an interpretation? The Established Church will be ruined by your dispersion of the Bible without note or comment?' I leave these two classes of objectors to settle accounts each with the other. For the overthrow of the Bible Society both classes are equally anxious. And when they have determined whether it will be more conducive towards the effecting of the shipwreck, that the wind should blow from the east, or that it should blow from the west, or that it should blow from the east and from the west at once; it will then be sufficiently early for the pilots of the vessel to deliberate what measures may be needful, in order to avoid the rocks on the one side, and the quicksands on the other.

"A third objection is, that in the Bible Society members of the Established Church

are associated with Dissenters. Are Dissenters then a body of men with whom no communication can be held? Are they a body of men with whom a Churchman is in no instance to have intercourse? Are they a body of men to be interdicted from the use of fire and water? Are they a body of men, who, if they engage in a good work, pollute it? Are they a body of men with whom if a Churchman engages in a good work, he is polluted? Or is it only in the distribution of the Scriptures, that we are to fly from the possibility of contact with them? Are we to unite with them in subscribing to an infirmary; are we to cooperate in establishing a soup-shop; are we to join our exertions in the support of all local charities; are we to desire the aid of their bayonets in our battles on shore, and of their cutlasses on the decks of our ships; are we to go hand in hand with them in every circumstance, except in the donation of a Bible? Is this reason, is it equity, is it candour, is it common sense? But this intercourse, it is said, will endanger the Church, and forward the progress of dissent. Were I a Dissenter, possibly I might think that there is something in the argument; but in the mouth of members of the Establishment, the proposition is indeed marvellous! Am I to conceive, that, in proportion as more shall be known of our tenets and of our proceedings by those who differ from us, the worse those tenets and those proceedings will appear? Is it by keeping ourselves out of the way of observation that groundless prejudices against us are to be removed?"

Mr. Gisborne then repels the grand objection brought forward by Dr. Marsh in respect to the omission of the Prayer-book. After adverting to the strictly analogous nature of the Naval and Military Bible Society, which adopts "the identical principle, the very principle in spirit and letter" on which the Bible Society is founded; "here," he observes, "is a society, which during more than thirty years has been existing, has been in active operation, exclusively on that principle, on the principle of distributing the Scriptures without note or comment, and without the Liturgy; a society so dangerous, according to the arguments of those persons who oppose the British and Foreign Bible Society, to the Establishment, that after the existence and operation of such a society during such a period, the matter of surprise is that our Constitution in Church, and in State as connected with the Church, should at this moment survive! And where, throughout this long season of peril, have been the

writers, who of late have pressed forward with so much eagerness to exercise their hostility against the British and Foreign Bible Society? Were they acquainted with the existence of the Naval and Military Bible Society? If it was known to them, where has been their zeal, where their watchfulness, where their fidelity, where their impartiality? How is it that they have slept upon their post? If, as I believe to be the case, it was not known to them, the circumstance may instruct them in a profitable lesson; that it is advisable to obtain information before we pronounce judgment, that it is expedient to inquire before we condemn. But I must not yet dismiss this tremendous Society. Who is its Patron? A brother of the Prince Regent; His Royal Highness the Duke of York! Who is its Vice-Patron? I am constrained to state the fact as I find it—another Duke of Royal blood, His Royal Highness the Duke of Gloucester! But Patrons and Vice-Patrons, it may be thought, are a sort of sleeping partners in public institutions. ‘The President,’ it may be said, ‘is the organ of the Society. He is the efficient man.’ Who then is the President of this Naval and Military Bible Society? I read the name from their own report:—His Grace the Archbishop of Canterbury.”

The sequel of Mr. Gisborne’s speech is so truly eloquent, as well as excellent, that we are induced to give it almost entire.

“To what event, I would ask, is it that we are indebted for our Liturgy? To the circulation of the Bible. Where was our Prayer-book before the days of Henry the Eighth, while the Scriptures were a dead letter in the land? Parts of it undoubtedly were subsisting: for parts of it have existed from the early times of Christianity, perhaps even from the Apostolical age. But they were buried under the rubbish of ignorance and superstition. When the light of reformation appeared, when the Bible was circulated, then came forth our Liturgy: then came forth the pure gold, separated from baser metals: then was it compacted into its present form, to be a model for the devotions of that day, a model for our own devotions, a model, I trust, for the devotions of distant generations. The Prayer-book of the Church of England is the daughter of the Bible. The daughter possesses no authority, nor energy, nor efficacy, besides that which she derives from the parent. But are we to say that the parent cannot sustain itself, cannot be efficacious, unless she is accompanied and upheld by the daughter? What, however, is the real, the simple fact? Are the mem-

bers of the Society for promoting Christian Knowledge under any constraint to distribute Prayer-books with their Bibles? Not under the slightest constraint. The society furnishes at certain prices Prayer-books and Religious Tracts, as well as Bibles, to its members who apply for them. But its members apply for Bibles without Prayer-books, or for Prayer-books without Bibles, or for Religious Tracts without either Prayer-book or Bible, exactly as they deem expedient. Are the members of the British and Foreign Bible Society under any prohibition, under any impediment, as to adding the gift of a Prayer-book when they bestow a Bible? Not under the shadow of a prohibition: not under the smallest impediment. The gift is added continually: and may be added wherever it is needed and will be acceptable! The whole of the difference concerning which this turmoil of prejudice, this mist of sophistry, has been raised, amounts simply to this circumstance—that the members of the Society for promoting Christian Knowledge procure their Bibles and their Prayer-books from the same warehouse; the members of the British and Foreign Bible Society procure their Bibles from one warehouse and their Prayer-books from another. And that man must be little concerned for the distribution of the Liturgy, who, after having obtained Bibles from one warehouse, will not walk five steps across the street, or write a letter of five lines, to obtain Prayer-books from the other.

“The justification of the British and Foreign Bible Society is found in its conduct: its commendation, in the immeasurable good which, under the blessing and the grace of God, it is effecting. Like the first preachers of that divine word, bearing which in its hand, it goes throughout the world, it may be misconceived, it may be misrepresented, it may be calumniated. Every accusation it will meet with the reply which those preachers of the Gospel enjoined by precept and by example. It will reply, by faithful perseverance in the path of duty: ‘by well doing putting to silence the ignorance of foolish men, that they who are of the contrary part, may be ashamed, having no evil thing to say of it.’

“It appears to be the purpose of Providence, in its ordinary dispensations, that countries and individuals entrusted with large portions of its bounty should be its instruments to impart its aid from their fulness to regions and persons left in need of supply. Those parts of the world, where the knowledge of our great Redeemer has not been communicated, or is scantily possessed, are

to receive spiritual light from others, where the beams of revelation are accumulated and fully displayed. If obedience to this purpose of Heaven be an universal duty, with what peculiar force of obligation does it press upon ourselves! If England has not only been favoured during many hundred years with the Christian religion, but has enjoyed since the days of the Reformers its purest illumination: how powerfully is she required to exert herself in opening every dark corner at home to the light; and in making known to distant nations the glory of Him, in whom all the ends of the earth shall be blessed. If England has been mercifully preserved a survivor of the tempest, which has covered the political ocean with shipwrecks: if she stands not merely a column erect among ruins, but a magnificent edifice, battered indeed, but undetached, nor shaken to its foundations, amidst the surrounding overthrow of palaces and of temples: how loud is the call upon her to shew her gratitude for this distinguishing mercy, by communicating to all mankind the best gift with which she is entrusted, the genuine Word of God."

SOCIETY FOR THE CONVERSION OF THE JEWS.

The next lecture to the Jews, at Ely Chapel, Ely Place, Holborn, will be on Thursday evening, May 7, by the Rev. Mr. Gauntlett, of Olney, Bucks. Subject:—"Proofs of the Resurrection of Jesus." Service will begin at half past six o'clock.

RELIGIOUS TRACT SOCIETY.

The annual meeting of this Society will be held at the City of London Tavern, Bishopsgate Street, on Thursday, the 14th of May, at seven o'clock in the morning.

THE SOCIETY FOR PROMOTING THE OBSERVANCE OF THE LORD'S DAY, &c.

The annual meeting of this Society will be held on Tuesday, the 12th day of May next, at the New London Tavern, Cheapside, at six o'clock in the evening.

The chair will be taken at half past six precisely.

SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS THROUGHOUT THE BRITISH DOMINIONS.

At the Annual General Meeting of this Society, on the 8th day of April, the committee reported, that since the last General Meeting 239 schools had been added to the society's list; and assistance repeated to 92

other schools formerly established, for which and the new schools before stated, they had distributed 26,723 Spelling-books, 5056 Testaments, and 132 Bibles. That since the commencement of the institution (1785) they had issued 339,695 Spelling-books, 70,537 Testaments, and 8001 Bibles, to 3730 schools, containing upwards of 303,000 scholars. In the course of the past year, numerous testimonies of the utility of this institution have been furnished from various quarters, many instances of which were read by the secretary. Wales appears to have felt the moral influence of Sunday Schools, throughout the principality; and Ireland is making progress by means of them, in civilization and religious light. Applications have also been made to this country for the establishment of Sunday Schools at St. John's, Antigua; St. George's, Barbadoes; the Cape of Good Hope; Sicily; and Gibraltar: in consequence of which, the society resolved to extend their patronage as far as they may be enabled, "throughout the British dominions," and have designated themselves accordingly, on the presumption, that in prosecuting an object that promises such extensive benefit, both moral and political, the liberality of the public will not be found to desert them. So many claims have indeed been made on the public by the numerous excellent societies which have recently sprung up, and particularly by those which have the education of the poor for their object, that it is feared the interests of the Sunday-school Society may be in danger of becoming impaired. Such a result cannot be too seriously deprecated. The Sunday-school Society provides so effectually for educating those whose time is engrossed in the days of labour by their necessary occupations, and also for recovering them from vagrancy, disorder, and irreligion, and training them up to a due observance of the Sabbath day, that it must be regarded as an institution closely connected with the religious welfare of the country.

WANT OF BIBLES IN THE METROPOLIS.

Some benevolent individuals, who have been actively engaged in alleviating the bodily wants of the poor of Spitalfields, by means of soup-shops and other charitable institutions, have connected with this labour of love, one of a still nobler kind. They have directed their inquiries to the spiritual state of the objects of their bounty; and the result of those inquiries we may shortly expect will be given to the public in a detached form. In the mean time we have it in our

power to state the general result, as it affects one division of this populous district, namely, the north-west division: and it is as follows. In 611 families, 292 of which are families of weavers, there were found 1072 adults, and 1837 children. Of the adults, there proved to be 457 who could not read, and of the children there were only 340 who had been taught to read. Of the families, 235 stated themselves to be of the communion of the Church of England; 217 to belong to one or other of the various classes of dissenters; 16 to be of the Romau Catholic persuasion; and 115 to be of no religious profession, going, we presume, to no place of worship, and living wholly without God in the world. No less than 335 of the 611 families were found to be destitute of a Bible, being more than one half of the whole number. In this one fact, for the correctness of which we pledge ourselves, may be found a decisive reply to those who have objected to the institution of the Bible Society in as far as respects its *home* purposes. Here are 335 families in one small district in the metropolis of this Christian country, within little more than a mile of the spot where the Society for promoting Christian Knowledge has held its sittings for one hundred and fourteen years, and the Bible Society for eight years, who are yet destitute of the word of life. Is not this a fact calculated to make us forego

our idle and, we must add, sinful jealousies, and to unite us in strenuous efforts to fill the immense void which remains to be supplied with scriptural light and knowledge? We trust that the discovery which has thus been made will lead to important results; and that while the British and Foreign Bible Society is consulting the interests and providing for the wants of the universe, minor societies will be formed on its model, and under its auspices, in every parish or district of the metropolis and its environs, which will watch over, ascertain, and supply local deficiencies, and which will apply to the wealthier members of their district for the means of affording the requisite supply. We say nothing at present on the lamentable ignorance of the first rudiments of knowledge which the above table shews to exist within less than two miles of St. Paul's, notwithstanding all the charity schools that have been established. Will any man be found to quarrel with those benevolent persons, whatever be their religious denomination, who, like the good Samaritan, shall stretch forth a helping hand to these neglected individuals, whether their benevolence manifest itself in the economy of a soup-shop, in the institution of a free-school, or in the gift of Bibles from the repository of the Bible Society? We are ashamed to think that there should be any necessity for proposing such a question.

VIEW OF PUBLIC AFFAIRS.

SPAIN.

THE important fortress of Badajoz has fallen, after a siege of twenty days. It was invested by Lord Wellington on the 17th of March, and was taken by storm on the night of the 6th of April. The exertions made and the valour displayed by the assailants during the siege were truly wonderful. The defence of the place seems also to have been most ably and bravely conducted. The gallantry of our troops, however, under the Divine blessing, proved to be irresistible, and this key of both Spain and Portugal, with its numerous garrison, is now ours. No less than 172 pieces of heavy brass cannon, besides an immense quantity of military stores and 4000 prisoners, have fallen into our hands. The enemy's loss during the siege, exclusive of those who fell in the assault, amounted to 1200. Our loss was inferior to this up to the moment of the assault. It consisted of 12 officers and 207 men killed, and 43 officers and 799 men wounded, of whom about a fourth part were Portuguese. The carnage, however, on the night of the assault was very great; the number of killed being no less than 60 officers and 756 non-

commissioned officers and privates, and of wounded 263 officers, and 2649 non-commissioned officers and privates, the proportion of Portuguese being still about one fourth. The whole numerical loss during the siege was about 4800 men. It is with sincere satisfaction we observe, in a dispatch dated the 8th of April, that our numerous wounded were doing well, and that the eventual loss to the service is not likely to be great.

It is hardly possible to calculate all the beneficial results which are likely to follow this achievement. Marshal Soult broke up in front of Cadiz on the 23d of March, leaving only 4000 men there, and arrived at Llerena on the 4th of April, with the intention, doubtless, of attempting to raise the siege of Badajoz. The speedy reduction of that fortress has, however, frustrated his purpose. Marmont has made demonstrations of attempting the siege of Ciudad Rodrigo; but as he did not approach it till the 4th instant, it will be impossible for him even to commence the siege before the British army is in a capacity to disturb his operations. A considerable body of Portuguese

troops, under Gens. Trant and Wilson, were watching his motions on the Coa. Two divisions of the allied army, under Generals Graham and Hill, had advanced into Estremadura, with the view of preventing any interruption of the siege of Badajoz. In consequence of this movement, Drouet's corps had retired on Cordova. As Soult's army, however, approached, our two divisions gradually approximated to the main body. It is expected that the siege of Cadiz will be forthwith raised; and accounts have been received that the army of Ballasteros had entered Seville. The French, and indeed Spain generally, are said to be greatly distressed for want of provisions. Lord Wellington, we are sorry to perceive, complains loudly of the supineness of the civil authorities of the Portuguese province of Alentejo in performing their duty and supplying the army with the means of transport. We hope it may be possible to bring these recreants to punishment.

We trust that it will not be easy for Bonaparte, under the existing circumstances of Europe, to send any material reinforcements of men into Spain. Still more difficult will it be for him, in the great pressure which the scarcity of corn has produced in France, to furnish his armies with the necessary supplies of provisions. If the new regency of Spain should happily fulfil the expectations which have been formed of its efficiency, and should second as they ought the exertions

of Lord Wellington, we may hope to see the present campaign in that country close with fairer prospects for Spain and for Europe than we have yet dared to entertain. We should feel much more confidence in the Spanish cause, could we witness in their rulers a due measure of that vigour, promptitude, and decision which the present great crisis so peculiarly requires; and at the same time a disposition to abate the power of the inquisition, and to open the door for the admission of moral and religious light among the people.

RUSSIA, SWEDEN, &c.

It is not yet well understood what course affairs will take in the north of Europe. French troops are advancing in large masses towards the Vistula, and efforts appear to be making by Russia to collect armies in the same quarter. A conference is talked of between Bonaparte and his two brother emperors of Russia and Austria. The event of war will probably turn on Alexander's refusal to comply with all Bonaparte's demands.—Peace does not appear to be finally concluded between Russia and the Porte.—The conduct of Sweden continues to be somewhat enigmatical. Our envoy, Mr. Thornton, has arrived at Stockholm, where he has had frequent conferences with Bernadotte and with an ambassador from Russia; but nothing has transpired with respect either to the subject of the negotiation or its probable issue.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

1. THE first great subject of parliamentary discussion to which we shall advert, is what is called the Catholic question. This question had formed a leading feature in a debate which took place in both houses as early as the month of February, and to the issue of which we have already adverted in our number for that month. On the 22d inst. the question was brought more directly forward in the House of Lords by Lord Donoughmore, and on the 24th in the House of Commons by Mr. Grattan, on a motion for a Committee to consider the state of the laws in respect to the civil disabilities of the Roman Catholics. The tables of both houses had previously been loaded with petitions from the Catholics in all parts of Ireland, and some parts of England, in favour of the Catholic claims. To these were added the prayers of many Protestant petitioners to the same effect. One petition of this description was said, we know not with what truth, to embrace more than one half of the Protest-

ant property of Ireland. The counter-petitions were few;—one from either university, speaking, however, by no means, as it would seem, the unanimous voice of those bodies, and two or three others. The divisions which took place on the occasion seemed likewise to indicate a more favourable disposition in the public mind, at least to entertain the consideration of the subject with a view to ascertain what part of the Catholic claims might be safely conceded to them. In the House of Lords the numbers were, in favour of inquiry, 67, proxies 35; against it, 103, proxies 71; being a majority of 72. In the House of Commons, 215 voted for the motion, and 300 against it, being a majority, in a house containing upwards of 500 members, of only 85. In the former house the chief speakers in support of the motion were Lord Donoughmore, the Duke of Sussex, the Earl of Selkirk, the Marquis Wellesley, Lord Byron, Earl Moira, Lord Grenville, and Lord Holland; against it, Lord Redesdale, the Earl of Liverpool, and the Lord Chancellor.

In the House of Commons the Catholic claims were supported by Mr. Grattan, Sir J. C. Hippley, Lord Binning, Mr. Vernon (son of the Archbishop of York), Mr. Marryat, Lord Milton, Mr. Elliot, Mr. Brougham, Mr. Shaw of Dublin, Col. Dillon, Sir S. Romilly, Mr. W. Smith, Mr. Whitbread, Mr. Pousonby, and Mr. Canning; and opposed by Dr. Duigenan, Mr. W. Banks, Mr. Owen, Mr. C. Adams, Mr. Bernard, Sir W. Scott, Mr. Yorke, Mr. L. Foster, Mr. Fuller, Mr. Perceval, and Lord Castle-rough.

2. Another great subject, which has occupied the attention of Parliament, has been that of the Orders in Council. On this subject, we continue to think, as we have always done, that the Orders in Council were not only just, but necessary; that to a certain, and that a considerable extent, they have served to counteract the operations of Bonaparte's anti-commercial system; and that, however our merchants and manufacturers may now be disposed to complain of the abridgement of our trade, it is owing to our Orders in Council that so large a portion of the trade of the world is still in our hands. Parliament have likewise taken this view of the subject, and have by their votes, no less than by the production of facts and arguments, abundantly proved that these orders have no share in the present distress, but, on the contrary, have prevented its aggravation. We cannot help thinking that no great question was ever so misunderstood, even by the more intelligent part of the community, as this.

The question of the Orders in Council, as it affects America, has undergone a very material change in the course of the present month. A Declaration has been issued by our Government on the subject, which, we trust, will serve to obviate many of the complaints of that country. This declaration recognizes the official report of the French minister for foreign affairs of the 10th of March (noticed in our last number), wherein the enemy publicly and solemnly declares not only that the Berlin and Milan decrees continue in force, but that they shall be rigidly executed against Great Britain, and against all nations who shall suffer their flag to be what he calls denationalized, until Great Britain shall revoke her Orders in Council of May 1806, of January and November 1807, and of April 1809; and in addition to this, shall consent that neutral ships shall protect hostile property; that hostile ships shall not protect neutral property; that arms and ammunition alone, to the exclusion of all articles of naval equip-

ment, shall be regarded as contraband of war; and that no ports shall be considered as lawfully blockaded except such as are actually invested and besieged, and into which a merchant ship cannot enter without danger. "By these and other demands, the enemy, in fact, requires that Great Britain and all civilized nations shall renounce, at his arbitrary pleasure, the ordinary and indisputable rights of maritime war; that Great Britain, in particular, shall forego the advantages of her naval superiority, and allow the commercial property, as well as the produce and manufactures of France and her confederates, to pass the ocean in security, whilst the subjects of Great Britain are to be, in effect, proscribed from all commercial intercourse with other nations, and the produce and manufactures of these realms are to be excluded from every country in the world to which the arms or the influence of the enemy can extend." Such is the code by which France hopes to render her commerce unassailable by sea, while she proceeds to invade all states that hesitate to adopt this code, by which they are forced to exclude, under the pretext of municipal regulation, whatever is British from their dominions. A hope is expressed, by our Government, that as soon as the recent declaration of France shall be known in America, the Government of the United States will be disposed to recal those measures of hostile exclusion which they have applied to the commerce and ships of war of Great Britain only. To accelerate this result, his Royal Highness declares, that whenever, by some authentic act of the French Government, the Berlin and Milan decrees shall be repealed, then the Orders in Council, from January 1807 downwards, shall be wholly and absolutely revoked. If, however, the French repeal should prove illusory, or be still practically enforced, then Great Britain, however reluctantly, after reasonable notice, will be obliged to have recourse to such measures of retaliation as may then appear to be just and necessary.

We greatly admire the tone and temper of this state paper. It is clear, moderate, conciliating, and yet firm and decisive. It cannot fail to produce a considerable effect in America, and also on the unreasonable clamourers at home, on the subject of the Orders in Council. Indeed, we see not what more Government can be asked to do either by domestic objectors, or by the United States. The demands of the United States have turned, of late, on the alleged fact, that France had actually repealed the Berlin

and Milan decrees. France has most unequivocally declared that she has not repealed them; that they are still, and ever have been, in full force and vigour. The very ground, therefore, on which America chose to place her pretensions, is taken from beneath her.

3. A third great question, but which has not yet come regularly before Parliament, is that which respects the renewal of the East India Company's Charter. It seems to be an understood point, that a very considerable enlargement of the right of private trade is to take place, and that, in fact, almost the whole of the trade which is carried on by the Company, shall be left open to private adventurers, with the exception of the China trade. A farther restriction is talked of with respect to importations from India, which shall confine those importations to the single port of London. Petitions and delegations have come up from all the trading and manufacturing towns in the kingdom, in order to prevent the imposition of these, as they are deemed, unnecessary and burdensome restrictions, and to obtain for the community at large an unshackled intercourse with the East. The question is undoubtedly extensive and complicated; and it would be impossible for us now to state the reasons which affect our own decision; but certainly, on a full view of all the reasonings which have been employed, with singular ability, by both parties, in this discussion, we incline, and that very strongly, to the more liberal policy which is pleaded for by the petitioners, and resisted by the Company.

But there is another point of view in which we look to the approaching discussions with far more anxiety. When the many millions of British India occur to our minds, we cannot anticipate deliberations, in which their moral destinies are deeply implicated, without a sort of trembling solicitude; and had we not felt a confident hope that their claims on our benevolence, not only as fellow-men, but as our fellow-subjects, and even as our tenants, would meet with due attention from the Government and Parliament of this Christian country, we should long since have begun to excite, in the religious part of the community, an adequate impression of the vast interests which are now at stake. We cannot, however, permit ourselves for one moment to believe, that on the occasion of adopting a new code for the Government of our Indian empire, obstacles to the introduction of Christian light into that country should be continued; obstacles, too, which do not exist in any

other instance. We cannot believe that, while the Hindoo, the Mohammedan, and the Roman Catholic, are protected in the exercise of their peculiar modes of worship, and in their attempts to propagate it, Protestant Christianity alone shall suffer an interdiction; that, while on one side of the Peninsula the bloody and impure rites of Juggernaut draw together, in countless crowds, his insatuated votaries and victims; and, on the other, the relentless inquisition is still permitted to light its fires, or to stretch its wheel of torture; the heralds of the everlasting Gospel shall be debarred from unfurling the peaceful banner of the cross of Christ, and calling the nations of the East to repose and to rejoice in its shadow. This monstrous state of things cannot abide the test of free discussion and inquiry. Neither Government nor Parliament, we are convinced, will any longer tolerate its continuance. Had we formerly had any doubt on this subject, the great numbers connected with both the Government and the Parliament, who have voluntarily joined themselves to the British and Foreign Bible Society, or who are members of the Society for promoting Christian Knowledge, and who have thus given the public a solemn and deliberate pledge of their attachment to the cause of religion, would have silenced it. The present is an occasion, however, on which it behoves the friends of Christianity to be vigilant, and we trust that no one, who feels the immense magnitude of the interests at which we have glanced, will be found sleeping or slumbering at his post.

4. The subject of corporal punishment in the navy and army has again been brought before the House of Commons, and, although the motion made respecting it was negatived, yet we were most happy to perceive a growing conviction, on both sides of the House, that punishments of this description ought, if possible, to cease.

5. The bill for the total abolition of reversionary offices was thrown out in the House of Commons. Another bill has since been introduced, for preventing any offices being granted in reversion for the space of two years, to which no opposition has been made. Mr. Bankes has brought in a bill for the abolition of sinecure offices, and for the substitution of other means of rewarding public merit, which is now under the consideration of Parliament.

DOMESTIC INTELLIGENCE.

The King remains in much the same state as he has been in for some months past; his bodily health good, but his mental state as

unfavourable as ever. We are happy to understand that he is, on the whole, tranquil.

The only material appointments which have taken place since our last, have been those of Viscount Sidmouth to the situation of President of the Council; the Earl of Buckinghamshire to that of President of the Board of Controll; and Colonel M'Mahon to that of Private Secretary to the Prince Regent. The last appointment gave rise to a warm discussion in the House of Commons; but those who wished to censure it were left in a minority of 100 to 176.

The arrival of a flag of truce from France, with a letter from the French Minister of External Relations to our Foreign Secretary of State, to which an answer has also been sent, has naturally given birth to much speculation as to the object of it. On that point we have no means of throwing any light.

The circumstance, in our domestic history, which we regard with the greatest pain, is the spirit of riot and turbulence that has manifested itself in our great manufacturing towns in Yorkshire, Cheshire, and Lancashire. The alleged cause of these commotions is the high price of bread and the want of employment. These are evils, however, which riot, instead of alleviating, cannot fail to aggravate. The destruction of machines and manufactories, and the waste of corn and potatoes, which seem to have been the immediate aim of the tumultuous assemblages that have taken place, if they were not to be utterly condemned as a violation of the peace and good order of society, would still be to be deplored as augmenting the pressure of scarcity, and producing an increased indisposition and inability in manufacturers to give employment to the labouring poor. Out of regard, therefore, to the poor themselves, we trust that the most vigorous and energetic measures will be taken by the magistracy, in every part of the kingdom, to suppress and entirely put down every symptom of riot which may manifest itself. If the ordination of Providence has given us a scanty harvest, submission is the universal duty. We ought all to concur in judiciously hus-

banding our resources; and those whom the Almighty has favoured with abundance should cheerfully make every requisite sacrifice to mitigate the sufferings of the poor. We should rejoice also to see some comprehensive plan adopted by Parliament, which should facilitate the enclosure and cultivation of our wastes and commons, and thus furnish additional means of subsistence to our rapidly increasing population.

NAVAL INTELLIGENCE.

In the Mediterranean our cruizers have been actively employed in assisting the Spaniards along the coast of Catalonia.—Near Lissa three of our frigates, under Capt. M. Maxwell, encountered three frigates of the enemy. Two were taken, viz. La Pomone of 44 guns and 322 men, and La Persanne, of 26 guns and 100 men, laden with ordnance stores for Trieste. La Pauline, of 44 guns, escaped.—Several French national vessels have been captured in other parts of the Mediterranean.

A flotilla of twelve gun-brigs, attempting to get into Dieppe, was attacked on the 27th of March by two of our small armed vessels, which succeeded, though greatly annoyed by the batteries on shore, in gallantly capturing three and driving two on shore. Each was armed with three long 24-pounders, an 8-inch howitzer, and 50 men.

The French squadron, which escaped from L'Orient, has got into Brest, after capturing in its way five or six English merchantmen,

The Southampton frigate, Captain Yeo, has captured in the West Indies a 44-gun frigate, called the Amethyst, which had belonged to Christoph, but which, deserting his interest, had joined a French party (the remains, we suppose, of Rigaud's partizans) in the southern part of St. Domingo. She was commanded by a Frenchman, who was killed. The action lasted two hours, during which 350 men were killed or wounded on board the Amethyst, chiefly blacks. Twelve men were killed or wounded on board the Southampton.

ANSWERS TO CORRESPONDENTS.

W. H. C.; T. Y.; PARENS; Mr. STEINKOPFF's communication; and A COUNTRY VICAR will be inserted.

C. L.; A. H.; APIS; LITTLE; G. B.; IRENICUS; and PASTOR, are under consideration.

We are desired, by a COUNTRY CURATE, to remind a *Country Rector* that the Ecclesiastical laws direct that the bells should not be rung but with the consent of the minister and churchwardens; and that in respect to enforcing the observance of fasts, if he complian to the bench of justices, they have power to punish the neglect of it as a misdemeanour, or offence *contra bonos mores*. Our Correspondent, however, recommends the use of persuasion in preference to an appeal to the law.

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RELIGIOUS COMMUNICATIONS.

THE very great importance of the subject at the present moment induces us to give an immediate insertion, as well as a prominent place, to the following admirable "*Letter to a Friend ON THE DUTY OF GREAT BRITAIN TO DISSEMINATE CHRISTIANITY IN INDIA, occasioned by the proposed Renewal of the Charter of the East-India Company.*" We will not think so ill of any of our correspondents, as to suppose that they will require the smallest apology for the postponement of their communications to a future number.

Dear Sir, London, April 20th, 1812.

About two hundred years ago the East-India Company was constituted by Royal Charter, with a joint stock, and various rights and privileges, which were confirmed and altered from time to time by successive Acts of Parliament. For many years they possessed no territory in India, but merely factories and ports in the dominions of the several native princes; but about fifty or sixty years ago they began to acquire territory in India, and they soon became the sovereign of a great empire. Their dominions have been gradually increasing ever since; and the present extent of their territorial rights may be best estimated by stating, that, although those vast regions are for the most part by no means well peopled, yet the East-Indian Empire is supposed to contain a population of *sixty millions* of souls. Of these about one eighth, or, according to others, one fourth are Mahomedans; the rest are of a great variety of different sects of idolaters, the most prevailing reli-

gion being the worshippers of Brahma, and his various associated deities.

The providence of God has thus brought under our sovereignty a vast portion of the globe, with an immense number of the human race, a number *fourfold* that of the whole population of *Great Britain and Ireland*. But it ought to be stated that the inhabitants of these countries are not merely our *subjects*; though, doubtless, as such it would be our bounden duty to watch over their interests, and promote their happiness; but the truth is, that they stand in a still closer relation to us: they are, in fact, our *tenants*. We, filling the place of the old sovereigns of the country, are still proprietors of the soil throughout India, though, much to our honour, about twenty years ago, Mr. Shore, now Lord Teignmouth, was authorised to commence his government by introducing a system which had been begun under his predecessor Lord Cornwallis; that of granting for the first time, to the great land-holders, hereditary property in their estates. The rent paid by them to government was equitably and unalterably settled; and it ought to be added, that care was taken at the same time to secure to the inferior occupants, no less than to the great chieftains, the secure possession of their rights and properties.

It is not, therefore, going too far to affirm, that the inhabitants of India are as much our subjects and are at least as nearly related to us, as the population of Yorkshire or Lancashire; we might even say, from being our tenants, more nearly re-

lated than the inhabitants of those counties. Such then being the truth, every benevolent mind will inquire, what is the domestic and social state; what the moral and religious condition; what the character and circumstances of this prodigious number of our fellow-creatures? This inquiry will be made with still more solicitude, by all in this country who are duly impressed with a sense of moral responsibility to Almighty God; by all who remember that we are answerable for the opportunities we enjoy of doing good to others; nay more, for the use we make of the means afforded us by Providence of learning how good is to be done. Doubtless, in the great day of final retribution, in giving an account of our stewardship, we shall be called on to answer for the misery we might have relieved, for the benefits we might have conferred, for the happiness we might have diffused, if we had not neglected the opportunities with which the providence of God had entrusted us; if we had not shut our eyes against, or turned them away from, the light by which we should have seen how the evil was to be removed, or the good to be done.

When this important truth is duly weighed, it becomes an awful consideration, that after a long course of deception and ignorance, the real state of India has been divulged to the world: more especially, that in this country, so much light has been lately thrown on the religious and moral condition, character, and circumstances of the great mass of the native population of India, that no one, be his means of information ever so scanty, needs now be ignorant of them. It is a melancholy fact, that the picture exhibited to us is of the most gloomy and afflicting kind. That probably for about two thousand years; certainly for many, many centuries; the people of India have been sunk, and, though governed justly by us, that they still continue bowed down

under one of the most cruel and depraving systems of idolatrous superstition that ever existed upon earth. Until of late years, also, they groaned under the most abject state of political despotism. The consequences cannot be doubtful. Their religious and moral condition, justly estimated, is, perhaps, lower than that of any other civilized people upon earth.

And as, by the general ordination of the moral government of the universe, vice is, even in this life, for the most part connected with suffering, and virtue, with comfort and enjoyment, we can scarcely doubt what is the state, especially in respect of domestic and social happiness, of the great body of the people. The above assertions are so strong, that, although to every considerate mind they might appear no more than natural inferences from what has been long universally known, of the political despotism, idolatrous worship, and social and domestic institutions prevalent in India; yet as contrary opinions have been industriously diffused, especially by some infidel writers, and have obtained too much credit, it may be useful to settle the point beyond dispute, by adducing the authority of various witnesses; some of them well known authors, others whose testimony claims still greater weight, persons who, during a long succession of years, held high stations in the East Indies, and who, from having lived many years among the natives, and having had much intercourse with them, must be supposed to have been best acquainted with their real character. Bernier, who travelled among them about one hundred and fifty years ago, places the character of the people in general, and more especially that of the Brahmins, in the most unfavourable light; but as he no where gives a summary view of it, I will only refer generally to his high authority.

The same unfavourable character of them, and more especially of the Brahmins, is also expressed by Mr.

Scrafton*, whose instructive work was published about fifty years ago; and Mr. Orme, the excellent historian of the Carnatic, leads us to form a still lower estimate of their moral qualities.

Governor Holwell gives a summary account of their character in such clear terms, that his own words shall be quoted. "A race of people who from their infancy are utter strangers to the idea of common faith and honesty. The Gentoos in general are as dangerous and wicked a people, as any race of people in the known world, if not eminently more so, especially the common run of Brahmins. We can truly aver, that during almost five years that we presided in the judicial Cutchery Court of Calcutta, never any murder or other atrocious crime came before us, but it was proved in the end a Brahmin was at the bottom of it."

Lord Clive's † testimony is given in the same clear and compendious language. "The inhabitants of this country we know by long experience have no attachment to any obligation."

An equally unfavourable character of them is given by Governor Varelst ‡, especially in respect of "avarice, treachery, and ingratitude."

Mr. Shore § (now Lord Teignmouth) paints their character in still darker colours. "The natives are timid and servile. Individuals have little sense of honour, and the nation is wholly void of public virtue. They make not the least scruple of lying, where falsehood is attended with advantage.—To lie, steal, plunder, ravish or murder, are not deemed sufficient crimes to merit expulsion from society."

"With a Hindoo all is centered in himself; his own interest is his

* Reflections on the Government of Hindostan, by Luke Scrafton, Esq.

† See Bolt's Considerations, vol. iii.

‡ See Varelst's View of the English Government in Bengal.

§ See the Parliamentary Proceedings against Mr. Hastings, Appendix to vol. ii.

guide."—With other particulars of a similar complexion.

Sir John Macpherson*, who was Governor General between twenty and thirty years ago, commenting on the foregoing description, thus confirms the accuracy of the delineation. "I am afraid that the picture which he (Mr. Shore) draws, and the low ebb at which he states the popular virtues of the Bengaleze, are not fictitious representations."

Lord Cornwallis proved by his conduct, that he considered the natives as unworthy of all confidence; for, contrary to the general usage of men occupying such stations as he filled, he never reposed any trust in any one of them, nor placed a single individual, either Hindoo or Mahomedan, about his person, above the rank of a menial servant.

It is not perhaps unworthy of notice, that a character equally unfavourable of the natives of Hindostan was given four hundred years ago by their great conqueror Tamerlane. "The native of Hindostan," he says, "has no pretensions to humanity but the figure; whilst imposture, fraud, and deception are by him considered as meritorious accomplishments."

Such is the estimate we are led to form of the moral state and qualities of the Hindoo population. The moral condition and character of the Mahomedans is somewhat different in its colours, but not of more pleasing hues. "With more knowledge, and more pretensions to integrity, they are as unprincipled as the Hindoos. Their perfidy, however, and licentiousness, are the perfidy and licentiousness of a bolder people."

You will now be prepared for the summary view of the character of the natives of India in general, which has been given by a most intelligent, well-informed, and unprejudiced person, who lived for a long period in a part of India which was inhabited almost entirely by natives. "Upon

* See the Parliamentary Proceedings against Mr. Hastings, Appendix to vol. ii.

the whole, we cannot avoid recognizing in the people of Hindostan, a race of men lamentably degenerate and base; retaining but a feeble sense of moral obligation; obstinate in the disregard of what they know to be right; governed by malevolent and licentious passions; strongly exemplifying the effects produced on society by great and general corruption of manners; sunk in misery by their vices, in a country peculiarly calculated by its natural advantages to promote the happiness of its inhabitants."

Such are the accounts of the natives of Hindostan which are given by a number of unprejudiced witnesses, unconnected with each other, and all having had the most ample means of judging of their real character. Nor will these accounts appear surprising to those who consider the laws by which for many centuries they have been governed, and still more the degrading effects of the political and religious vassalage in which they have been held. It is an established principle that the laws of every country are at the same time powerfully operative in producing and continuing the state of its morals and manners, and strongly indicative of that state. I should detain you too long were I to confirm my assertions concerning the Hindoo code by particular extracts. But in general I may safely affirm, that it is impossible to peruse the compilation of their laws without being extremely shocked by the despotic principles which they inculcate; by the partiality which they manifest for the superior castes or classes of society; by the sanction which they give to the grossest immoralities; by the spirit of injustice, oppression, and cruelty which generally pervades them.—Such, generally speaking, is the spirit of the laws of the Hindoos.

As to their political and civil state; it is well known, that for considerably above two thousand years, they have lived under the most ab-

solute *political despotism*; nay more, under the most galling yoke of *personal degradation*.

But the *religious* system of the Hindoos is even still more detestable than the political. We might indeed anticipate its immoral nature and tendencies, merely by considering the character of the whole multitude of Hindoo deities, male and female. The legends and histories of their actions are innumerable, and in the highest degree extravagant, absurd, and incredible. The most enormous and strange impurities; the most villanous frauds and impostures; the most detestable cruelty and injustice; the most filthy and abominable conceits; every corruption and indulgence, are presented to us in their histories, varied in a thousand forms. Very many of them are perpetuated by images, temples, and ceremonies, and those of such a nature as it were pollution to describe. Representations which abandoned licentiousness durst hardly imagine within the most secret recesses of impurity, are there held up in the face of the sun to all mankind, in durable materials, in places dedicated to religion; nay, they are the objects of religious adoration, and miniatures are taken from them and worn by multitudes about the neck. Let those who think this statement overcharged, peruse Dr. Buchanan's account of his visit to the temple of Juggernaut, at the time of the annual festival. Is it then conceivable, that the senses and imagination of the people, especially of the youth, should not be utterly depraved by such representations, or that all feelings and ideas of natural modesty should not be confounded and extinguished.

Nor is it only in these ways that the Hindoo mythology influences the manners of the people; the robber by profession has his titular deity, and he who wishes to glut his revenge does not want a divine patroness.

But even the universal prevalence

of the grossest idolatry, in which the Supreme Being is represented under a variety of the most shocking and most odious forms, must of itself tend to vitiate the morals of every people among whom it prevails; while they who believe the Bible to be the word of God, need not be told how offensive such practices are to the Supreme Being, or how they cause the Almighty to withdraw his preventing grace from the idolatrous nation, and leave it "to be given over to a reprobate mind." They will consequently be prepared to hear, that any people among whom such a monstrous system of idolatry has so long prevailed would gradually sink into the lowest depths of licentiousness, wickedness, and cruelty. Remembering, therefore, the explanation given in the word of God of the horrible enormities of the Gentile nations*, they will read without astonishment the horrible account given by Dr. Buchanan of the grossly obscene, and shockingly bloody superstitions, openly exhibited amidst the acclamations of hundreds of thousands of Hindoo worshippers from all parts of India, at the great annual festival before alluded to, at the temple of Juggernaut: they will not wonder at the shouts of joy that were raised to the god (a gigantic idol placed on a stupendous car 60 feet in height, and drawn along by six cables, preceded by elephants richly caparisoned, with all that could add splendour to the procession), when a wretched victim offered himself a voluntary sacrifice, and throwing himself on the road before the tower, the multitude leaving a space clear for his passage, he was crushed to death by the wheels. They will not be surprised to read of the thousands of courtezans maintained for the service of the temple; and as lasciviousness and cruelty are closely combined, they will not wonder at the utter unconcern with which these idolatrous votaries witness the

sufferings of their fellow-creatures in their most affecting forms.—Neither will it excite the wonder of those who have observed the ordinary progress of idolatrous superstitions, to hear that the most savage cruelties are sanctioned by their religious system, under the notion of penance, by which the Divine favour is conciliated, and the guilt of sin is done away. Neither will they be unprepared to hear that an utter want of natural affection is too often displayed, and that at one time, parents, at another, children, become the victims of these barbarous systems of superstition.

It must be unnecessary to descant on the social and personal condition of a people whose religious and civil institutions are such as have been here described. But I ought not to omit the mention of the general condition of the whole *female sex*—who constitute in every country, one half of the population, and on the situation of whom its general character will so greatly depend. The condition of the female part of the native population of India is more particularly wretched; at best, they are degraded into mere instruments of animal gratification; and the number of those who annually are compelled or seduced into consenting to be burnt alive on the death of their husbands (husbands to whom when alive they most probably felt little or no attachment) is vastly greater than has ever been conceived by the generality of the Europeans who have resided in India. A Hindoo of education stated it as his conjecture, that *in the Bengal provinces* alone, the victims thus annually burnt amounted to 15,000. This we know, that by an actual account which was taken of the women sacrificed within thirty miles round Calcutta in 1803, the number was 275; and the same detailed account having been kept within the same district of thirty miles, with a statement of the place where each sacrifice occurred, during the first six months of 1804, the whole number

* See Romans, chap. i.

of burnings proved to be considerably above 116*.

But to return to the *general situation of the female sex*. "The women," says a most intelligent and excellent man, long resident in India, "are truly an unfortunate part of the community, and greatly to be pitied. Receiving no education; disposed of in marriage without their own consent, or knowing any thing of the person to whom they are to be given, they are immured for life, and made mere servants in the family of their despotic lord. If barren, or bearing only daughters, they are neglected; and not always released from oppression even when death removes the husband; for they are then frequently reduced to the alternative of sinking into a state of infamy, or of burning themselves with his dead body."

They have no concern in the education of their children after infancy. The Hindoo code imputes to them the most depraved, impure, unsafe nature.

On the whole then, especially when we take into account how much the personal qualities and general character of every people are formed by the female part of the community, it cannot surprise us, that, living for ages under such a religious, political, legal, and social system as has been described, the inhabitants of Hindostan should be such as they have been represented by one who had long lived among them, "A people void of public spirit, honour, attachment, and (speaking of them as a society) base, dishonest, and faithless."

I have thus given you a general, though a slight and hasty sketch of the character and situation of the

* The total number of these poor creatures thus annually sacrificed in Hindostan, often the mothers of families taken from the midst of their children, (children, remember, who have just lost their father also) cannot be certainly known. It has been calculated by a very intelligent person long resident in India, and intimately conversant with Indian affairs, at between thirty and forty thousand in the whole of Hindostan.

native Indian population. Such is the depraved condition—such the deplorable and miserable state of the inhabitants of an immense region, which Providence has intrusted to our care. Must not then every humane mind feel for them the strongest emotions of pity, and the most earnest longings to amend, if possible, their wretched state? Must not every Christian mind be convinced that it has no option; but that, if it possesses the power of mitigating these evils, it is bound by the most powerful obligations of duty to exert it? "Thanks be to God! we are justified by the decided judgment of several of those, who are acknowledged by all mankind to be the best informed and most experienced in all East Indian concerns, who have been long resident in the country, and have administered its affairs, in conceiving that we need not be deterred by any considerations of temporal interest, from obeying the dictates of duty and the impulse of feeling. This persuasion more especially has been declared to the world by a great and good man (Lord Teignmouth), who, after serving the Company for above five and twenty years, in various subordinate offices and after having been associated for the last three or four of them with Lord Cornwallis in the Supreme Council, when some changes of extreme importance were to be made in the East-India Company's system, was, without recommendation or interest, selected, solely on the ground of his high integrity, tried abilities, and perfect acquaintance with East-India affairs, to fill the high office of Governor-General of Bengal. A few years ago he published to the world his sentiments on this subject, and distinctly declared his clear and strong persuasion, that it was not only practicable but expedient, on grounds of political interest, as well as just and right on the principles of religion and humanity, to communicate, prudently and discreetly; to the natives of India, the knowledge of Christianity; and thereby,

through the Divine blessing, to improve their wretched state in this world, as well as to open to their view the prospect of eternal happiness. Shall Lord T.'s judgment of East-India affairs, so highly and universally respected in every other particular, be called in question in this instance only?

With so high a testimony in our favour, it must be needless to call in other authorities; otherwise we might confirm Lord Teignmouth's judgment by the opinions of several other gentlemen, whose intimate and thorough acquaintance with East-Indian interests is universally acknowledged.

Unhappily, however, partly from the general ignorance in this country of the real condition of the East-Indian population; partly from our not having been in the habit of considering the natives of Hindostan as our fellow-subjects, or rather, it must be repeated, as our tenants, and consequently from not adverting to their peculiar claims to our fostering and protecting care; partly, also, from the immense distance at which those countries are removed from us, as well as from their never falling under our personal view; above all, perhaps, from that indifference to the idolatrous and cruel rites of the native superstitions, which is produced but too naturally, by witnessing them for many years, with scarcely one, perhaps, during that long period, engaging, or having the opportunity of engaging in Christian worship; the public conscience, if I may so term it, of this country, has never been awakened and roused to the consideration of this subject. Doubtless if the same superstitions, or the same barbarous and licentious rites, which are now exhibited on the banks of the Ganges, or at the temple at Juggernaut, were to be practised on the banks of the Thames, or even in the remotest part of the British islands, they could not long be kept secret; they could not be denied or explained away; they

would, doubtless, excite the strongest possible feelings of horror, and stimulate our efforts to substitute a purer and more benign system in the place of this compound of cruelty and crime. But surely, to the eye of reason, the distance of that part of our dominions in which this vicious system prevails, makes no real difference. It is equally a portion of our empire, subject to our rule, and contributing largely to our prosperity.

If these various circumstances which have been stated are attentively and seriously weighed, they will exhibit a most extraordinary phenomenon;—the most enlightened, improved, and (may we not fairly say) the most religious nation upon earth, standing for many years in the closest of all social relations to a people bowed down under a dark and degrading system of idolatry; as well as under the most debasing yoke of political and personal bondage. Might it not be very naturally supposed, by those who acknowledge the hand of a superintending Providence in the varying fortunes of nations, that it had been the design of Heaven, in bringing those vast countries under the dominion of a nation enjoying the purest of all systems of religion, that their benighted and depraved inhabitants might thus receive the light of Christian truth, and the blessings of a sound morality?

They, however, who might hesitate to accede to this proposition, would readily acknowledge, that it is at least our duty to endeavour in every way to promote the *temporal* well-being and happiness of our Oriental fellow-subjects. And it is to be hoped that the temporal benefits for which this quarter of the globe is indebted to the religion of Christ, are so generally acknowledged, that it will not be denied even by sceptics themselves. Sceptics have often acknowledged that the social and domestic comfort, as well as the moral improvement of any nation,

can by no other means be so effectually advanced, as by the general reception of Christianity.

Nevertheless, though the duty of enlightening the natives was not forgotten by the Portuguese when they possessed a considerable territory in India; nor even by the Dutch in the island of Ceylon; scarcely any attempts to this end have been hitherto made by our own countrymen, though now for above fifty years their possessions in India have been so immensely great.

For above a century past, long indeed before we possessed any territory in India, two or three missionaries, chiefly Danes or Germans, have been maintained in the south of India by the Society for promoting Christian Knowledge; and if there were room for the discussion, it would be a delightful office to state the excellent character of some of these good men, and what is still more to my present purpose, the high respect in which they were universally held among all ranks of the natives.—But this, it is obvious, was but a drop in the ocean.

When the East-India Company's charter was last renewed in 1793, those vast regions were given into the hands of the Board of Controul and the Directors of the East India Company; and though other interests were attended to, those of religion were forgotten by the legislature! and the few missionaries whose zeal has prompted them within these few years, unwarranted by law, and in spite of every discouragement, to labour in the East-Indian field, not being permitted to go out in the ships of this country, or with the consent of those who had the superintendance of East-India affairs, have been obliged to find their way to India by difficult and circuitous channels; and were liable at any moment to be sent out of the country—a fate which probably they would have experienced, but for the generous and liberal minds of the Governors General of India, and

(it must be added) their own extraordinary qualifications and merits.

The East-India Company's charter is now about to be again renewed; and it therefore now becomes the duty of the legislature to attend to the religious interests, as well as the social and domestic happiness of the natives. *But let it be seriously considered, is becomes no less the duty of the constituent body to testify to the legislature, the deep interest with which it feels on this great question.* Let it not be said, that, however it may be a national concern, no particular class of individuals can plead any distinct interest in it. Surely the nation is made up of individuals, and every single individual has, or ought to have, an interest, and a deep interest too, not only in the national welfare, but in that which is inseparably connected with its welfare,—the national virtue and honour on the one hand, the national guilt and shame on the other. What particular or personal interest had the greater part of the people of Great Britain in the discontinuance of the slave trade? Yet we know that on no subject were the petitions to the two houses of parliament ever more numerous or more forcible. On no occasion did the public voice speak more loudly, and powerfully; on none, perhaps, with happier effects. I can scarcely doubt that every considerate and well informed Christian will grant, that now, when, blessed be God, the slave trade is abolished, our studiously barring out the light of Divine Truth, or, without saying a word, our suffering it, with all its attendant benefits, to be barred out from the immense continent of India; our not eagerly endeavouring to promote the communication to that hitherto ill-fated country, of the blessings of Christianity, would be by far the greatest of our national crimes; and surely in such circumstances as those in which this country is now placed, with the prospect around us already so gloomy and tempestuous, yet still

continuing to gather fresh blackness, every one who is not convinced that the Bible is a forgery, will be anxious to use that measure of influence, whether greater or smaller, for which he will be responsible at the day of judgment, in delivering his country from this heavy load of guilt and inhumanity.

Though I have been drawn into greater length than I intended, I am conscious, that, fearful of prolixity, I have given you a very superficial and scanty statement of this extensive and copious subject. For the most part I have abstained from particulars; but there are two recent occurrences, with the more pleasing colours of which I am glad to relieve the general darkness of the picture which I have had to lay before you:—the rather, because they will serve at once to answer objections, and to encourage our hopes, by reflecting no small measure of light on the practicability of putting an end, by just and prudent means, to the abominations of the East-Indian system. In truth, the lessons which they teach are so important, that it would be extreme injustice to my argument, altogether to omit the mention of them: they shall be stated, however, briefly and generally.

The first is, the abolition of the practice which prevailed among the Hindoos, of parents destroying their own children. Lord Wellesley had been informed, that it had been a custom of the Hindoos to sacrifice children in consequence of vows, by drowning them or exposing them to sharks and crocodiles; and that twenty-three persons had perished at Saugor in one month (January, 1801), many of whom were sacrificed in this manner. He immediately instituted an inquiry into the principle of this antient atrocity; heard what natives and Europeans had to say on the subject; and then passed a law, “declaring the practice to be murder, punishable by death.”—The law is entitled, “A Regulation for preventing the Sacri-

fice of Children at Saugor and other Places,” passed by the Governor-General in Council on the 20th of August, 1802. The purpose of this regulation was completely effected. *Not a murmur was heard on the subject*: nor has any attempt of the kind come to the knowledge of the public since. It is impossible to calculate the number of human lives that have been saved, during the last eight years, by this humane law. Yet had the Noble Lord possessed a less sagacious understanding, or a less humane and independent mind, the apprehensions, urged by too many, of opposing the superstitious practices of the natives, would have prevented this merciful regulation.

The other instance is of still greater magnitude and importance, both in its own nature, and in the conclusions to which it leads.

For two thousand years at least, a custom had existed in a particular tribe, in a distant province in India, of murdering the female infants, alleging that theirs was a warlike tribe, that it was expensive to breed up daughters, difficult to marry them, and, in short, that it was a much better plan for them to buy wives when they wanted them from other tribes, than to train them up themselves. To render the deed, if possible, more horrible, the mothers were commonly the executioners of their own offspring. The numbers annually thus destroyed cannot be ascertained with certainty; the lowest accounts state it to be above 3000; other accounts calculate it at 20 and even 30,000 annually. Our resident at Benares, Mr. Duncan, and afterwards, with still more assiduous and preserving humanity, Colonel Walker (for it is due to them to mention their names), having ascertained the existence of this practice, resolved if possible to effect the abolition of it.

Colonel Walker (it is due to Mr. Duncan to state that he was now removed to the government of Bombay) was indefatigable in his en-

deavours to produce in the minds of the various tribes in that part of the country, a conviction of the guilt and cruelty of this horrid practice. The answer, however, which in 1807 was made by the principal chieftains of the tribe in which this dreadful practice subsisted, was sufficiently discouraging. They alleged, that for 4900 years they had been in the habit of killing their daughters; and that none of the great powers which from time to time had been sovereigns of Hindostan, had ever interfered with them; nay, hints were thrown out in some of the letters which would have been enough to intimidate a man of less firmness as well as sagacity than Colonel Walker; still he persevered, and his conduct, with the effects of it, affords an useful lesson to those who, in their endeavours to diffuse the light of Christian truth in India, may tremble at the first symptom of opposition from the Brahmins. He persevered, and it is scarcely credible, but it is nevertheless indisputably true, that within twelve months of the date of the very answer above-mentioned, the writers of it themselves formally abjured the practice of infanticide, and with their wives, families, and dependents, declared themselves happy in entering into an arrangement for this purpose. I should greatly wrong you if I were not to go on to state what passed, when, about two or three years after, Colonel Walker visited that part of the country. I will quote Colonel Walker's own words: "I had all those infants in the immediate neighbourhood who were capable of attending" (the female infants who had been rescued from death by his humane exertions) "brought to my tent; many were too young to be brought to any distance. It was extremely gratifying on this occasion to observe the triumph of nature, feeling, and parental affection, over prejudice, and a horrid superstition; and that those, who, but a short period before, would, as many of them, had done,

have doomed their infants to destruction without compunction, should now glory in their preservation, and doat on them with fondness*." It is added, that, as the visit was premeditated, several officers and gentlemen assembled to witness so extraordinary a scene. The Jarejah fathers, who but a short time back would not have listened to any proposal which should have been made to them for the preservation of their daughters, now exhibited them with pride and fondness. Their mothers and nurses also attended on this interesting occasion. The emotions of nature here exhibited, were extremely moving. The mothers placed their infants in the hands of Colonel Walker, calling upon him and their gods to protect what he alone had taught them to preserve. These infants they emphatically called "*his children.*" And it is likely that this distinction will continue to exist for some years in Guzerat.

Doubtless if any of those who have argued against all endeavours to enlighten, and I had almost said to humanize, those who have been for so many hundred years given over to a dark and depraving superstition, had been consulted beforehand on the practicability and expediency of effecting the abolition of the above horrid practice of infanticide, they would have pronounced the attempt at once utterly hopeless; nay, highly dangerous; yet *in the short space of two or three years was this detestable custom voluntarily abandoned.* And here, in order to guard against misrepresentation, it may not be improper to state, that, of course, it must be intended, that *only the methods of reason and argument and persuasion should be used. Not only no force, but no influence, beyond this should be exerted.* Perhaps the hand of Government should not be seen on the occasion. Happily it has at length become an established opinion, though it is a truth which was so long undiscovered, that per-

* See Moor's Hindoo Infanticide, towards the end of the volume.

secution in all its forms only serves to diffuse the opinions which it endeavours to extirpate. It is needless, however, for me here to go into particulars, probably even the legislature itself will think it best to leave these to the judgment and prudence of the friends of religion on the spot; acting, as they will have to act, under the constant superintendence and controul of the executive government. The varying circumstances of different provinces, and probably the progressive changes which may be expected to take place during a course of years, will suggest suitable, but probably different, modes of proceeding. I will only state, that I look with the fondest hopes to the diffusion of the holy Scriptures in the different native languages, and probably to the education of the native youth, any offers of which would most likely be accepted with thankfulness.

Happily several occurrences have lately taken place, and many considerations might be urged, besides those which are suggested by the two instances already stated, which may justly excite the delightful expectation, that, if our countrymen do at length proceed to wipe away the reproach which has been so often expressly cast on them by the Roman Catholic writers, that we Protestants have ever shewn ourselves indifferent about the conversion of the benighted Pagans, their endeavours will not be in vain. But surely it would fix this stigma upon us in deep and indelible characters, if now, when, throughout the whole island of Great Britain, the mercantile and manufacturing classes are calling on the House of Commons, as it were with one voice, to put an end to the commercial monopoly, and to exclude them no longer from the benefits of a free trade with India, the Christian world of all denominations, all who, however differing in circumstantials, "name the name of Christ," and profess to believe his religion to be

a revelation from God, should shew themselves indifferent respecting the continuance of an exclusion of a still more important kind, the exclusion of Christian light and moral improvement. Truly, might it be in that case said, our blessed Saviour's remark is here exemplified, that "the children of this world are wiser in their generation than the children of light." It is likewise a consideration well worthy of being remarked, that while every other religion in India is left to its own undisturbed operation; while the various classes and sects (for they are very numerous) of the Hindoos, with all the other varieties of Paganism, are left to their own free unobstructed course, difficulties and obstacles have been interposed in the way of Christianity alone: and ever let it be kept in mind, that all which is desired is, that Christianity and its teachers may be *tolerated*. Yet (the very statement of the proposition will shock every reader who believes Christianity to be a Revelation from Heaven) there have not been wanting those who in plain terms have called on the British Government to exert its power, in order to bar out every scattered ray of that religious and moral light, which, through the endeavours of any charitable individual among us, might otherwise shine on the inhabitants of that benighted land. Excuse the importunate earnestness with which I press this most important topic; and let me once more repeat the declaration, that if we admit the divine authority of the Scriptures, and the doctrine of a superintending Providence, so explicitly inculcated, and so fully illustrated by innumerable examples in the word of God; still farther, if we believe that the decline and fall of states are the judicial inflictions of a Divine hand; that national misfortunes and miseries are God's punishments of guilty nations; let Great Britain beware lest she provoke the Divine displeasure by continuing to take idolatry, with all its

guilt, into her special patronage, and endeavouring to shut out all knowledge of the God of Christians; I had almost said, to bar out all access to the Almighty.

But let every individual in this country beware also that he do not incur, by his negligence, only the next inferior degree of guilt, by silently conniving at the continuance of such a system, and by not plainly and publicly, though respectfully, declaring to the two Houses of Parliament, the deep interest which he feels on this great occasion; by forbearing, in short, to express his conviction, that any Act of Parliament which shall lay down the future system of government for India, ought to prescribe some regulations for communicating to the natives, or rather for preventing the door being barred against those who might wish to communicate to them the blessings of Christian light and moral improvement, thereby introducing them by degrees to an increased measure of social and domestic happiness.

We perfectly know, from experience, that the Directors of the East-India Company are, to speak in the softest terms, not of themselves disposed to communicate to Hindostan the light of Christian instruction. We must also add, with whatever pain, that hitherto that part of the executive government of Great Britain which superintends and controuls the Court of Directors has not shewn any disposition favourable to this great object. Perhaps they might not feel themselves warranted by the Act of 1793, to promote the conversion of the natives, however indirectly. But under such circumstances, can the public be justified in giving over once more into their hands, for probably a fresh period of twenty-one years, that vast country, with all its immense population, without securing for such well-recommended persons as may wish to engage in so benevolent a work, the right of endeavouring to communicate to

the natives (let it again be observed, by such safe and prudent means as shall not in any degree disturb the public peace) the blessings of true religious truth, and moral and social reformation. It was justly remarked by one of the ablest and most active of the writers who have opposed all attempts at converting the natives of India, that the guilt, if any, of having wholly abstained from such endeavours, was not justly chargeable on the East-India Company's Directors, nor yet on the Board of Controul, but on the Legislature, which prescribed to both the principles on which the government was to be conducted. The Legislature, on its part, if it should be censured for neglecting these most important of all interests, would be able, with no less justice, to shift the blame on the constituent body, if the people of England, being thoroughly aware that on former occasions Parliament had shewn no concern about the religious interests of the natives, should forbear expressing (as they never fail to do, by petition to the two Houses, when any occasion worthy of notice requires their interference), but more especially to their own representatives, the deep interest which they take in the decision of this great question.

Let every one, who calls himself a Christian, regulate his conduct on the present occasion by the golden rule of doing to others as in similar circumstances we would have them do to us; and the path of duty will be clear before him, and I will add, the decision of the Legislature would scarcely be any longer doubtful. I am yours, &c.

A CHRISTIAN.

To the Editor of the Christian Observer.

HENRY SCUGAL, the author of the well-known treatise entitled "The Life of God in the Soul of Man," was one of the brightest ornaments of the Protestant Episcopal Church of Scotland; and I flatter myself that

the following account of his life and writings will not be unacceptable to your readers.

Your &c.

A COUNTRY VICAR.

It is observed by Dr. Kippis, in his *Life of Doddridge*, that "Scotland, in the middle of the 17th century, produced some divines who had imbibed, in a wonderful manner, the genuine spirit of devotion, and the genuine spirit of Christianity." To which observation he adds, "The name of Scougal will occur to every one who is tolerably acquainted, either with the history of theology, or with compositions of a practical nature."

This truly primitive divine was born in 1650, at Salton, in East-Lothian, of which parish his father, Patrick Scougal*, was minister. The seeds of religion and virtue were sown in his mind at the earliest period, by the pious care of his excellent father, who had the satisfaction of seeing those blossoms expand which afterwards produced such abundant fruit.

He was educated in the grammar-school of his native parish, where he endeared himself to all who knew him, by the suavity of his temper and the gentleness of his manners. He seldom betrayed any freaks of childish levity; and the little jealousies and envious competitions, which are so common among school-boys, seemed to have no place in his breast. He took no pleasure in those diversions which usually occupy the vacant hours at school; a peculiarity which did not proceed from sour-

* He was a venerable character. He became bishop of Aberdeen in 1664, and remained in that see until his death in 1682. He was married to Margaret Wemyss, daughter of a gentleman in Fifeshire, by whom he had three sons and two daughters; John, commissary of Aberdeen; Henry, the subject of this memoir; James, a senator of the College of Justice, by the title of Lord Whitehill; Catherine, married to Alexander Scrogie, bishop of Argyle; and Jean, married to Patrick Sibbald, one of the ministers of Aberdeen.

ness or sullenness (for his disposition was cheerful and social), but from a strong sense of the value of time, a superior relish for reading, meditation, and prayer, and a predilection for the society and converse of those by whose wisdom and experience he could profit. His leisure time, at school, was much employed in perusing the Bible; and he accompanied the reading of the sacred oracles with frequent and fervent supplication to the great Fountain of light and wisdom, "that his eyes might be opened to behold wondrous things out of God's law." The piety of young Scougal was neither disfigured by superstition, nor overheated by enthusiasm, but the result of a serious conviction that the salvation of the soul is the grand concern of every human being; a conviction which he was not ashamed to avow.

The following incident deserves to be recorded as a pleasing specimen of early piety. Having retired for the purpose of seriously considering what course of life would be most conducive to his happiness, temporal and eternal; after much musing, he took up his Bible, and though he was always averse to the practice of making a lottery of the holy Scriptures, yet the following words, which first caught his eye, made a strong impression on his mind: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

His relaxations from the business of school were manly and dignified. To borrow a passage from the sermon preached at his funeral by Dr. Gairden, "the diversions he was then most taken with, did speak out the greatness of his mind and spirit; and he seemed to act all the grandeur of this world, while a child; for when, in learning the Latin tongue, he began to understand the Roman story, he retired, usually, with the most ingenious of his fellows, composed little orations, and acted the parts of the Roman senators." His memory, which was vast

and retentive, was united with a judgment uncommonly sound; inso-much that, when a very young school-boy, he not only digested well those parts of Scripture which were daily read at home; but could recapitulate, in a clear and connected manner, the discourses which he heard from the pulpit. His literary attainments were far superior to the usual standard of his years. Before he arrived at the age of fourteen, he was a master of the Latin language, wherein he had attained the art of composing with singular elegance. He had also, at the same early period, made considerable progress in the Greek, as well as in the Hebrew and other oriental languages, besides being well versed in history and the elementary branches of mathematical learning—nay, so clear was his apprehension, and so mature were his powers of reasoning, that only in consequence of overhearing a conversation between a party of young academics, he acquired an insight into the nature of a syllogism, and could readily form one upon any subject, before he had heard lectures upon dialectics from the professional chair. “Though children,” says Dr. Gairden, “generally love only the society of their fellows, or such as can entertain them with silly and foolish stories, yet such was the seriousness of his spirit, and the love he then had for knowledge and good men, that when he had the opportunity of hearing serious and reverend persons, who used to resort to his father’s house, he was careful to attend to them, and listen to their wise and pious discourses.” “Such,” continues the same writer, “were his attainments, and such was the temper of his spirit, in that early period of his life, which others for the most part spend in vanity and folly, and begin to repent of when they come to think themselves men; and we may see how much a prudent father’s wise and pious care, when it meets with a fit temper and disposition in a child, may contribute to plant the seeds of those virtuous en-

dowments and good inclinations in that tender age, which will bring forth much fruit in their riper years; and with how much reason the Wise Man bids us ‘*Train up a child in the way he should go, and when he is old he will not depart from it.*’”

The early indications which Scougal gave of genuine piety, together with his uncommon capacity for learning, encouraged his father to devote him to the service of the altar; with which view he was admitted, at the age of fifteen, a student of King’s College, in the university of Aberdeen; of which see his father was now bishop. His conduct while an under-graduate, and his progress in every branch of science, established his moral and literary character upon a firm foundation; and the early dawnings of piety which appeared in the schoolboy, now shone forth with brighter lustre in the academic. To borrow a beautiful simile from holy writ, his *path was like the shining light, which shineth more and more unto the perfect day.*

The scholastic philosophy which then obtained in our universities, was by no means to his taste. His penetrating and capacious mind, which thirsted for solid and useful truth, led him to view that philosophy in its genuine light, namely, as having no better tendency than to puzzle and perplex the intellectual faculties, and to beget habits of mere verbal wrangling. In fact, he had acquired a relish for that new mode of philosophizing in physics and metaphysics which became current in England after the Restoration of Charles the Second; and which the example and influence of Mr. Scougal had no small share in introducing at Aberdeen. He valued speculative truths in proportion as they tended to establish morality upon a solid and permanent base, and to promote just views of religion. During his academical career, he composed ethical treatises fraught with ingenuity and eloquence, besides some devotional pieces, which breathed a spirit of piety worthy of

the purest times of the church. Scotland at that period was distracted by religious disputes, chiefly on points of ecclesiastical polity: episcopacy and presbytery contended against each other with unrelenting fury. Scougal was an episcopalian. He was convinced, both from Scripture and the general practice of the church during fifteen centuries, that, in framing a plan of church government, Hooker and Chillingworth were surer guides than Calvin and Knox; but the fierce spirit of controversy ill accorded with the devotional frame of his gentle and placid mind. He was a stranger to the *odium theologicum*. He had never, to use the language of the amiable Tillotson, *drawn blood in controversy*. Instead of wading through the mud of polemical theology, he delighted in books of practical piety; whose object was to renovate the heart, to regulate the temper, and to inculcate a conversation becoming the Gospel of Christ. "His mind," says Dr. Gairden, describing his religious character when a student, "being always composed to a religious temper, he even then made it his business, by the frequent reading of the most pious and useful books, and a happy conversation, sanctified by a constant devotion, and an unprejudiced mind, to frame to himself, amidst the various opinions and distractions of Christendom, right apprehensions of religion, and accordingly to suit his practice: so that even then, religion was the matter of his serious and impartial choice, and not merely the prejudice of custom and education." He viewed religion, not in the light of a cold speculative assent to the doctrines of Christianity, but as a vital principle wrought in the heart by the Holy Spirit, purifying the inward man, and operating by love; or, to use his own emphatical language, as *the life of God in the soul of man*.

After studying at the university four years, he commenced Master of

Arts, being nineteen years of age. Scarcely had he ceased to be a pupil when he became a teacher. He gave public lectures during the next term with distinguished ability, in the absence of one of the regents, and soon after had the honour of being appointed professor of philosophy. Dr. Gairden's account of his conduct, as an instructor of youth, is highly interesting. "He was careful so to behave himself in the exercises of that office, as to preserve his own conscience pure and void of offence, and to serve the interests of Christianity; training up the youth in such principles of learning and goodness as might make them most serviceable to church and state. He was careful not to drive on little designs, or to maintain factions and heats in the society, but studied always to compose them. He always preserved his authority entire amongst the unruly youth, and would quickly compose their disorders and tumults, and yet gain their love and esteem. He was careful to instruct the youth in the most intelligible and useful principles of human knowledge; and it deserves to be remembered, that he was the first in this corner of the land (perhaps in the whole nation) who taught the youth that philosophy which has now (1678) the universal preference by all the knowing world. He looked upon it as the most proper for framing their judgments, and disposing them to conceive things aright; for taking them off from a disputing humour, and a vanity in hard words and distinctions, and in thinking they knew something when they knew nothing. He thought it served to enlarge their apprehensions of Almighty God, by considering the vastness of his works, and the admirable wisdom and goodness that appeared in the order of the world, and the wonderful contrivance even of the most minute creature; that it disposed them to consider the nature and worth of their immortal souls, and

of what small moment all the sensual pleasures of this lower world were; and that it inclined them to a more universal love and good-will towards all, and to meaner thoughts of themselves and their knowledge. He was very careful to train them up in the best and most useful principles of morality, and to guard them against the debauched principles of Leviathan*. And as he thus made human learning serviceable to the ends of religion; so he made it his great endeavour to have their minds inspired with this. On the Lord's days, in the evenings, he usually read some pious discourses to them, laying open the folly and heinousness of vice and impiety, and the excellency and advantage of religion and goodness, and such other considerations as might both instruct their minds and gain upon their tempers. And he failed not to deal with each of them apart in private. Those who were of bad inclinations, he studied to reform and amend; and in whom he saw any appearance of goodness, he was careful to encourage and cherish them. Thus he hath made appear, by his practice, that philosophy and religion are not enemies to one another, but that the sober and discreet use of our reason makes us more capable of the truths and graces of our religion."—Happy those colleges whose public instructors thus enter into the spirit of their important office; who guide their pupils through the paths of science to the temple of religious truth. Such, the writer of these pages recollects with veneration and gratitude, was the character of a Professor, who for many years filled the chair of moral philosophy, in the university of Glasgow, with distinguished honour,—the late Dr. Reid; whose metaphysical acumen was unrivalled, whose scientific attainments were vast, whose taste in Belles Lettres was correct and refined, and whose

* A book so called, written by the famous Hobbes.

praise it was to render philosophy and literature the handmaids of piety and virtue*.

Scougal sat in the chair of philosophy about four years, when he entered into holy orders, and, having resigned his professorship, was presented by his College, in 1678, to the living of Auchterless, in Aberdeenshire, where he resided only one year; during which he discharged the various duties of the pastoral care with a zeal and diligence worthy of the days of St. Chrysostom. The episcopal church of Scotland at that time used no liturgy: the difference between them and the presbyterians could not be called material, either in regard to doctrine or the forms of worship. The Confession of Faith, which had been drawn up by the first reformers of Scotland, in 1560, continued to be the received standard of doctrine to both parties upwards of fourscore years; and although this Confession was laid aside by the presbyterians in the reign of Charles the First, to make way for the Westminster Confession, no clergyman, who had subscribed the latter, would have scrupled subscription to the former. In regard to public worship, although no form had been appointed by episcopal authority, we are informed by a presbyter of the episcopal church in Scotland, in his Ecclesiastical History of that kingdom, that "many of the episcopal clergy compiled forms to be used by themselves in their particular congregation, with some petitions and collects taken out of the English book; and all of them uniformly concluded their prayers with the Lord's Prayer, and their singing with the Doxology, which the zealots of the other side decried as superstitious and formal. The two sacraments were administered by both mostly in the same manner, without kneeling at the one, or signing with the sign of the cross at the other; only in bap-

* This great and worthy man sat in Scougal's chair for several years.

tism, the episcopal clergy required the Apostle's Creed, and the presbyterians, in general, the Westminster Confession. And then, with regard to discipline, the establishment had their kirk sessions, as the presbyterians have at present; they had their presbyteries, where some experienced minister, of the bishop's nomination, was moderator; and they had their diocesan synods, in which the bishop of the diocese in person, or one by his express appointment, presided*. There was no marked line of distinction, then, between the two parties, as to articles of faith, ritual, or discipline. The grand bone of contention was the mode of church government. The grand question in debate was, whether the supreme and exclusive jurisdiction in ecclesiastical affairs, should be vested in a bishop, or a court of presbyters, each party arguing on the *jure divino* right. In those parts of Scotland where the bishops and their clergy were devout and exemplary, there was a pretty general conformity to episcopacy; the strong hold of presbytery was in the western counties, where the ignorance and the profligacy of the episcopal clergy were notorious. Had the piety and moderation of the incomparable Leighton been more prevalent upon the Scots bench, and the spirit and temper of Scougal been more generally imbibed by the parochial clergy, the episcopal form of church government would, in all probability, have continued in Scotland at the period of the Revolution, although not squared by the model of the church of England, either in rites, ceremonies, or † judicatories.

* Skinner's Ecclesiastical History of Scotland, vol. ii. p. 468.

† The following account of the discipline of the Church of Scotland, between the Restoration and the Revolution, is extracted from an authentic record, and will, no doubt, be gratifying to your readers:

"Every bishop hath under him an official or commissary, who is judge of the spiritual court within his diocese. Unto this court are referred matters of testaments, bastardy, divorce, tithes, perjury, &c. &c.; and many

Scougal, during the short time he remained at Auchterless, was a most exemplary pattern of what a pa-

civil cases. It sits in the months of November, December, January, February, June, and July. Of the several courts subordinate to the bishop's, wherein is exercised ecclesiastical discipline, the first and lowest is called the Session: it consists of the chief and most grave men of the parish, who are termed Elders and Deacons. In this small court, whereof the minister is president, all fornicators, adulterers, blasphemers, swearers, profaners of the Lord's Day, &c., are convened, and put to make public confession of their sins, and profession of their repentance, according to the degree or heinousness of them.

"The deacon's office is to collect the money for the use of the poor, to delate delinquents, &c.: and that of the elder, is to be careful of the fabric of the church; to assist in the censuring of scandalous persons, and to wait on the minister at the celebration of the Lord's supper, &c. This court sitteth once a week. The next court is called the Presbytery, consisting of twelve or twenty ministers, more or less, that sits once in two or three weeks. The moderator or president thereof is chosen by the bishop. In this court are discussed appeals from session. Here are convened all those who refuse to submit to church discipline; and all such as apostatize to Popery or Quakerism, who, if they remain obstinate, are persecuted with the censures of the church. Here also all such as enter into holy orders are examined, and an account taken of their learning and other qualifications, in a course of many trials; as making homilies, sermons, and common places, which hold two or three months, and then they are returned to the bishop well qualified, who upon that proceeds to ordain them.

"A third court, whereof the bishop is president, is the Provincial Synod. In this court are discussed all appeals from presbyteries. From hence are issued warrants for visiting churches. Here also the lives of scandalous ministers are tried, who, if found guilty of crimes laid to their charge, are either deposed, suspended, or excommunicated. The provincial synod meets twice in the year; in April and October. The supreme ecclesiastical court is a national synod made up of bishops and deans, and two members from every presbytery, one of whom is of the bishop's nomination; and a commissioner from every university.

"The calling of this synod is wholly in the Crown. Nothing is to be proposed but by

rish priest ought to be, in all things shewing himself a pattern of good works, in doctrine shewing uncorruptness, sincerity, sound speech that could not be condemned, insomuch that they who were of the contrary part had no evil thing to say of him. He conducted the devotional services of the church with fervent simplicity; his looks and gestures gave striking indications of a mind strongly impressed with a sense of the Divine presence, and while he prayed with the spirit he prayed with the understanding also; of which the specimens of devotion that he hath left behind him, furnish evident proof. The prayers which enrich that golden treatise, his *Life of God in the Soul of Man*, are well calculated to draw up the mind to high and heavenly things, and will bear a comparison with the most admired meditations of that great luminary of the church, St. Augustine. The morning and evening services which he composed for the use of the cathedral church of Aberdeen, breathe a spirit which animates every part of the English Liturgy, and furnish an excellent guide for family worship, as well as for the devotions of the closet. I cannot withhold from the reader the following beautiful picture of Scougal as a man of prayer in the sanctuary, given by the author of his funeral sermon: "His piety and zeal were very eminent in the public worship, when he was the mouth of the people; his devotion was so raised, and the humble fervour and seriousness of his spirit so visible, as did highly inflame the King or his Commissioner; nor can any thing that they do be of force till it be ratified by the King."—*Bibliotheca Topographica Britannica*, No. 3. pp. 111, 112, 113.

The grand difference between this mode of discipline and that which was established at the Revolution, regards the power and the proceedings of the General Assembly, which now meets annually by its own appointment; and from its decision there is no appeal, not even to the Sovereign, whose Representative has no voice, and whose presence is nothing more than a pledge to the established church of the countenance and protection of the civil authority.

the devotion of the serious: and, when he made one of them, the humility and adoration of his soul did appear in his outward behaviour; and he thought it one suitable expression of it, to bow the knee before that Majesty before whom the angels tremble. In the celebration and receiving of the holy communion, his soul seemed to be totally swallowed up in the contemplation of Jesus Christ, and his devotion was the admiration of all who saw him. He had been constant in his private prayers to God from his childhood. That great secret of devotion which he recommends in his * book was his constant practice; and he sent up sometimes such aspirations of love, and such ardent sighs and groaning, and heavings of his spirit,

* Dr. Gairden doubtless alludes to the following passage in Scougal's *Life of God in the Soul of Man*: "As there is one sort of prayer wherein we make use of the voice which is necessary in public; and another, wherein, though we utter no sound, yet we conceive the expressions and form the words, as it were, in our minds; so there is a third and more sublime kind of prayer, wherein the soul takes a higher flight, and having collected all its forces by long and serious meditation, it darteth itself (if I may so speak) towards God in sighs and groans, and thoughts too big for expression. As when after a deep contemplation of the Divine perfections appearing in all his works of wonder, it addresseth itself unto him in the profoundest adoration of his majesty and glory; or when, after sad reflections on its vileness and miscarriages, it prostrates itself before him with the greatest confusion and sorrow, not daring to lift up its eyes or utter one word in his presence; or when, having well considered the beauty of holiness and the unspeakable felicity of those that are truly good, it panteth after God, and sendeth up such vigorous and ardent desires as no words can sufficiently express. This mental prayer is of all other the most effectual to purify the soul, and dispose it unto a holy and religious temper, and may be termed the great secret of devotion, and one of the most powerful instruments of the Divine life—and it may be the Apostle hath a peculiar respect unto it, when he saith, that the Spirit helpeth our infirmities, making intercession for us with groanings that cannot be uttered."

as perhaps unlogged his spirit, and made his soul take its flight so soon from this earthly tabernacle."

(To be continued.)

FAMILY SERMONS. No. XLI.

John xv. 8.—"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

AMID all the religions professed in the world, those alone who profess Christianity worship the true God aright, or are acquainted with the true way of salvation; there being "no name under heaven given among men, whereby we must be saved, but the name of Christ." We must, therefore, acknowledge it as a great blessing to have had our lot cast where this religion is generally professed. But then we must take care that we do not satisfy ourselves with the bare profession, and thus lose all the benefits of the Gospel as too many have done. This religion, when first planted, and for three hundred years during which all the powers of this world were against it, flourished exceedingly, and brought forth abundant fruit to the glory of God and the benefit of man. Those who then professed it were better men than the rest of the world. But when Christianity became the governing religion, men began to take it up only because it was in fashion; and though many, perhaps more than before, embraced it from right motives, yet the great bulk of those who professed it had probably no other design than that of conforming outwardly to the religion of the state. And so it is at the present day. We have cause to bless God that Christianity is not only professed in this kingdom, but established; that in our infancy we were admitted, by baptism, into Christ's church, and that we still profess ourselves to be members of it. But to each of us this privilege will be a blessing or not, according to the use we make of it, according as we live up to what we profess to be. This, however, few among us do.

We are either content to profess outwardly this true religion, in which alone there is salvation, under a vain idea that we shall be saved by this profession; or we become mere religious partizans, spending our zeal on matters that are wholly unessential, on the points that distinguish different sects and parties, till we have none left for what is the main, substantial end of the religion of Jesus Christ, namely, truly to honour, serve, and glorify God, by doing what he has commanded us to do, and thus being his disciples, not by profession only, but in deed and in truth. This our blessed Saviour foresaw, and in the text has warned us against: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

In the preceding verses our Lord instructs us, that all our power of doing good comes from him; and to illustrate this great truth, he compares himself to a vine, and those who profess his religion to so many branches grafted into that vine. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." By bearing fruit, therefore, is plainly meant the doing such works, and exercising such tempers as are agreeable to the profession of Christianity. Christ himself describes them in another place as "good works," whereby we may "glorify our Father which is in heaven;" John the Baptist, as "fruits meet for repentance;" and St. Paul, as the "fruits of righteousness," "the fruit of the Spirit." These expressions, which all mean the same thing, are explained by the Apostle as including "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," a list to which every kind of good work, whether it respects God or man, may be referred. And, in another place, he gives us an equally comprehensive view

of the subject, when he informs us, that "the grace of God" teacheth us, that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Such are the works which Christ requires, such is the fruit which we must bear, if we would be his disciples—if we would glorify God. But we must not only bear fruit of this kind, we must bear much of it; we must "abound in the work of the Lord." These things must not only be in us, but they must abound, if we would be neither barren nor unfruitful in the knowledge of our Lord. We must abound not in some Christian graces, but in all. If we would "walk worthy of the Lord unto all pleasing," we must be "fruitful in every good work." For there is that close connection between all the Christian graces, that they cannot be separated; all must go together: and he who does not assiduously cultivate all, cannot be said as yet to have entered aright on the great work of his Christian profession. Do we not promise, on entering into the ark of Christ's church, that we shall keep *all* his commandments? Naming the name of Christ, are we not bound to depart from *all* iniquity? Are we not called, as Christians, to be "holy in all manner of conversation, as he who hath called us is holy;" to be "perfect as our Father which is in heaven is perfect." Are not we who have given up our names to Christ, taught of him to "love the Lord our God with *all* our heart, and soul, and mind, and our neighbour as ourselves?" Is not our duty then plain? It is to glorify God by bearing much fruit, by doing much good and no evil in the world, by being good and doing good in the highest manner that we possibly can.

To this course of well-doing Christians are especially bound by another consideration, that if much is required of them, it is because much has been given. Of themselves, indeed, they have neither inclination nor strength for any good work.

"Without me," says Christ, "ye can do *nothing*." Without him, we may talk of good works and may seem to do them, but we really do none, and indeed can do none. "As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye, except ye abide in me." But then he adds, "He that abideth in me, and I in him, the same bringeth forth much fruit;" assuring us, that all who by faith are united to Christ, receive such supplies of grace from him as enable them to bring forth much fruit. St. Paul experienced this when he said, "I can do all things through Christ, which strengtheneth me;" and all Christ's *true* disciples may use a similar language; for "his grace is always sufficient for them: his strength is made perfect in their weakness." And what may not those do who have such power and grace conferred upon them? Surely they are, in an especial manner, bound to "let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven."

When it is said that God is glorified by our bearing much fruit, it is not meant that any thing can be added to his essential glory; or that he is more or less glorious in consequence of any thing we either do or leave undone. But he is then said to be glorified, when his creatures see and acknowledge his glory. He made all things for the purpose of shewing forth his glorious perfections to such of his creatures as are capable of thinking upon them. And when they so think upon them as to own and admire their glory, then are they said to glorify him, or to give him glory. And as the glory of his wisdom, power, and goodness, shines forth in his works of creation and providence, so the glory of his mercy and truth shines forth in the redemption of man, and in all the good works they are thereby enabled to do; for as they do them all only by his assistance, the glory of them redounds to him. When we

behold his mercy promising such assistance, and his faithfulness fulfilling the promise; when we see his wisdom in the wonderful method he has adopted of restoring lost man to his first estate, purifying his corrupt nature, so that he may not only do good, but be good; when we mark the greatness of his power in the fruit produced by trees that were withered and dead, in holy actions performed by those who had neither power nor will to perform them; when we see his goodness approving and accepting of works imperfectly done, as if they had been done perfectly, forgiving the sins of his people and the infirmities of their best performances, we then behold the glory of the Lord shining most gloriously, and we praise God and glorify his holy name who hath thus wrought in his sinful creatures "to will and to do of his good pleasure," and filled them with "the fruits of righteousness which are by Jesus Christ unto the glory and praise of God."

But what motives, what encouragement have we thus to seek the glory of God by bearing much fruit? We have the strongest motives: we have the highest encouragement. That God may be glorified is the best end at which we can aim. It was that we might pursue this end that he at first made us, that he still upholds us, that he bestows on us so many blessings, that he redeemed us by the blood of his only begotten Son. By glorifying God, therefore, we attain the end which God had in view in our creation, preservation, and redemption, and then reach the proper satisfaction and rest of the soul. We cannot look farther or aim higher than at the supreme end of all things: yet this end do those reach who glorify God. Other people live to no purpose. *They* live to the best of purposes; that for which they came into the world. They do His business, and they are under His care and protection, who sent them hither. Glorifying him, they enjoy his love and

favour, and he is graciously pleased to glorify them. "Them that honour me," saith God. "I will honour." And how happy must they be whom God is pleased to honour. Such honour have all they who glorify God, not only in this world, but in the next, where they will glorify him, and be glorified by him for ever.

Of those who thus glorify God our Saviour says, "Ye shall be my disciples." Other persons may be called the disciples of Christ. Those only are so in reality who *bear much fruit*. This is the only infallible sign of their abiding in him. "If ye continue in my words, then are ye my disciples indeed;" not his disciples in name, profession, and outward appearance only, as is unhappily the case with too many; but his disciples in truth and reality. Others may reckon themselves to be his disciples; but he will not reckon them to be so, nor own them as such in the last day. "Many shall say to him in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works;" to whom he will reply, "I never knew you; depart from me, ye that work iniquity." How confident are these men, that they were the disciples of Christ! Yet after all Christ will not own them as such, because they wrought iniquity: they did not *live* as became his disciples. In every period of the church there have been too many such "enemies to the cross of Christ" among his professed followers, "whose end is destruction," because they "mind earthly things;" and it is to be feared that they abound not less in the present than in the preceding ages. Professing to know God, yet denying him by their works; honouring the Saviour with their lips, yet crucifying him afresh by their conduct, and putting him to open shame; what can be expected but woe to such Christians? Well would it have been for them, never to have heard the name of Christ,

never to have been baptized into the fellowship of his religion, yea if they had never been born! For what will Christ say to them at the last day; not "come, ye blessed;" but "depart, ye cursed, into everlasting fire."

But how happy, on the other hand, are they who bear much fruit, and thus shew themselves the true disciples of Christ! He regards and loves them as his own. He takes a special care of them and their concerns. He is their Advocate with the Father, continually making intercession for them, washing them from their sins in his own blood, and presenting them holy and spotless before God. He gives them his Holy Spirit to lead them into all truth, to direct them in all their ways, and to support and comfort them in all the changing circumstances of life. He makes all things to work together for their good. He communicates to them his own most blessed body and blood, to preserve both their souls and bodies unto eternal life. He is always with them while they live; and when they die he receives their souls to himself. And at the last day he will set them at his own right hand, and say unto them, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" where they shall live with him in glory, and "shine forth as the sun, in the kingdom of their Father," for ever.

What strong encouragement is

thus given us to bear much fruit! We are all baptized in the name of Christ: we profess ourselves to be his disciples: we call on his name: we hear his word: we own him for our Lord and Saviour; and we hope to be saved by him. But let us take heed that after all we be not deceived, as we certainly shall be if we bear not the fruit which he expects from us. "For now is the ax laid to the root of the tree: therefore every tree that bringeth not forth good fruit, is hewn down and cast into the fire." If we bring not forth fruit, and much fruit too, we shall be regarded as only cumbering the ground, as fit only to be cut down and cast into the fire. Let us no longer be careless and indifferent in this great concern. Let us attend in earnest to the things belonging to our peace, and follow them with all our might. Let us tread in our Master's steps, making it our meat and drink to do the will of our heavenly Father, and to finish the work which he has given us to do. Thus shall we glorify God, and shew ourselves to be Christ's disciples indeed. We shall then be as trees bearing much fruit, and shall be counted worthy to be transplanted ere long into the paradise of God, where we shall flourish and enjoy the fruits of our labours for ever, through him who is gone before to prepare a place for us, even Jesus Christ, to whom be glory and honour both now and ever. Amen.

MISCELLANEOUS.

To the Editor of the Christian Observer.
As you have so ably taken up the cause of the British and Foreign Bible Society, permit me to send you the copy of a letter which I took the liberty of addressing to one of its excellent vice-presidents, the Right Hon. Nicholas Vansittart, and to request you may have the

goodness to insert it in your valuable work.

I am, &c.

CH. FR. A. STEINKOPFF.

Savoy, April 18, 1812.

SIR,

Savoy, Feb. 5, 1812.

Permit me, in compliance with your desire, expressed with all that

kindness and condescension which adorn your character, to make a few remarks on what the Rev. Dr. Marsh observed in his Inquiry respecting the want of Bibles in Germany, the Canstein Institution, and the difference between my speech, as first published in the Cambridge Chronicle, and afterwards republished by Professor Farish.

If I ever had made any *unqualified* statements respecting the want of the holy Scriptures in Germany; if I had used such expressions like these, "that there was a *total*, or even *general*, want of the same in my native country, that the people could not procure them at all, or only at an exorbitant rate;" then I should have acted, indeed, with a zeal without knowledge; I should have violated truth, degraded the character of my nation, and must certainly have been detected by the respectable German clergymen and gentlemen who reside in England, and are as well, or better acquainted with the state of their native country than myself. But I may appeal to all those who have observed my conduct, either in the private or public transactions of the Society, that I never used such vague and random assertions. No—I stated facts, which either came under my *personal* observation, or were communicated to me by *respectable* societies and individuals in different parts of the Continent. About nine years ago, the state of my health obliged me to leave my congregation for a season. At that time I travelled through part of France, Switzerland, Germany, and Denmark, making it a particular point to inquire into the state of the holy Scriptures in these countries. The result of all my inquiries, more particularly with regard to my native country, was, that though some of the Protestant parts of Germany were, generally speaking, well supplied with Bibles and Testaments, yet there were others, in which a considerable want of the holy Scriptures prevailed, more especially

among the numerous Protestant families in Alsace, Lothringen, Austria, Stiria, Carinthia, Bavaria, &c. It is also a pleasing fact, that in the Roman Catholic provinces of Germany (where, perhaps, not one in fifty families possesses a Bible), many Catholics have of late expressed a great desire to read the holy Scriptures, and gladly received them from the hands of Protestants. In addition to this, most pressing solicitations for a supply of German Bibles and Testaments were received from respectable clergymen officiating among the German colonies near the Wolga, in the Russian empire; from the chaplains, officers, and privates of several German regiments in the British service; from German sailors, many thousand of whom are now employed in the British navy; and even from the Corresponding Committee in Calcutta. To supply these and many similar wants, expressed from a variety of quarters, I proposed to the British and Foreign Bible Society to make use of that excellent "Canstein Institution," referred to by the learned Professor, which, instead of concealing from public view, I felt most happy to bring into that general notice which its excellence justly deserves. May I take the liberty to refer you to the second Report of our Society, pp. 163, 164, where you will find a concise, but comprehensive, account of that benevolent institution. The very next pages of the same Report contain documents, proving that this "cheap repository" of German Scriptures was employed by the British and Foreign Bible Society to send Bibles and Testaments to poor Protestants in Galicia; and since that period, up to this present time, many thousand Bibles and Testaments have been forwarded from it, at the expense of the British and Foreign Bible Society, to the German colonies near the Wolga; to Protestant congregations in Mecklenburg, Austria, Brandenburg, Hungary, Bavaria; and also for

gratuitous distribution among Roman Catholics. Others have been ordered over to this country, where they were much wanted, and gratefully received by several congregations and schools in London, Hull, and Dublin. It was only when the present political circumstances rendered the communication with the Continent precarious and uncertain, that the British and Foreign Bible Society determined to print an edition of 5000 German Testaments, and another of 3000 German Bibles in London. The former is completed, and you, my respected Sir, can testify, from your attendance on the committee, with what anxious solicitations they have been called for, and with what emotions of gratitude received by German soldiers and sailors. Indeed, you have, in your own possession, an important letter on this subject from one of his Majesty's chaplains to the forces. But though the Canstein Institution is so well calculated to supply the spiritual wants of many of the poor in Germany, it was deeply felt by a number of respectable clergymen and gentlemen in that country, that the Hallish Bibles, if sent to a great distance, owing to the expense of carriage, would come higher than their poor could afford to pay. On this account they found it desirable to establish a Bible Society of their own, which, chiefly by the liberal donations of the British and Foreign Bible Society, has been enabled to print large editions of a German Testament and Bible in standing types. A separate fund has been established by the active exertions of that Society, for the express purpose of gratuitously distributing them to the poor, or of selling them at half cost, or at still more reduced prices. It would be uncandid in me to insinuate, that the Rev. Doctor objects to the circulation of the holy Scriptures in foreign parts: on the contrary, he most explicitly states himself to be favourable to that part of the proceedings of the British and Foreign Bible Society;

and I cannot entertain a doubt from his humanity, from the veneration he every where expresses for the sacred writings, and from the attachment which he professes for my native country, that had he been personally present when applications were made to me by old German soldiers and sailors (some of whom had lost their limbs in the British service, and are now in Chelsea or Greenwich Hospital), *not for money, but for German Bibles or Testaments*, he would have hastened himself to put this blessed book into their hands, and to pour the balm of heavenly consolation in their hearts, he would not have remained unaffected with their sincere expressions of joy, and the tears of gratitude they shed.

With regard to the remarks of the learned Professor, on my speech in Cambridge, I beg simply to state, that what appeared in the Cambridge Chronicle was not *my speech*, but a report of it which I never saw till it was printed; that I immediately perceived and pointed out some inaccuracies, and sent down my speech soon afterwards. I do most readily allow, that I may have varied in some *verbal* expressions; but in point of the *accuracy of all the statements which I made*, I can safely appeal to the justice and candour of one of the most respectable and enlightened audiences before which I ever was privileged to appear.

To the charge of colouring, I reply: the facts related by the British and Foreign Bible Society need no colouring; they speak for themselves. It undeniably has pleased God to bless this Society, within a short period, in a most remarkable manner, and to render it a blessing to others. My constant wish and prayer is, that no human applause may lift me up, nor any human censure discourage, but that with a single eye and a steady step I may be enabled to promote the glory of God and the benefit of my fellow-creatures. I consider it one of the

happiest events of my life, and shall, I trust, rejoice in it, even in a dying hour, that I have been privileged, as a feeble, though willing, instrument of the British and Foreign Bible Society, to put the Scriptures into the hands of so many of my poor countrymen, and of others belonging to different continental nations, who, plunged as they have been into all the horrors and calamities of a long-protracted war, stand more than ever in need of the consolation of the word of God.

I am, &c.

C. F. A. S.

P. S. If I should have stated in Germany, that there was a want of Bibles in Britain, perhaps a noble-minded Englishman, jealous for the honour of his country, might have reproved me, and exclaimed, "Impossible! Bibles may be had in every bookseller's shop; and besides, there exist several most respectable societies, which make it a point to distribute them cheaply, and even gratuitously, among the poor." True: but it is as true, that the more these societies distribute, the more they find occasion to distribute; the more they inquire, the more they discover wants never thought of before. The Norfolk Auxiliary Society states, that upon the most moderate calculation, there are, at least, 10,000 families in that county destitute both of Bibles and Testaments. The Bristol, Manchester, Liverpool, and other Auxiliary Bible Societies, have already supplied many thousand poor families with the holy Scriptures, and constantly receive and make applications for an additional supply.

To the Editor of the Christian Observer.

FROM the reverence in which we hold the book of Common-prayer, it was with extreme concern and vexation that we noticed, in your valuable miscellany, some remarks upon what was considered as an innovation in the editions of the Common-prayer-books published by Mr. Reeves,

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by inserting the word *help* instead of *health*, and omitting the words *the merits of* in one of the collects. Upon referring, we found these errors had accidentally crept in; but it was only in one or two of the editions, from the negligence of the compositor entirely, without the knowledge of Mr. Reeves or ourselves; and you must know, Mr. Editor, from your own experience, how difficult it is to guard against errors of the press. However, Sir, we have used our best endeavours to correct these errors; and as they occur in only *one or two of the editions*, it will be evident to your numerous readers, that they were *accidental*. No pains shall be spared in future to prevent a recurrence of the same; and from the acknowledged superiority of our editions, in point of paper and printing, we flatter ourselves the public will continue that liberal support which we have hitherto received.

We remain, &c.

SCATCHERD AND LETTERMAN,
Publishers of Mr. Reeves's editions
of the Common Prayer
Book, Holy Bible, &c.

Ave Maria Lane, May 5, 1812.

To the Editor of the Christian Observer.

I SHOULD be glad to see, from time to time, occasional articles of what may be termed "neglected biography," in the *Christian Observer*. There were, no doubt, many very excellent divines in the reigns of Elizabeth and James, of whom but little is known. I have lately met with an ancient volume, entitled, "The works of the Reverend and faithful servant of Jesus Christ, Mr. Richard Greenham, minister and preacher of the Word of God, collected into one volume: revised, corrected, and published, for the further building of all such as love the truth, and desire to know the power of godliness. By H. H. (Henry Holland), 1612." The volume consists chiefly of sermons, with a short form of catechising,

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and a number of grave counsels and godly observations. I am sorry it does not afford a regular account of his life; but I have collected such as I can gather from the prefaces, &c. The book commences with a dedication to King James, by Elizabeth, the widow of Henry Holland, as follows—"Right Gracious Sovereigne, I do here humbly present unto your Highnesse, the holy labours of that worthy servant of Christ Mr. Richard Greenham, painefully collected, corrected, and published for the good of God's church, by my late deere husband, Mr. Henry Holland, which I am bold to offer unto your excellent Majesty, partly in respect of the author, a man renowned for his rare pietie and paines, and for his singular dexteritie in comforting afflicted consciences; partly in regard of the worke itselfe, so well accepted and approved in the church, that this is now the fifth time it hath been published," &c. There is a second dedication by Henry Holland himself, to the Countesse of Cumberland, and the Countesse Dowager of Huntingdon, part of which is as follows; "——I come (Right Honorable) as in the name of the faithful servant of Christ, Mr. R. Greenham, a man well knowne unto your honours, and to those most religious patrons of all pietie and good learning, the Right Honourable Earles (of blessed memorie) of *Huntingdon*, *Warwicke*, and of *Bedford*, which now sleepe in the Lord. Of them was hee revered in his life-time: of your honours much lamented after death, for that you knowe the losse of such to be no small wrack unto the church and people of God. Now so it is (Right Honourable and vertuous Ladies) that pietie in this declining age waxeth daily very faint, and impiety doth much abound," &c. "Such experience and good likeing have your honours had of this man of God, of his godliness and gravity, and of the manifold gifts of God in him, that I neede say no more, as any way doubting of your honourable acceptation."

Henry Holland, in his preface, writes thus, "I am the meanest and the weakest of many brethren to write of this reverend man's life, and labours in the church of God; yet I had rather be noted of some for want of skill, than of any for want of love and affection to so loving a father. I have knowne his life for many yeares, and rejoyce in heart to have knowne it, for that most rare graces of God's Spirit did shine in him, all tempered as with faith unfained unto Christ, so with bowels of compassion and love towards men. In his holy ministerie, hee was ever careful to avoid all occasions of offence, desiring in all things to approve himselfe as the minister of Christ. Hee was the speciall instrument and hand of God to bring many, both godly and learned, to the holy service of Christ, in his ministerie, and to restraine, and to reduce not a few from error. When God had translated this *Elias* from us, then I sought to find him in his workes: for they do lively expresse the picture of his minde and hearte, and taste sweetly of that pure fountaine of God from whence they were derived. While he lived, his lips often refreshed my soule: when he was gone, I lamented much that I had not in Christianitie made that use of him, that a heathen does of a naturall wise man in humanitie." "Hee feared much the preposterous zeale and hastie running of young men into the ministerie; because as judgement, so also stayednesse, and moderation, use, experience, gravitie in ordering affections, and having some masterie over corruptions, was needefull in him that should teach others. And hee observed the extreame in our age, to be contrarie to that in the first age, wherein men being but slenderly brought up, it was very long ere they were used in the church: but now education being bettered, they are too soone employed. Too hastie a triall must not be made of men's giftes to their hurt that use them, and that have the use of them. He used to say,

Ministers should most frequent those places where God hath made their ministerie most fruitfull: they should herein be like the covetous man that where they have once found the sweetness of gaining of souls, thither they should be most desirous to resort. He was alwaies desirous to be in the place of publikereading, praying, and preaching, even of conscience to God's ordinance, were the preachers never so meane. For if he spake with judgement, he either increased (as he said) or confirmed his knowledge. If the speaker had great wants, even these wants did humble him, and made him to meditate inwardly of that truth, whereof the preacher failed: insomuch that sometimes hearing the wants, and then meditating of the truth, he could as well be enabled to preach againe of that text, as if he had read some commentarie."

There is also a dedication by Stephen Egerton to the Right Worshipfull Sir Marmaduke Darrell, and Sir Thomas Bloother, Knights, Surveyers-Generall for the victualling of his Majestie's navie; part of which runs as follows; "—— Surely (Right Worshipfull) if one heathen man could gather gold out of the writings of another, how much more may we (being Christians) gather not gold only, but pearles and precious stones out of the religious and holy labours of Master *Richard Greenham*, being a most godly brother, yea more than a brother, even a most painefull pastor, zealous preacher, and reverend father in the church of God; of whom I am persuaded that for practical divinity, hee was inferior to few or none in his time."

THEOGNIS.

To the Editor of the Christian Observer.

KNOWING you to be a friend to the education of the poor in general, and particularly of those who belong to the Church, I take the liberty to address a few lines to you in behalf of their teachers, and to request that you will insert them in your work;

so that if by chance they should there meet the eye of any well-disposed member of parliament, he may be induced to use his endeavours to relieve them from what I humbly conceive to be a great hardship.

I am a lay schoolmaster of the Established Church, having under my care upwards of 100 poor children, whom I instruct according to the new system, to the best of my abilities, but for a small compensation. Being young, however, and unmarried, I should have nothing to complain of, was I not under a continued apprehension of being drawn for the militia, and thus dragged into a profession for which I am rendered unfit by my previous habits of life, no less than by inclination. Not far from me lives a dissenting schoolmaster, who, having obtained a licence from the quarter sessions, is exempted from the ballot, and is thus enabled to educate the children under his care without interruption. Hearing of this, I of course concluded that the same exemption would be extended, *a fortiori*, to me; but I now find this not to be the case. To my sorrow, I am now well assured, that a conforming teacher of youth, however regularly licensed, is debarred from those privileges which are so widely and so liberally enjoyed by non-conformists of every denomination.

Having now stated a plain matter of fact, without the addition of any false colouring, I will leave you to judge whether it is right to tear away from his youthful flock, a licensed teacher of the established religion of his country, into the militia, especially as dissenting teachers are not liable to the same inconvenience.

Trusting that you will not hesitate to give publicity to this letter, I am, &c.

THOMAS NAILER.

To the Editor of the Christian Observer.

I BEG to submit to you a few observations on an expression that occurs

in Hodgson's Life of Porteus, p. 316. 1st. edit.

In giving the last finish to the character of his venerable uncle, Mr. Hodgson observes: "In him were never seen *the sanctified look*, the depressed brow, the sullen spirit, the dismal and desponding countenance." Now, what I shall venture to remark is, *why* has Mr. Hodgson associated "the sanctified look" with such offensive and gloomy qualities; *why* has he placed it in company so unnatural, so uncongenial with itself? It may be replied, "These subsequent qualities explain what he meant by *sanctity* of look; and clearly shew that he condemned a *spurious*, an *outside*, sanctity alone. Or it may be said by others, "The point is too insignificant for notice." However, as "a sanctified look" is here, in *some* measure, condemned; and as this look is so fashionable a ground of charge against men of real piety, will you allow me to detain the attention of yourself and of your readers; for a few moments, on the subject?

The first and most obvious question is, *why* should *sanctity* be forbidden to make its appearance in the *look*? why is it denied this privilege of all the other good affections (*good* they are called at least) of the human heart? No one quarrels with *generosity*, no one animadverts on *tenderness* or *benignity*, because their prevalence in the heart lends a corresponding cast to the *countenance* itself. The plain fact is, that where these amiable feelings operate strongly in the breast, they naturally flow into the *visage*. Indeed, such affections and such looks are so generally linked together, that we should almost doubt the existence of the *former*, if not at all attested and shadowed by the *latter*. It is well nigh superfluous to remark, that an *opposite* character of countenance would be thought inconsistent with such feelings, at least in an entire stranger.

With due deference to Mr. Hodgson, I would ask him, why if the *look* may lawfully express *all other*

affections of the heart, it may not express *sanctity*; if our natural feelings may shined abroad all their loveliness upon the look, why may not those purer energies, which are implanted in the heart by *grace*, unfold their beauty and serenity in the very same scene? When a Christian is engaged in worshipping his God, why may not that "beauty of holiness," which he is commanded to cherish in his heart, beam even on his *countenance*? When his heart is *satisfied as it were with marrow and fatness, as his mouth praiseth God with joyful lips*, or as he sings praises to that Saviour whom he hopes one day to magnify in heaven itself; is he to be stigmatized as an *enthusiast* or hypocrite

—————"if that fire,
Warming his heart, should at his looks transpire."
COOPER.

I might pursue the same observation with regard to the effect produced by truly Christian eloquence, nay, Christian feeling, in the pulpit: the heart feels, and the countenance shews that it does so. If we were sitting in the British senate, and listening to the oratory of a *Pitt*, who would wonder if its electric force reached even to our look? If, therefore, the hearer of a sermon discovers his impressions in like manner (and I have seen *Mr. Hodgson's* hearers frequently affected thus), I may conclude that he is equally defensible. Not to be tedious; may we not allow of some sympathy between the heart and the countenance, when "*the tender mercies of our God*," and "*the love of Jesus Christ*," become (and why may they not *sometimes* become?) the subject of our conversation? Nay, if even the mind should, at any time, glance at the reviving theme, may not the face naturally catch an air of the most refined gladness? Or, if we are just risen from the contemplation of *such* a subject in the closet, and it leaves a ray of cheerful sanctity upon our face, is not this consistent with every principle of common sense? Is not this act-

ing exactly as mankind act under the influence of their favourite pursuits? If a “*sanctified look*” were inadmissible, Milton would scarce have admitted it into his inimitable description of Eve.

“Grace was in all her steps, *Heaven in her eye.*”

Nor would St. Stephen’s face have been described as “*the face of an angel,*” when he confessed “*Jesus of Nazareth,*” before the Jewish synagogue.

If the parallel I have ventured to draw between the cases of *natural* and *religious* feeling be just, I have only to observe, that Mr. Hodgson ought not to have spoken as he has done of “*the sanctified look,*” without at least some explanation of his meaning. Had he said, “*I speak of an austere, a melancholy, or an hypocritical look alone,* (such a look has often covered feelings that are foes to sanctity), I should not have presumed to raise a single objection to the passage. But as religious persons, especially among the young, and those whose eyes are just opened to the stupendous value of religion, are very commonly branded

with the stigma of having “*a sanctified look,*” I humbly think that Mr. Hodgson ought not to have lent even the *shadow* of his high authority to a charge which, however unintentionally on his part, may have the effect of chilling the *vital* influence of Christianity.

PASTOR.

HYMNS APPROPRIATE TO SUNDAYS
AND HOLIDAYS.

THIRD SUNDAY AFTER EPIPHANY.

Matthew viii.

LORD! whose grace, in power excelling,
Wash'd the leper's stains away;
Jesus, from thy holy dwelling,
Hear us, help us when we pray!—
From the filth of vice and folly,
From infuriate passion's rage,
Evil thoughts, and hopes unholy,
Heedless youth, and selfish age;
From the lusts, whose deep pollution
Adam's elder taint disclose;
From the tempter's dark intrusion,
And from everlasting woes;
From the miser's cursed treasure;
From the drunkard's jest obscene;
From the world, its pomp and pleasure,
Jesus, Master, make us clean!

D. R.

REVIEW OF NEW PUBLICATIONS.

A Report of the Formation of the Cambridge Auxiliary Bible Society; together with a List of Patrons and Subscribers: Dr. Marsh's Address to the Senate; Mr. Vansittart's Reply, &c. &c. Edited by the Rev. William Farish, B. D. Professor of Chemistry. Cambridge: Hodson, &c. 1812.

Dr. MARSH's Inquiry, &c. (See our Number for March.)

Letter to Dr. Herbert Marsh, &c. By the Rev. E. D. CLARKE, D. C. L. Professor of Mineralogy in the University of Cambridge, &c. Cambridge: Deighton. 1812.

An Examination of Dr. Marsh's Inquiry, &c. in a Series of Letters to

the Rev. Dr. Clarke, &c. By the Rev. W. DEALTRY, A. M. F. R. S. Fellow of Trinity College, and examining Chaplain to the Bishop of Bristol. London: Hatchard. 1812. Price 3s. 6d.

Three Letters on the Subject of the British and Foreign Bible Society, addressed to the Rev. Dr. Marsh and John Coker, Esq. By the Right Hon. N. VANSITTART. London: Hatchard. 1812. Price 2s.

Four Sermons preached before the University of Cambridge, in Nov. 1811, on the Excellency of the Liturgy, prefaced with an Answer to Dr. Marsh's Inquiry respecting the Neglecting to give the Prayer-book

with the Bible. By the Rev. CHARLES SIMEON, M. A. Fellow of King's College Cambridge. London: Cadell. 1812.

An old Fable, with a new Application: *The Dog in the Manger*. Cambridge: Hodson. 1812.

WE have now the controversy contained in the above-named pamphlets appearing before us in its ulterior stages. If we feel any backwardness in redeeming our pledge to our readers upon this important subject, it is from a fear-lest, having already committed ourselves on the abstract merits of the question, we should be deemed partial judges in the cause; and should be in fact too much interested in raising the weight and credibility of witnesses who are to stand on our own side.

Our discharge, then, of the delicate office of judge-advocate, we must leave to the decision of our readers: most of whom, we doubt not, will come to us with an opinion already made up, upon a transaction not certainly done in a corner! The field of battle has been in this case an "Areopagus" of no mean distinction. And if we may presume to compare the members of our learned university to those of old, "who spent their time in nothing else but either to tell or to hear some new thing," we should be inclined to designate the present encounter as one of philosophers; each of whom is wielding the weapons peculiar to his own order, and, in no trifling or ignoble contest, calling on the world to award the prize of victory.

Our former pages have detailed the history of this sharp, but as we hope short, controversy. We understand the proposal for a Bible Society at Cambridge originated amongst the under-graduates; and amongst some in particular who, in their religious opinions, were known to be "nullius addicti jurare in verba magistri." This proposal, it seems, soon came under the notice and direction of some distinguished persons in the higher orders of the university, and was met by an Address to

the Senate from Dr. Herbert Marsh, Margaret Professor of Divinity, dated Nov. 25, 1811; in which he respectfully submitted to the University, "which of the two Bible Societies" (for so he is pleased also to entitle the Society in Bartlett's Buildings) "is most entitled to encouragement on the part of a body whose peculiar duty is the support of the Established Church." This Address, written with all Dr. Marsh's characteristic acuteness and perspicuity of style, differs only in substance from his subsequent pamphlet, by suggesting the want of "a guarantee, that other objects inimical to the church, will not in time be associated with the main object. The experience of seven years" (all, by the bye, the society *can* have given) "is a poor ground of consolation." This objection, as Mr. Vansittart well observes, has been entirely relinquished in the pamphlet itself. And, indeed, so much umbrage seems to have been offered by other parts of that Address, as to make another short Address or handbill necessary, dated the 10th of December, and stating, that "whereas it has been insinuated, that they who object to the modern Bible Society, object to the distribution of the Bible, it is necessary to reply that this objection is not to the distribution of the Bible, but to the distribution of the Bible alone. Instead of requiring less, they require *more*." And then it is proposed to add the distribution of the Liturgy to the new Bible Society.

The detail of the proceedings which took place on the memorable 12th of December, when the proposed meeting was held at the Town Hall (the Senate House having been withheld in consequence, we presume, of Dr. Marsh's Address), will be found in our Appendix for 1811.

We shall only now observe, in regard to that meeting, that it was an event above all others to have been wished for, that the Professor should have honoured it with his presence, and there have stated his sentiments in an open and candid manner. By

these means, we are persuaded, a turn would have been given to the general tone and complexion of the assembly, and a guard would have been introduced on the expressions of the persons present, which is scarcely ever to be expected where there is perfect unanimity, but which we fully believe would have removed every plea for Dr. Marsh's subsequent pamphlet. In that pamphlet, indeed, he complains, that "he was accused in his absence, and under circumstances which would have prevented his being heard had he been present;" (p. 26.) an imputation, we presume, on the character of the nobleman in the chair, and the other noblemen, gentlemen, clergymen, and dignitaries of the university present, which, in his cooler moments, Dr. Marsh would have been reluctant to cast. His attendance, Mr. Dealtry informs us, was expected by all, was even earnestly requested by Dr. Clarke: to which request, Mr. Dealtry adds, Dr. Marsh will recollect his own answer. (Examination, p. 34.) We fully close with Mr. Dealtry, that "Dr. Marsh would most assuredly have been heard with all the respect and attention due to his situation and talent;" whilst, on the other hand, we cannot but express our opinion, that he ought to have been treated *exactly* as if he had been present.

Whatever roughness of handling the Professor had to complain of, was, nevertheless, of his own seeking. He was clearly the aggressor: and, having thrown down the gauntlet, he should not wonder there were knights of spirit to accept the challenge. He himself erected the conductor which brought the lightnings of eloquence and zeal on his own head. We will go further; we will believe he had a motive in erecting it. By putting forth his Address in manifest defiance of the whole society, by speaking both of the Bible and Liturgy in language which, as we may see hereafter, he had good reason to suppress, he seems to have almost laid a trap for

the zeal and Protestant feelings of his antagonists. And what wonder, therefore, if in the scene which ensued, the Professor found the occasion which he sought for. Doctors Milner and Clarke, and Mr. Dealtry, men whose vivacity of wit is no less conspicuous than the soundness of their understandings, felt too keenly what Dr. Marsh himself seems to have felt in that Address, not to animadvert upon it with spirit: and from *their* speeches, delivered with animation and freedom enough, yet (we appeal to the readers of them) with decency and good nature, Dr. Marsh has culled the matter, which we doubt not he so eagerly expected, for his threatened attack. These, with Mr. Vansittart's first letter (in answer to Dr. Marsh's Address), which is given in our number for Dec., p. 797, and which we hesitate not to call a masterpiece of controversy, form indeed almost the only objects of Dr. Marsh's attack. At length, on Jan. 27th, at 4 o'clock, P. M. as Dr. Clarke informs us, after a promise of nearly two months, and many a change of title in different advertisements, appeared this formidable pamphlet.

In speaking more particularly than we have done to the contents of this singular publication, in conjunction with the replies to it, we can never admire too highly the singular dexterity, not to say felicity, with which Dr. Marsh has converted a most simple hypothesis, combined with a very few facts, into the most considerable attack that we think has yet been made upon the Bible Society. The *hypothesis* is, that it is harmless, useful, nay even necessary, for churchmen to give away Prayer-books with their Bibles; an hypothesis of which indeed no common man would doubt the truth, nor greatly prize the inventor, though Dr. Marsh is at the trouble of claiming the first discovery of it, in the following words: "I do not perceive that any one except myself has pointed out the danger.....of neglecting to give the

Prayer-book with the Bible. I have read again..... Dr. Wordsworth and Mr. Dealtry, and I do not find any allusion to this danger." (Inq. pp. 42—44.) On the contrary, Mr. Dealtry is at the further trouble of shewing, that Dr. Wordsworth did actually originate this hypothesis, and, by several quotations from his former antagonist, proves him to have only abstained from pressing it, like an honest man, because no charge, he was conscious, lay against the Biblists* on that score. We should be sorry to see another controversy to set this matter right; and cannot still, in the worst event, think Dr. Wordsworth as unfortunate as Columbus in his discovery of America.

The few facts by which this hypothesis has been brought to bear against the Bible Society, are, in Dr. Marsh's words, that he has been "bitterly reproached" for asserting that churchmen should not content themselves with distributing only Bibles to the poor;—that Dr. Clarke, in answer to certain questionable † statements of Dr. Marsh, had asked at a public meeting, "Is the distribution of the Bible *alone* detrimental to the interests of the Establishment?"—that an anonymous writer had asked in a similar strain, What! the Bible knock down the church?—that Dr. Milner had spoken against "trying the Scriptures at the bar of the traditions of fallible men," and had imputed to Dr. Marsh the saying that Prayer-books were needed as a "corrective to the Bible ‡," (both

* We beg leave to use Biblists, as Mr. Dealtry has done, for the friends of the Bible Society; Anti-biblists, for its enemies.

† It is certainly very questionable, though in a certain sense explicable, to say, that the distribution of the Bible alone can be injurious to any Christian church. Much more is it questionable to say, we "may so far correct the evil by adding Prayer-books, &c. and that this correction will be made easy by belonging to the other society:" words, which those who read Dr. Marsh's attack on Dr. Milner, will find it hard to believe that the former actually did ever use. Vide "Address to the Senate."

‡ See the last note.

of which acts, however, Dr. Marsh pointedly disclaims);—that Mr. Vansittart had asserted from Chillingworth, that "the Bible only is the religion of Protestants;"—and, finally, that Mr. Dealtry had supposed himself to be publicly arraigned by Dr. Marsh for distributing the Word of God. These are the *very few* facts, upon which, aided by the above-mentioned hypothesis, Dr. Marsh has been able to found, we cannot help saying, a very plausible attack on this society. By these facts, combined with this hypothesis, Dr. Marsh has felt himself warranted in asserting (for *this* fact is entirely of his own creation) that "the omission of the Liturgy, in the distribution of the Bible, is justified by Churchmen," (Inquiry, p. 8.);—in assuming from thence that the Liturgy is actually held, in contempt by the Biblists (p. 60.);—in proving upon that assumption the great danger to which such a contempt must bring us, and this, by illustrations from Puritan times, as well as by apprehensions for the safety of the test act;—and, finally, in maintaining that this contempt of the Liturgy assimilates them to Joseph Lancaster, who teaches children only the Bible. The scene concludes with a proof from abstract reasoning, that the contempt for the Liturgy must be what he asserts it is, in the friends of a society for giving the Bible alone; and that the Dissenters are the only gainers both in honour and profit by this boasted union.—What proportion this gigantic superstructure bears to the simple base of hypothesis and fact on which it rests, others may as well determine as ourselves. For ourselves we utterly disclaim all intention, or even thought, of not accompanying our Bible with a Prayer-book where it is wanted, and not already possessed. We heartily hope, that Dr. Marsh's pamphlet will be a warning to those churchmen who ever did separate, or wish to separate them; and we are ourselves fully convinced of all the mischief

which Dr. Marsh anticipates from such a neglect, or contempt, of the Liturgy as he states. But our business is not now to state our own sentiments: We have already stated, and endeavoured to justify, our belief, that such a neglect or contempt, on the part of churchmen, is likely, neither in reason nor according to fact, to result from their union with the *new* Bible Society. But we are now to give to our readers some idea of the feelings expressed by the several writers at the head of this article, in answer to the charge in which, personally or by implication, they are so intimately concerned.

First appeared at a very early period, having been literally penned the same evening on which Dr. Marsh's pamphlet came forth, the answer of Dr. Clarke, contained in a short letter to the Margaret Professor, and prefaced by an introduction. Written as it literally was, "*currente calamo*," we should rather have considered it as a good humoured refusal to enter the lists of controversy, had it not contained some few expressions and retorts of a more serious nature. Compared to the vigorous stand of Leonidas, with his three hundred, in the very gates of Greece, we certainly consider it as a specimen of valour on the part of Dr. Clarke, and an earnest of what Dr. Marsh was hereafter to expect. Perhaps, however, the discretion of the other combatants, like the elder Grecians, "*σιγή ληερα πνειουτων*" is more to be commended by us phlegmatic reviewers.—But to give our readers some idea of this *jeu d'esprit*, which Dr. Clarke's pamphlet has certainly a fair title to be called:—

In the first place, we think this writer perfectly justified in the following note upon the use of his name at all by the Professor. "This use of the Author's name, without his permission, was the more unwarrantable on the part of Dr. Marsh, as the most studied forbearance, upon the occasion he alludes

to, prevented the writer of this letter from making any mention of him." Dr. Clarke, in fact, studiously did not allude to the "Address;" because it bore the Professor's name, but simply to the anonymous handbill, which (p. v.) Dr. Marsh only subsequently claimed as his own.—The same introduction contains a curious fact, in opposition to Dr. Marsh's assertion of the disrespect in which the Liturgy is held by the Biblists. An address was made to the Bible Society by a Bible and Common Prayer-book Society in New York. This address, printed in the Seventh Report of the Bible Society, contains the following eulogy on the Liturgy: "What better method then can be adopted to disseminate the truths of the Bible than by dispersing a book, which, exhibiting these truths in the affecting language of devotion, impresses them on the heart as well as the understanding." This address was printed in the Report, and a supply voted to the New York Society, at the instance of a *Dissenter*, pp. vii. viii.

Dr. Clarke begins his "Letter" with a vindication of himself from the charge of misrepresentation, for having quoted an *entire* sentence indeed, but *alone*, from the handbill mentioned already, and since claimed by Dr. Marsh. The sentence objecting "to the distribution of the Bible alone," we have already given, (p. 290), *with the one which follows it*; and it really seems to us, that its tendency would have been exactly what it is, if a hundred such had followed. Not so does it seem to Dr. Marsh:—"If my objection had been fairly stated at the Town Hall, it would have been simply this; that I objected (on the part of churchmen) to the distribution of the Bible alone, or without the Liturgy.... But by stopping at the words of the Bible alone, Dr. Clarke was enabled to give a new turn to the expression, &c." Inquiry, p. 26. To which Dr. Clarke

fairly asks, "Where should we stop, but at the end of a sentence?" And not only accuses Dr. Marsh, in his turn, of a "cunning comma," instead of a full stop, after the words "Bible alone;" but also of perverting a passage of his own, so as to make Dr. Clarke use the word "priests" reproachfully, and yet synonymously with the "Reformers*." But the peculiarity of this whole affair is still to be noted. Dr. Marsh says, "*my* objection;" and evidently, "gives a turn," to his expressions, as if Dr. Clarke had pointedly misrepresented *him*, which he had *as* pointedly avoided, by quoting *only* the handbill, not then recognized as Dr. Marsh's. Now we are sorry to suspect this turn to be the effect of design. Coupled with Dr. Marsh's further complaints of being "reprehended in his own university," of being "reproached and bitterly reproached," nay "held out to public

* Dr. Clarke has not here seemed to observe how entirely his antagonist has mistaken what Mr. Dealtry calls, with truth, his "fine image:" and that our readers may have the opportunity of imputing some other more important mistakes of the Professor to inadvertency rather than design, we shall give Dr. Clarke's image, with Dr. Marsh's use of it. "It is really as if, while the light of Revelation, no longer concealed within the ark of a particular sanctuary, is permitted to irradiate the nations of the earth, a question should arise, whether it shall be conveyed through the public portals of the temple, or by the gate belonging only to the priests." "Those priests," rejoins Dr. Marsh, "who composed the Liturgy and Articles, would tell him, that their office was only ministerial—that they desired not to stop the pilgrim at the threshold of the temple: that they were ready to admit him to its innermost recesses; but since between the portal and the altar were dark and intricate passages, where many a pilgrim had lost his way, they requested only permission to present him with a clue, &c. Mr. Lancaster disdains, with our present advocates, the gate of the priests, and approaches the portals of the temple." The consequence, concludes Dr. Marsh, of his adopting the Bible alone, is, that "Christianity itself has been lost to his view."

indignation," merely for advocating the cause of the Liturgy; so that even "friendship was sacrificed, that the author of the Address might be crushed." All this, we say, looks very much like an attempt at what we may call the "argumentum ad misericordiam:" an argument, we should think, at all times below the dignity of a Margaret Professor; certainly of one so well able to support that dignity as Dr. Marsh; and more particularly unseasonable under the circumstances in which Dr. Marsh had placed himself. Before we extend to the Professor the dole of commiseration usually due to oppressed and deserted innocence, we must certainly inquire who first provoked these supposed, these imaginary insults? Who published the handbill, now said by Dr. Clarke to be as rare (Dr. Marsh knows why) as a certain famous old typographical relique? Who began unprovoked, and in cold blood, by an address, containing at least very invidious and galling representations, and tending, in the most direct manner, to create hostility between the Bartlett's Buildings' and the Bible Society? Who knowingly overreached Dr. Milner into a disapprobation of the principle of the Bible Society, under cover of Lancaster's Schools? Who, in short, had threatened still more than he has yet been able to accomplish; and had then left and still leaves his opponents under the painful anticipation of being detected by a Professor of Divinity in a series of misrepresentations and violations of truth and candour? It is no other, we are sorry to say, than this same misrepresented, traduced, and abused Dr. Marsh. Like his puritan representative in Swift, (will he forgive the allusion?) he has assiduously canvassed for a slap in the face; but *before he has received it*, fills the air with his outcries, and with his own hand deals a hundred blows to avenge the insult. Under such circumstances, who can deny that a claim on the commiseration

of the public savours of affectation, if not of trick?

Dr. Clarke proceeds to the suggestions of the Professor, in regard to neglecting to give the Prayer-book, with the honest surprise of a man to whom the neglect itself and the accusation are equally strange. "I am addressing myself, you say, only to churchmen in their intercourse with churchmen, such as the clergyman has with his parishioners. Then what reference have your remarks to the Bible Society? If you be merely instructing clergymen in their parish duties, they will tell you they do not require your advice. There is no clergyman of the Established Church who does not distribute Prayer-books in his parish, if any book at all: and will the performance of this duty be interrupted by his belonging to the Bible Society?" p. 6, note. After all, this is the plain question, and common sense must answer it. Dr. Marsh, indeed, tells us, "It is of all subjects on which I ever undertook to write, the most intricate and perplexed. And though at various times I have instituted inquiries which demanded close reasoning and profound thought, I never entered on a subject which required so much penetration as the present. It is a subject of so extraordinary a nature, that while orators whose wisdom never goes beyond the surface, feel competent to decide, there are points in it which elude the discernment of the most sagacious and profound." Inquiry, p. 53. We could say much on this extraordinary passage. But Dr. Clarke has summed up all our feelings upon it in one expressive sentence: "How much this passage reminds one of, 'Where is the wise, where is the scribe, where is the disputer of this world, &c.!' 1 Cor. i. 20." Letter, p. 8. And this application, be it remembered, is made by a man who has the candour to apply to Dr. Marsh's "talents, on other subjects, the words once applied to the last of the Fathers, by a well-known writer,

'acutè, graviter, copiosè, dilucidè, eruditè, disputârît.' But whence, then," Dr. Clarke asks, "is this falling off, but from this FACT.....that the cause is radically bad."

Reserving ourselves more generally for the contents of the Inquiry, as they have been drawn out by subsequent replies, we shall pass over some short and pithy observations in the present letter. Only we shall observe, that for ourselves we never felt the need of a longer or graver reply to Dr. Marsh, than Dr. Clarke has afforded us. And the world, we are persuaded, will feel with us, should they ever be made to think the Inquiry, what we are already, we confess, disposed to call it, a succession of laboured truisms, and attenuated sophisms. With one fact mentioned by Dr. Clarke, in consequence of being associated with "a party," we take our leave of him. "When you communicated," says he to Dr. Marsh, "Mr. Vansittart's motive for publishing his letter, you neglected to inform us, that the Prime Minister of Great Britain, in consequence of your officious application to him, had written to you, and expressed his unequivocal approval of the Bible Society*." pp. 11, 12.

After a prudent delay, partly, perhaps, in expectation of Dr. Marsh's yet future Appendix, the "Examination" of Mr. Dealtry appeared, bearing date March 21. We had not forgotten the laurelled champion of the Bible Society in other wars: and it was with delight, but not with surprise, that we heard the flowing eloquence, drawn from the sources of an overflowing heart, with which, on the memorable 12th of December, Mr. Dealtry came forth, urged, we are sure, by "no common cause, no vulgar sway," again to plead in favour of his triumphant society. No one will wonder, who

* "Oh, hopes dissolved! Oh, prospects all decay'd!

Oh dawn of glory, opening but to fade!
Pleas'd we beheld thy well-earn'd laurels bloom,

Nor knew they wore a trophy for thy tomb."

reads Mr. Dealtry's speech on that occasion, why he has been selected in the "Inquiry," as the object of a peculiarly ingenious attack. Dr. Marsh, who knows enough of controversy to put every thing in its proper place, has put Mr. Dealtry into a note: where, besides the advantageous contrast afforded by the natural claims of the dignified person in question, with his situation at the bottom of the page, Dr. Marsh has also been pleased to add certain insinuations of a personal nature, and one especially, of a very grave import to a lover of truth. Under such a provocation (it is to the shame of Dr. Marsh that we use that word), Mr. Dealtry has been called to the unpleasant task of replying to a Professor of Divinity. And if, in prosecuting the investigation, he has been occasionally carried forward with a zeal and a vehemence somewhat different from the measured calmness of Dr. Marsh's style, perhaps we might undertake his defence so much the more readily on that account. We see, under the subdued exacerbation of the "Inquirer," something, or rather much, "more meant than meets the ear:" whereas, under the honest ebullition of feeling, on the part of the "Examiner," we perceive a solid principle of benevolence, easily reconcilable with the expressions of momentary, and even of severe displeasure.

Neither is it our place to decide on the apology, or the penance, doubtless due from Dr. Marsh for the "gross and palpable" charge mentioned above, and which "the reverend and learned the Margaret Professor, forgetting," as Mr. Dealtry observes, "what was due to himself as well as to me, has thought it right to advance." p. 115 et seq. The charge and the defence are both before the public, which has nothing to do, so clearly has Mr. Dealtry proved his innocence, but to pass sentence on his accuser.

To proceed to the main contents of this able reply, written in the form

of letters to his friend and partner in defence, Dr. Clarke:—These letters form so many chapters, which treat respectively of the false assumptions, wrong conclusions as to matters of fact, general mistakes, insinuations against the Biblists, arguments, remedies, with the charge of generalised Protestantism, all brought forward, or implied, in the pages of the Inquiry. Under these several heads, Mr. Dealtry has literally shaken his adversary to pieces; and having fairly executed him, if we may be excused the figure, has delivered him over to dissection. Amid almost an infinite number of severe wounds so inflicted, it is scarcely possible to designate the *coup de grace*: but we shall select a few from which our readers may very confidently judge of the rest. And we think those few will clearly convict Dr. Marsh of very *unguarded positions*, the most *unjustifiable insinuations*, and, to say the least of them, very *unsound arguments*. As far as we can separate these several charges in Mr. Dealtry's rather desultory statement of them, we shall attempt it. But we cannot help saying a few words before we begin, upon the nature and the guilt of *raising a cry*.

When Dr. Marsh lays down a *position* very plausible, and, if properly guarded, very true; when we gather from his *insinuations* that his opponents deny that position in principle or practice; and when, to support these hints, he has recourse to *arguments* almost evidently irrelevant to the actual occasion—we certainly are justified in warning him of the existence of the aforementioned crime in the statute book of morality. There is a homely but expressive proverb, that "if you throw dirt enough, some will be sure to stick." Such is the nature of men's minds, that statements of this kind must and will entrap the unwary, the shallow, the timid, the prejudiced, the indifferant, nay even the orthodox, if uninformed, or indolent. Above all, they "afford occasion to those

who desire occasion:" they admirably adapt themselves to any existing principle of hostility in the mind; and the argument however weak, the assertion however unfounded, the calumny however gross, "recipitur ad modum recipientis." The adversary is too often entirely indifferent to truth, and hails the calumny almost *as such*; at least as a bon mot, a good joke, a bright association of incongruous ideas. He is prepared with his hearty burst and vigorous clap at every sentence: and so nearly allied are insincerity and enthusiasm of every kind, that statements so circumstanced will come to be at length assumed as truths, and acted upon in the determinations of life.

These considerations have made the most conscientious writers of all ages peculiarly careful in their use of arguments for the instruction of mankind. Those addressed to the weakness, not to the strength, of human reason, have been felt as libels on the sanctity, whether of instruction or even of controversy. And persons detected in the use of such weapons have been condemned as guilty of a breach of trust in the most sacred office ever committed to man; that of guarding the principles, directing the opinions, and governing the practice of his fellow-men.

Of this guilt we distinctly disavow any intention of accusing Dr. Marsh. We are only sorry that so much ground should have been laid, as we think Mr. Dealtry has justly laid, for others to do so. Mr. Dealtry has very fairly appealed to the Margaret Professor's *own* words, which he places, as he proceeds, at the bottom of the page. And in his second Letter, under the head of "Assumptions," seems clearly to have proved upon Dr. Marsh the following *unguarded positions*. "1. That the Bible is not a sure guide to necessary truth, and in fact is no standard at all. 2. That the poor cannot understand the Scriptures." "Have not Christians of every age and na-

tion been at variance," says Dr. Marsh, "on the question what doctrines are contained in the Bible? How can we know, if we give the Bible alone, what sort of Protestantism will be deduced from it?" Inquiry pp. 14, 15. And in p. 5, without reserve, Dr. Marsh speaks of leaving the poor who, without assistance, cannot understand the Scriptures, &c.

Now to this Mr. Dealtry replies,

"There is an authority which states, that 'if any man will do the will of God, he shall know of the doctrine whether it be of God;' and the controversialist who shall directly affirm, that Infinite Wisdom has not furnished us with the most perfect means of instruction, possesses boldness at least equal to his penetration. That the Scriptures are sometimes perverted to very unwarrantable purposes, no person will venture to deny; and even the Prayer-book itself, though next to the Bible, *the best book in the world*, is not exempted from similar abuse." pp. 7, 8.

He then strongly applies to the Professor the argumentum ad hominem in the instance of "justification by faith," to prove uniformity not deducible from the Liturgy itself: and concludes, "who does not see that the argument against the dispersion of the Scriptures without a Prayer-book is in a considerable degree applicable to the dispersion of a Prayer-book without explanatory notes." p. 12.

To the second position, Mr. Dealtry replies, from a Bartlett's Buildings' Tract against Popery, "The Scriptures being the word of God cannot but be a sufficient and perfect rule, and able to make us wise unto salvation. As to whatever is necessary to salvation, they are plain and easy to those who read them with due care and suitable dispositions," &c. &c. To the suggestion, that these are sentiments against Popery, Mr. Dealtry plainly replies,

"They are in themselves either true or false: if false, let them be disproved; if true, you cannot choose but admit them.—What, then, Mr. Dealtry, do you pretend to say, that human learning is of no value?" "I pretend to say no such thing: my life

has been devoted to study.—“Do you mean to affirm, Sir, that neither sermons nor liturgy are useful for the instruction of the people?” “I mean to affirm nothing of the kind. I know, too well, the contrary.”—The whole of this assumption involves a fallacy, to which I will next advert.” p. 13.

“Assumption 3. That we have no established priesthood and no regular parochial service.”.....i. e. “To furnish that very instruction, the want of which is so pathetically deplored by the Margaret Professor.” p. 14.

In truth, where is the point, as to these positions, at issue between Dr. Marsh on one side, and Mr. Dealtry, and, we must add also, ourselves on the other? We have all strongly asserted the obligation on churchmen to accompany the Bible with the Prayer-book, and with liturgical instruction. But the point is here, that in proving this obligation Dr. Marsh has gone too far. His general position is chiefly faulty in its want of *guard*. He has attributed to Scripture itself all that uncertainty and versatility, which he ought to have attributed only to the perverseness of those sects, some of them the wildest possible, to which he has referred. This we could wish to have seen more fully drawn out and distinctly brought to view as the grand line of demarcation between the Professor's positions and the faith of Protestants. It is not that the poor man *may* be misled; not that the Bible *may* be perverted; not that the Bible itself may be *made* to mislead and pervert the poor man; but that the Bible *itself* may mislead and pervert the man who sits down calmly and dispassionately to read it; and that it is necessary to give a Prayer-book “to correct the *evil*” (we use Dr. Marsh's own words) which would result from giving and therefore reading the Bible alone: or, to speak more closely yet, that a man so viciously and heretically given, as of his own accord to put a perverse or heretical gloss upon the sacred text studied alone, would have the deficient wisdom of that inspired oracle made up, the insuffi-

cient grace of God sustained and corroborated within him, by the presence of his prayer-book. This we dare not say; and to say it, we maintain, is to close with the worst heresies and lowest arguments of Popery itself. Sectaries, indeed, are numerous enough, and traps enough are laid beyond the verge of scriptural ground for the unwary and the ignorant, and, let us add also, for “the wise, the scribe, and the disputer of this world,” to render the Prayer-book a needful companion to the churchman's Bible: but never, never shall the Editor of Michaelis persuade us, that error and truth are equally deducible from the fountain of truth, or that it requires the wit as well as the honesty of Fathers and Reformers to deduce the principles of our Liturgy from those of the Bible.

This mischievous overstatement, or rather false principle, seems to us to run through the whole of the Professor's reasoning: We cannot think Mr. Dealtry's statement of his argument respecting Lancaster's principle of instruction is at all unfair, whilst it serves to illustrate our notion of the Professor's general want of guard on this head. “1. Mr. Lancaster adopts the Bible alone. 2. He advances to the temple without a clue: therefore, the Bible is no clue. 3. Merely by using the Bible, he has been bewildered in his way. 4. By using the Bible alone, Christianity has been lost from his view.” p. 47. Whatever may be the objections to Mr. Lancaster, yet can any Protestant agree to this statement? Again, Dr. Marsh quotes from a certain Unitarian report, an opinion, on which he founds a conclusion, “that Lancaster's system appears more favourable to Unitarianism than to any other form of religion.” Vide Sermon at St Paul's, p. 31. On this again, Mr. Dealtry fairly puts the following dilemma:—“Dr. Marsh either believes this fact to be true or he does not. If he do believe it, he believes, of course, that the reading of

the Scriptures alone leads to Unitarianism. If he do not believe it, for what purpose was the passage inserted? Again: he either believes the assertion, upon which the conclusion is founded, or he does not. If he do believe it, he assents, of course, to the proposition, that 'instruction and Unitarianism are the same.' If he do not hold this opinion, why did he give the note? Every partizan of every sect will tell you, that instruction and his own creed will almost necessarily go together." (p. 85.) How does the Trinitarian Doctor rescue himself from this dilemma? How does the Protestant Professor rescue himself from the identity charged upon his arguments with those of Popery itself given by Mr. Dealtry. "Every Protestant, at I suppose, is persuaded that his own opinions be true: and that he hath used such means as are wont to be prescribed for understanding the Scripture—as prayer, conferring of divers texts, &c.—and yet their disagreements shew that some of them are deceived; and therefore, it is clear that they have no one certain ground to rely upon for understanding of Scripture." Again: "The very doctrine of Protestants, say the Catholics, if it be followed closely and with coherence to itself, must of necessity induce Socinianism. This I say confidently, and evidently prove," &c. &c. p. 92.

These quotations from Catholics, given by Mr. Dealtry out of Chillingworth, afford some clue to Dr. Marsh's labours in undermining the credit of that writer as a friend to generalised Protestantism. We had intended to allude to Mr. Dealtry's able defence of him, contained, together with a reply to Dr. Marsh's complaint against "Tracts upon Popery," in Letter 9th: but we must only refer to it with approbation, and finish our remarks on this leading delinquency of Dr. Marsh with Mr. Vansittart's calm but forcible expostulation. "The danger of the perversion of Scripture, on which you so much insist, is the very ar-

gument used by the Papists in defence of the denial of the Bible to the laity. And, indeed, to such a length do you carry your argument, that I do not know what answer you could give to a Catholic doctor who should justify the practice of his church by your authority." Second Letter to Dr. Marsh, p. 27.

Mr. Dealtry, in his fifth letter, proceeds to state the "*unjustifiable insinuations* which the Margaret Professor makes against the whole race of Bibliists." He selects "a dozen from 'the Inquiry' as a specimen of the rest;" of which, to speak in equally round numbers, we must say the last half dozen seem to contain the substance or marrow. "7. We do not believe in the excellency and usefulness of the Prayer-book. 8. We justify and recommend the neglect of the Prayer-book. 9. The Bibliists dare not tell what they mean. 10. We are friends to the Repeal of the Test Act. 11. We do very covertly circulate with our Bibles Calvinistic Tracts. 12. We speak what we dare not print, lest the Margaret Professor should overwhelm us." All these are well supported by direct quotations from the "Inquiry." We shall give Dr. Marsh's note, by which Mr. Dealtry backs the last insinuation.

"I am aware that there is now in the press a speech of the Foreign Secretary, which I have been desired to see, and which gives a very different account from all that had been said before. But all the other speeches at Cambridge, which now have been printed above a month in the Cambridge Chronicle, and have remained uncontradicted by the authors of them, might also at this rate be new-modelled in consequence of my objections to them. On this subject I shall say more in the Appendix." p. 39.

We confess we are inclined to call this the most illiberal sentence in Dr. Marsh's pamphlet. We are not at leisure, nor is it necessary, to vindicate at length the circumstances which gave to the speech of Mr. Steinkopff a varied form. A notice on that subject was given in our number for January, and Mr. Stein-

kopff" may be heard speaking for himself in our present number. But surely was it the part of courtesy, at any rate, to take notice of such a change, if it even appeared to spring from a wish to retract what had been formerly asserted in the haste of an extemporaneous speech? Would not the retraction itself have been atonement sufficient, without a direct insult superadded from the party to whom the concession was made. "Hanc veniam petimus dabimusque vicissim." And when, as we may see hereafter, the alteration was comparatively trifling, and sprung from a mistake in the first reporter, most easily to be accounted for, can we do otherwise than refer our readers to what has been already said on "raising a cry" as explanatory of Dr. Marsh's *generalizing* insinuation upon this head? Indeed, in regard to this whole chapter of "Insinuations," the question must be asked, Did the Professor really think as ill of his opponents as he pretends to do? If not, what can justify, "in foro conscientiae," his evident wish to leave that ill impression on the minds of his readers? If he did, on what proof does his ill opinion rest? Not surely, "our enemies themselves being judges," on the poor FACTS quoted in the beginning of this review; and no other proof whatever has he adduced. On the other hand, we must warmly recommend to Dr. Marsh and his readers, Mr. Dealtry's third letter on the *matter of fact*.

"The Biblists have not neglected, both by their writings and public ministrations, to illustrate and defend the Liturgy, and to recommend it by all the powers of argument and eloquence. Mr. Biddulph's treatise is well known to you; and Mr. Biddulph is a warm friend to the Bible Society. But perhaps the Professor has his eye upon Cambridge. Among the most strenuous Biblists in this university, is the Rev. Charles Simeon, and how has he conducted himself?" p. 29.

To this question, as we have to give our own, we shall not give Mr. Dealtry's reply.

"A by-stander," Mr. Dealtry continues, "would naturally demand, 'How then does

it happen that Dr. Marsh has expended so much wit and argument, and eloquence, in proving what you never deny?' 'Indeed I know not.'—'Have you not objected then to the dispersion of Prayer-books?' 'Never: we do ourselves disperse them.'—'Have you done nothing to bring the Liturgy into contempt?' 'Nothing at all: we do ourselves recommend it * as, next to the Bible, the most valuable composition which we can put into their hands.'—'Have you not 'reproached' Dr. Marsh, and 'bitterly reproached' him, for advising you to give Prayer-books to the poor?' 'Certainly not: for, as churchmen, we consider it to be our bounden duty so to distribute them†; and, when hypotheses and assumptions have done their worst, it is our constant practice.'—pp. 30, 31.

Mr. Dealtry, in his sixth letter, proceeds to the arguments used by his opponent. And here, if we may be excused a little fastidiousness as claiming a humble place amongst the arguers of this case, we are inclined to express a wish that Mr. Dealtry had more fully drawn forth to view the real argument of Dr. Marsh's pamphlet, and *that* as quite distinct from the various assumptions, mistakes, &c. &c. which, with great vivacity as well as truth, he has charged upon the Professor. The five "Arguments," alleged and answered by Mr. Dealtry, are,

* See Mr. Simeon's four Sermons, preached before the University in October and November 1812."

† See Mr. Vansittart's Letters to Dr. Marsh and Mr. Coker; the Dean of Carlisle's Address on the formation of an Auxiliary Society at Cambridge; Mr. Dealtry's on a similar occasion at Hertford, &c. &c."

§ This Letter, the second in the work of Mr. Vansittart, placed at the head of this article, is addressed to John Coker, Esq. in answer to his letter to the Right Hon. N. Vansittart, in the Oxford paper, and, in Mr. Vansittart's usual tone of candour and conciliation, corrects Mr. Coker's mistake of his first letter, as if he had maintained the Dissenters to be not hostile to the Establishment, or the Bible not to need notes or commentaries to elucidate it. His reply went to prove, only that the Bible Society puts no weapon in the hands of the Dissenters against the Establishment: and on this point, he vindicates the Society in a way which might win the applause, we think, of the severest critic.

1. That Dr. Marsh was accused of pleading for the Liturgy: therefore, the Bible Society is indifferent or hostile to the Liturgy. 2. There is an analogy between the Bible Society and Lancaster. 3. Generalized Protestantism, as held by Lancaster and the Bible Society, will lead to a renewal of the rebellion. 4. The Bible Society is supported by Calvinists. 5. The distribution of the Bible by this Society will lead to a repeal of the Test Act. Now these arguments, not being of course intended to exhibit the main position or argument of the whole pamphlet, viz. the danger of distributing the Bible alone, cannot be considered as the whole of the reasonings by which that position is supported.

The fact is, the pamphlet itself is made up of nothing more than a single plausible and well-chosen hypothesis, supported, not by five or any definite number of logical arguments, but by an indefinite series of small and delusive, nay sometimes almost evanescent, but plausible and ingenious sophistries. And perhaps it might have been more conducive to the end which doubtless every true lover of his Bible, with Mr. Dealtry, must have at heart, if that hypothesis had been in the first instance prominently exhibited to view; then the professed "abstract reasoning" upon it examined; and finally a few only of the principal assumptions and graver peccadilloes in support of his "reasoning" adduced and confuted. It is an avowed rule, we believe, of Longinus, and amongst all great critics, to use the argument cumulative with great caution; and more generally to seek in the selection of topics the "modum" than the "copiam:" and this for the obvious reason, that the reader may not be led to suspect the strength of individual arguments from the use of their collective force; and also, that his attention may not be distracted by a multitude of objects, and thus disabled from looking steadily at any one.

The shower, though greater in quantity, is not to be compared in force to the torrent. And when we know that Mr. Dealtry can be, if he pleases, "Isæo torrentior," we could wish the arrangement and plan of his "Examination" more frequently admitted of the use of his amplifying powers upon some important leading topics, leaving all the rest, without fear, to the judgment, or rather common sense, of mankind.

We have only time to observe particularly upon the five topics which Mr. Dealtry has in this instance selected as specimens of Dr. Marsh's reasoning, that he has countermined the Professor with great ingenuity and conclusiveness of argument. We rejoice that he has set the unwarrantable attack upon Dr. Milner in its true light, and fully justified, as he has, the use of the word "corrective" as applied to Dr. Marsh's representation of the Liturgy. On this subject, he well observes; "Those who read the Dean's very admirable speech, will find a good reason for the wrath of the Doctor, not founded on bitter reproach. Bitterness of reproach is disgraceful only to its author, but confutation and defeat exasperate the vanquished." p. 45.

We recommend with peculiar pleasure to our readers, and (if this notice should ever come under such dignified inspection) to Dr. Marsh himself, Mr. Dealtry's remarks on Calvinism; in which it will be found, that Mr. Dealtry, no Calvinist himself, knows how to vindicate the choicest doctrines of Christianity from that crude imputation; and at the same time gives us full reason to believe, even if Calvinism were, which it is not, the basis of union in the Bible Society, that we should not have much to fear for that Liturgy which was defended by Usher, Hall, and Beveridge, and which ranks amongst its ablest commentators, and advocates not only the suspected but the avowed Calvinists of the present day.

We are obliged to pass over many

weighty and just observations on this and many other subjects referred to by Mr. Dealtry, in his extended view of the "Inquiry." His reply to the author's alarms for the safety of Bartlett's Buildings, by stating its increase in numbers, last year, to have been 869, whereas in no year preceding, since 1789, had it been more than 270, is, we think, well matched by the following fact from Mr. Vansittart. "The number of Prayer-books delivered by the Society for promoting Christian Knowledge, averaged for three years previous to the new Institution, was 13,546, and for the last three years 19,815, being an increase of nearly one half." 2d Letter to Dr. Marsh, p. 26.

Mr. Dealtry has also well observed, that this old society is equally, in *practice*, implicated in the charge of giving Bibles alone, with the Bible Society. He uses well also the argument drawn from the constitution of the Naval and Military Bible Society, which is precisely similar to that of the British and Foreign, except only that it boasts the Archbishop of Canterbury for its President. But bishops and archbishops, Dr. Marsh informs us, may err: so may, we presume also, the Society in Bartlett's Buildings. And doubtless it is the hard necessity of all aspirants to empire, whether in the political or the controversial world, for the accomplishment of their object to proscribe both friend and foe,—proscripturit, syllaturit,—and perhaps before Dr. Marsh finally descends from this earthly stage, we may find him shaking hands in a corner with the renowned Theophilanthropist Anacharsis Cloots himself.

We now take our leave of Mr. Dealtry, with many thanks for the large fund both of instruction and entertainment which he has afforded us, in his ingenious reply to the Inquiry. And we are only sorry our limits prevent us from giving any further specimens, either of his wit or his eloquence; both of which

strikingly illuminate his reasonings on this "profound subject, and so difficult to explain." Perhaps we should designate his powers of illumination on this occasion, rather as the cheering and diffusive glow of meridian light, than the denser and more compact focus of rays, which at once exposes and consumes the object presented to its influence.

In mentioning the name of Mr. Vansittart, whose second letter to Dr. Marsh, answers *his* share in the general attack, we feel, as controversialists, a somewhat extraordinary sensation. "Venti posuere, omnisque repente resedit flatus." Mr. Vansittart's whole conduct in this discussion has had the singular felicity of uniting the greatest talent, with the utmost moderation; a moderation such as to make "even his enemies to be at peace with him;" and the most honourable eulogium, by far, which we are capable of bestowing upon him, is one extracted from Dr. Marsh's own pages. "Though I have the misfortune to view the British and Foreign Bible Society in a different light from Mr. Vansittart, I must express my acknowledgments for the candour and liberality which prevades (pervade) the whole letter. It is written in all the amiable spirit of a sincere and benevolent Christian."—Inquiry, p. 13.

The letter here alluded to is the first, in answer to Dr. Marsh's Address. And as that letter is already to be found in our pages (No. for December last), we shall only remind our readers of that part of it to which Dr. M's attention is particularly directed, viz. the following dilemma. "Should all churchmen withdraw themselves from the Society one of two consequences must inevitably follow: either the Society, being deprived of the hope of further support, and crippled by the loss of its pecuniary means, and of many of its most valuable members, would wholly expire, or sink into insignificance; or else the dissenting interest, making

up for these losses, by more extensive sacrifices, and an increase of zeal and activity, &c., would carry on the institution nearly as before." Both of these consequences are then drawn forth into discussion. And surely Dr. Marsh never took a fiercer dilemma by the horns, nor one, we must say, which more stamps his courage and fairness as an answerer, than this one. He replies to it at length, in his 8th section; 1st, By an allusion to the universal philanthropy of the French Revolutionists, with Anacharsis Cloots at their head: 2d, By not a very courtly contradiction of Mr. Vansittart's statement, as to the Bible Society having promoted the printing of the Bible in 54 languages: 3d, By setting the tried security as a counterpoise to the comparatively sluggish energy of the Bartlett's Buildings' operations, were even churchmen to transfer thither all their interest: 4th, By an elaborate proof that the Bible Society must be so crippled, &c., by the withdrawal of churchmen, as to render the dangers proposed in the second part of the dilemma entirely nugatory. To which are added, some hints of a political nature, one of which, we presume as a sting, is placed in the tail of the Inquiry. "It" (the Bible Society) "provides at home for temporal as well as spiritual wants. It gives power to the disseminator, popularity to the churchman, and interest to the politician, which is useful at all times, and especially at the approach of a general election." Inquiry, p. 80. We cannot help anticipating Mr. Vansittart's dignified reply to this insinuation.

"You must be sensible, that the imputation of unavowed intentions to an opponent is not only one of the most vulgar, but one of the most dangerous arts of controversy. Such imputations are easy to be made, difficult to be refuted, but almost always may be retorted with effect. If, as you allege, the Bible Society can provide for temporal, as well as spiritual wants (which, however, I am sorry to say, is not the case), temporal as well as spiritual wants may be provided for, by the profession of a distinguished zeal for the in-

terests of the church. If the Bible Society can give popularity to the churchman, and interest to the politician, the cry that the church is in danger, can equally answer both those purposes; and nothing has more frequently been found useful at the approach of a general election.

"I beg, however, to disclaim the use of all such imputations, otherwise than as specimens of your own mode of reasoning. I feel their injustice in my own case—I willingly admit it in yours. I know that I could find readier ways to distinction and advancement than by crying up the Bible Society—I with pleasure allow to you far stronger and more honourable claims than that of crying it down." pp. 48, 49.

Mr. Vansittart, in this second letter to Dr. Marsh, considers his objections under three heads. 1. That the Bible Society produces a disregard of the Liturgy. 2. That its foreign operations have been mistated and exaggerated. 3. That its real objects are of a political nature. Of his able observations under these several heads, we can only give very short and unconnected specimens, which we shall endeavour to confine as much as possible to his own words. "You have totally changed your ground of objection," says Mr. Vansittart very ably in his opening, "which was in the Address, that other objects might be associated, hostile to the church, with the main object. Now your objection is to the main and avowed object itself, viz. the distribution of the Scriptures unaccompanied by the Liturgy or by any other exposition or comment whatever, &c." p. 24. Mr. Gisborne has well stated the same argument at a late respectable meeting in Staffordshire. Once the objection was, "You will accompany your Bibles hereafter with notes and comments." The answer was, "No: our very constitution forbids it." Then comes the rejoinder, "But why do you not accompany them with notes and comments, i. e. The Liturgy?" This we conceive to be the first use, in form, of the "argumentum a digitali*" lately established

* Vide Quarterly Review of Mr. Fox's Life.

on a well known occasion. "You gave 'digitalis' to Mr. Fox." No, we did not." "Then why did you not?"

Mr. Vansittart justifies the church members of the Bible Society from the suspicion of any want of regard to the Liturgy in the following manly terms: "We acknowledge its lawful authority, we venerate its piety, we admire its beauty, we recommend its use by our example, our influence and distribution: we all adhere to its forms in the public service of the church, and many of us in our own families." p. 25. Which is followed by a challenge, as to the matter of fact in regard to those who subscribe both to the Bible Society and to Bartlett's Buildings. And here we find the fact, before alluded to, of the immensely increased distribution of the Prayer-book.

He then draws the line of common sense between the "divine perfection and human frailty," as respectively distinguishing the Bible and the Prayer-book: not in the least detracting from the necessity of giving the Prayer-book, but reproaching Dr. Marsh with his *over-statements* (to use no invidious epithet) which we conceive to be as completely proved upon the Margaret Professor as any charge ever averred in controversy. Mr. Vansittart, in reply to Dr. Marsh's attack upon Chillingworth, adduces quotations from the Homilies of the Church of England, to the same effect as those given by Mr. Dealtry from Church-of-England Tracts, asking, "Shall we Christian men think to learn the knowledge of God and of ourselves in any earthly man's work, or writing, sooner or better than in the holy Scriptures written by the inspiration of the Holy Ghost?" p. 29.

We recognise with pleasure, at p. 32, an argument which the respectable Dr. Wordsworth urged against Mr. Dealtry, and with reason, had he been really guilty of *that* in regard to the Society for promoting

Christian Knowledge, which Mr. Vansittart proves on Dr. Marsh, in regard to his reasonings on the strength of the British and Foreign Bible Society. "Supposing this to be the case with respect to all the Foreign Societies" [i. e. that they receive pecuniary assistance from us instead of contributing to us], "it would only follow that you estimate the strength of a society by no other criterion than its pecuniary means. You count for nothing the zeal and activity of these societies, &c. You overlook the gratitude and attachment of so many individuals, many of whom are in distinguished stations, and the approbation and countenance of several sovereigns."

We cannot refrain from giving entire Mr. Vansittart's most able reply to the insinuations of the Inquiry, as to a resemblance between the features of the present times and those of Charles the First.

"Nothing can be more dissimilar to the state of government, and the political constitution of the country in the reign of Charles the First, than their actual situation. Nor have the ecclesiastical arrangements and the public opinions on religious subjects any greater resemblance. Compare the civil and military establishments, and all the means of influence possessed by the government at that time, and at the present. Compare the violent exertions of unsettled prerogative on the one hand, and the eager claim of undefined privileges and rights on the other, with the orderly and regular system which has been established since the Revolution. Compare the harsh exertions of ecclesiastical authority in the former period; of authority often striving, by means unjustified by the forms of English law, and still more repugnant to its spirit, to repress the turbulence and ferment of a recent and unsettled reformation of religion; with the calm and mild exercise we have seen, for a century past, of the clerical jurisdiction, always directed by law, and guided by moderation; and then say whether there is now any reason to apprehend the renewal of that collision and conflict of passions and opinions in which the constitution of the Church and that of the State alike were overthrown." pp. 34, 35.

We give this observation with the more satisfaction, as proceeding

from a statesman of such distinguished talents and judgment, on a point on which *professionally* he is so well entitled to speak.

This able advocate then proceeds to reply to Dr. Marsh's imputations against the foreign transactions of the society. The "violations of truth and candour," imputed to the Reports of that Society, "struck me," says Mr. Vansittart, "with some surprise, not that you should make such a charge if you think it well founded; but that you should make the charge, and reserve the proof of it for an Appendix, not yet published, after the expiration of nearly two months."—On this subject, however, we will reserve ourselves till we shall have seen Dr. Marsh's Appendix.

Mr. Vansittart then proceeds to Dr. Marsh's *flourish*, on the plentiful supply of Bibles in Germany. We have already stated his ill use of a change of expression in the report of the Foreign Secretary's speech upon that subject. The first report of his speech had made him speak of "the want of Bibles throughout all Germany, with the exception of Saxony alone." The correct account of his speech makes him say, "Though there are provinces, districts, towns, and villages, in Germany (among which Saxony stands pre-eminent), where the Bible is cheap and plentiful, still there are others.....in which it is greatly wanted.....It has been pressingly applied for." This alteration was known by Dr. Marsh three weeks before the 67th page of the Inquiry was printed. Yet in that 67th page he writes thus: "to speak of Germany" (not with the exception of Saxony, as even the first report had expressed it, but) "to speak of Germany wanting Bibles, which the Foreign Secretary himself has *hitherto* done: of Germany, which had printed the Scriptures in Hebrew, Greek, &c., &c., &c., to speak of such a country wanting Bibles, &c.*" To which is super-

added the note given in our remarks on Mr. Dealtry, insinuating that "he had been desired to see a very different account from *all* that had been said before, &c., &c." To all this—what must we call it? Mr. Vansittart calmly replies, "It is unnecessary to explain, why, in so extensive a country as Germany, divided into so many sovereignties, and greatly differing in the religion and manners of its several parts, the Bible might be almost unknown in some districts, while in others it was cheap and plentiful." p. 39. And in reply to Dr. Marsh's allusion to the Canstein Institution, which can "multiply copies by thousands and tens of thousands," Mr. Vansittart continues,

"Such of your readers as are unacquainted with the Bible Society, will be somewhat surprised to find, that the fullest, if not the only, account in English of the Canstein Institution, is to be found in the second report of the society; that the head of that Institution has been in constant correspondence with them, so long as correspondence could be maintained with the continent, and that the Institution has been employed to a large extent by the society, wherever its aid could be available." pp. 39, 40.

Mr. Vansittart well replies to the proposal for making this a mere Foreign Bible Society, that its local Auxiliary Societies for home distribution, are its principal support. And

if an Englishman abroad, previous to the institution of the British and Foreign Bible Society, had undertaken thus for the principality of Wales*. "And to speak of Great Britain (*meaning Wales*) wanting Bibles; of Britain, which has printed the Scriptures in Hebrew, Greek, Latin, and English, for centuries; of Britain, the nurse of the Reformation, the birth-place of Wickliffe, whose translation was made at least 150 years before that of Luther; of Britain (*meaning all this time Wales*), where the Society for promoting Christian Knowledge, established a century ago, can multiply copies by thousands and tens of thousands, &c., &c., to speak of such a country wanting Bibles!"

* This passage in Dr. Marsh's pamphlet, always seemed to us about as conclusive as

* Mr. Gisborne's speech, before referred to, teaches us we might here substitute the principality of Durham for that of Wales.

"What co-operation could be expected among men united for a common exertion abroad, upon principles which implied disunion, jealousy, and enmity, at home?" "How different from the meetings of the Bible Society, in which the Churchman and Dissenter meet to lay aside their prejudices, and, forgetting partial distinctions, look only to the Scriptures, which they alike acknowledge, and the Saviour whom they equally adore, &c." pp. 42, 43.

Mr. Vansittart touches the subject of the Naval and Military Bible Society with great skill, and gathers comfort from reflecting upon its high patronage.

"But you, who know that men may be *discreet*, and yet *mistaken*, can derive no consolation from such a source; but must class those distinguished prelates among the *bishops who may sometimes err.*" p. 45.

To the chimerical suggestion respecting the test act, of which Dr. Marsh anticipates the repeal through the means of the Bible Society, Mr. Vansittart replies with his characteristic good sense and Christian feeling:

"In any political way, I will venture to affirm, that the Bible Society is as little likely to lead to a repeal of the test act, as to a repeal of the habeas corpus act. Any attempt to convert the society to political purposes would certainly be fatal to the society itself; and of this all the parties composing it are equally convinced." p. 48.

Equally sensible and cheering are his remarks on the respect and attention now paid by the government of the country to the national church. And on this head, the following admonition, we conceive, ought to be engraven on the heart of every true lover of his church; and, if he be its advocate also, to guide his pen.

"Yet I will own that there are possible cases in which I think danger may arise to the church—one of them would be, if the *abuses* of the church should be confounded with its *interests*. The spirit of the age is liberally attentive to all fair claims; but it is an inquisitive and scrutinizing age, and many circumstances which formerly attracted little notice, are now drawn into full light. The returns of the non-resident clergy, for instance, are now annually printed. If the friends of the church, instead of taking the lead in a mild reform of abuses, contend

obstinately for their protection, and treat every man as an enemy who aims at reform, they will certainly be overpowered at last, and the corrective applied by those who will apply it with no sparing hand." p. 51.

Mr. Vansittart then strongly admonishes the Professor of the "ridicule which must ever attach to arguments which are only to be supported by treating the clearest and simplest subjects as the most intricate and perplexed: and that ridicule," he adds, "cannot fail of being reflected on the church itself, which is so defended. After all that ingenuity and subtlety can do, the public opinion must at last be decided by the plain reason of plain men. With such the appeal will always be to fact and experience."

"They will not believe it to be an offence to carry home to the habitations of the poor and ignorant, that Bible *alone*, which is daily read in the church, as *alone* containing the words of everlasting life. They will not believe the members of the Bible Society to be bad churchmen (with whatever dexterity you may prove that they must be so), while they perform, both in the church and in society, the offices of good men and good Christians." pp. 52, 53.

Many persons, Mr. Vansittart adds, amongst his acquaintance, even of rank and education, and of extensive general information, have not yet heard of such a society.

"I do not recollect to have met with *one* who, when its objects and operations were, for the first time, explained to him, failed to express the most decided approbation of them—such is the first natural movement of an unprejudiced mind." p. 54.

In the same place, comparing the patronage of the two Societies, Mr. Vansittart mentions, that the Society in Bartlett's Buildings numbers, even now, amongst its subscribers, only about 2900 clergymen, out of the 11,000 parishes which England contains.

This excellent letter ends with the following bright and cheering anticipation of what may still be the favourable intentions of Almighty God, in regard to our favoured nation and favoured church. Having stated the dire alternative,

“ I am inclined,” he continues, “ to indulge in the more pleasing prospect, and to view the Church of England as rising to greater eminence, and shining with greater lustre.”

“ Amidst public difficulty and private embarrassment, I see the hand of Charity extended to every species of distress with an extent of bounty not only unknown to former times, but which would have been incredible to them. I see every where new institutions forming, yet old establishments supported; and let it be remembered, that in these noble works, which I trust will rise in remembrance before God on behalf of this nation, the Dissenters claim their full share with the Church of England—I see the ships of Britain no longer tearing the natives of Africa from their parent soil, but carrying to them the arts of life, and the blessings of the Gospel—I see the Church of England surrounded and assisted by differing, but respectful, and no longer hostile sects, extending the light of truth to the remotest regions of the earth; and when to these considerations we add the wonderful preservation of the independence and constitution of this nation for so many years of impending danger amidst the ruin which has swallowed up all the surrounding states, may we not indulge the hope that the religion of this nation is a portion of that Church against which the gates of hell shall not prevail; and this country a favoured instrument of Providence in effecting its most sublime and beneficent designs?

“ It is indeed an important crisis for the Church of England. Greatness and glory wait on her decision one way—I forbear to state the consequences of the contrary decision which you would recommend: for I trust the Church *has already decided*, and that the triumphs of the Bible Society, which you already compare to the enthusiasm of the crusades, are but the prelude to more extensive triumphs; when this nation shall indeed *take up the cross*—to carry not the sword, but the Saviour, throughout the world, and when you will be, I trust, not the last to cast away your unfounded apprehensions, and to hail with unmingled satisfaction the opening of a new æra of light and truth.” pp. 56—58.

We must now finish our quotations from this most admirable publication; but not before we have convinced our readers, as we are confident we have, that it is ex-

actly the kind of answer which Dr. Marsh’s able pamphlet required: meeting the vague suggestions of the Professor by other suggestions happily thrown together, of infinite weight and irresistible application to the common sense of mankind: and yet carrying throughout a temper and spirit of conciliation which constitutes it, in our minds, a model for controversy. Mr. Burke’s designation of the ancient spirit of European chivalry, seems to us exactly to designate that of Mr. Vansittart’s style, viz. the spirit of religion, and the spirit of a gentleman. And if, as in the case of a certain philosopher of the past age, an appeal to truth and common sense, in answer to ingenious and fine-spun speculations, is found to be the most galling infliction on the controversial theorist, we hesitate not to suspect that Dr. Marsh will have suffered a pang, in reading this letter, beyond the common lot of men who “ never decline a controversy.” With Dr. Clarke, perhaps, he may have smiled; by Mr. Dealtry he may have been stirred to anger; Mr. Simeon, on whom we have yet to say a few words, may have surprised him; but Mr. Vansittart must have made him blush.

Of our present catalogue of answers to Dr. Marsh, Mr. Simeon’s appeared the last; and we are happy he has prefixed it to four important Sermons on the Excellence of the Liturgy, because it enables us to allude to both parts of the publication, and thereby to afford more distinctly that answer to Dr. Marsh, which, after all, is the best answer that can be given—the actual respect and regard in which the Liturgy is held by the friends of the Bible Society. Mr. Simeon’s answer, which is very simple and cogent, is wholly built upon this ground. It begins and ends with *provoking* Dr. Marsh to prove the FACT he has been pleased to assume, as the foundation of all his principles, viz. that the Liturgy is omitted, and its omission justified,

in the distribution of Bibles by churchmen. Mr. Simeon fairly and truly admits the adroitness of Dr. Marsh's argument, and that it is placed in a very imposing point of view; so that the indolent and the prejudiced may be "ready to think the pamphlet altogether unanswerable," p. 2. But he very properly remarks, "one thing is kept out of sight," and informs Dr. Marsh, "Your argument is altogether founded on an assumption of a fact as true, which, if inquired into, will prove false."

In proof of this assumption, Mr. Simeon appeals to the very title of the pamphlet: "What is it? An Inquiry into the Consequences of Neglecting to give the Prayer-book with the Bible. Now, either you have *proved* that this neglect exists, or you have *assumed* its existence without proof. But where have you proved it? Where have you even attempted to prove it?" pp. 2, 3.

Some quotations then follow, which set the Professor's hardihood of assumption, on this point, in the strongest possible light, as that in the Inquiry, p. 42—"I do not perceive that any one, except myself, has pointed out the danger arising to the Established Church from the practice (N. B. The PRACTICE) of neglecting to give the Prayer-book with the Bible." "(True, Sir; no one but yourself has had the hardihood to affirm the existence of such a FACT; and much less to *assume* it as the ground of all his arguments.") p. 5.

Having, from other passages, clearly proved this *assumption* on the Professor in the plainest terms, Mr. Simeon then, with great propriety, refers to another part of the Inquiry, in which Dr. Marsh, as if tacitly conscious of his weakness in point of *fact*, makes an appeal to "abstract reasoning." "In the preceding paragraph," says Dr. Marsh, "I have estimated the tendency of the Bible Society to produce an indifference to the Liturgy,

among churchmen in general: and I have shewn, that the bare connection with it is sufficient to produce the effect . . . I have appealed to NO FACT WHATSOEVER: I have deduced an inference by the sole aid of *abstract reasoning*."

Here, then, Mr. Simeon accuses his opponent of leaving, though unintentionally he hopes, a wrong impression on the reader, as if he had not, which he had, *assumed* "a FACT not proved, not supported, not defensible, not true." And this, he adds, *ought* to have been inquired into, before he "inquired into the consequences of neglecting to give the Prayer-book."

"Here then, Sir, I plant my foot. You have *assumed* a fact: and it is my intention to inquire into that *fact*. I have nothing to do with the dispute as it is *personal*: my business is with the QUESTION alone. Were I to follow you through all that relates to others, my answer would swell into a volume: I will leave to others the work of lopping off the *branches* of your argument, and will lay my axe to the *root*. You have, I acknowledge, shewn great skill in putting together your materials, and have built a goodly fabric, and adorned it with some fine historical paintings; and your generous hospitality has invited all, bishops and clergy, statesmen and nobles, to come and take up their rest under its roof: but I am going, with permission, to examine its foundation; and, if it prove, as I am persuaded it will, to be of sand, the sooner you abandon your tottering edifice, the better." pp. 8, 9.

Mr. Simeon then proceeds, in opposition to Dr. Marsh's assumptions, to establish two things; 1st. That those clergy, who are the most zealous advocates for the British and Foreign Bible Society, are not indifferent to the Prayer-book; 2dly. That the institution and progress of that Society have neither occasioned, nor been attended with, any neglect of giving away the Prayer-book. In establishing the first of these positions, Mr. Simeon particularly adverts to the further unwarrantable assumption of the Professor, that, amongst the church friends of the Bible Society, are generally found

the Calvinistic clergy; on which circumstance he grounds their assumed want of zeal for the English Liturgy. This *shabby* ground, the readers of the "Inquiry" well know that Dr. Marsh fortifies by a puerile appeal to certain passages in our Collects, which every boy in controversy knows to be entirely reconcilable with the Calvinistic hypothesis, and to admit of being pronounced, with the utmost sincerity of devotion, by every Calvinist from Geneva to the Highlands of Scotland. In answer to this, Mr. Simeon is pleased to mention himself, he has no doubt, as among the clergy designated as Calvinists (with what justice, in its obnoxious sense, he appeals to these very sermons which follow to shew). In order, therefore, which is very fair, to give to Dr. Marsh and the world a notion of the real distance between the opinions held by such gentlemen, and the principles of the Church of England, Mr. Simeon gives a long extract from the preface to his own work, entitled, "Helps to Composition, or Six Hundred Skeletons of Sermons;" assuring the public, *in limine*, that Socinianism, and even Atheism itself, is not farther from their real sentiments, than such expressions as are often put into their mouths*.

The extract, which is of some length, extending through sixteen pages, contains what we think we may venture to call Mr. Simeon's well-known confession of faith, upon the great articles in dispute between Calvinists and Arminians. And if we abstain from offering any opi-

* To this passage the following note is subjoined.

"Innumerable passages of this kind may be found in the Bishop of Lincoln's *Refutation of Calvinism*. It is much to be regretted that great and good men, whose no consideration whatever could induce to be guilty of wilful misrepresentation, will not use some more effectual means of ascertaining the sentiments of others, before they undertake to state them to the public, and to hold them up to the abhorrence of mankind." p. 11.

nion at present upon a statement on which, perhaps, our opinion already is not unknown, it is only because we wish not to launch into any fresh, much less irrelevant, discussion. And we think all that is absolutely *relevant* to the present matter of our review, is contained in a note of this extract, professing Mr. Simeon's devout attachment to the principles of the Church of England: and this is not a note set down, or "new modelled in consequence of Dr. Marsh's objections" in the "Inquiry," but attached to the body of the Preface, and written, as Mr. Simeon informs us in another note, above ten years ago.

"If in any thing he grounded his sentiments upon *human* authority, it would not be on the dogmas of Calvin or Arminius, but on the Articles and Homilies of the Church of England. He has the happiness to say, that he does *ex animo*, from his inmost soul, believe the doctrines to which he has subscribed: but the reason of his believing them is not, that they are made the Creed of the Established Church, but, that he finds them manifestly contained in the Sacred Oracles." pp. 12, 13.

If, to this statement, any one should invidiously object that the word Liturgy is omitted amongst the sources of Church-of-England doctrine, Mr. Simeon supplies that deficiency by proceeding to remind Dr. Marsh, that about seven years ago, he (Dr. Marsh) preached before the university a set of sermons, in which he was supposed to arraign the sentiments of the clergy referred to. On that occasion, besides a request urgently and repeatedly made to the Professor to print those sermons, Mr. Simeon thought fit to preach and to publish "his Churchman's Confession, or an Appeal to the Liturgy." Had Dr. Marsh even complied with that request, Mr. Simeon informs us it was his intention to have brought the sentiments of the Professor to the test of the Liturgy. And "this, Sir," he continues, "will at least shew you, that, long before the present controversy had arisen, I dared to appeal to THE

LITURGY for MY sentiments; and that if YOUR sermons had been published, they would have been brought to that test. Does this look like indifference to the Liturgy on the part of those whom you call the Calvinistic clergy?" p. 32.

But a still stronger FACT remains in the history of the very sermons now before us, attached to this present "Answer." Of these sermons, which we despair of being able to enter upon at all adequately to their merits, our readers must be content with the following brief account. In the month of November last, Mr. Simeon, being called upon to preach a course of sermons before the University, chose for his subject THE EXCELLENCY OF THE LITURGY. These Mr. Simeon had then no present intention of publishing, as on other accounts, so principally, because he had written them as a preface to a work not yet appearing*. And it is to be particularly observed, that, having been preached in November, these sermons could have had no connection even with Dr. Marsh's first address, published on the 25th of November: whilst, on the other hand, that address, intimating a neglect of the Liturgy in the members of the Bible Society, must have come forth during, or subsequent, to the delivery of these very sermons by Mr. Simeon. The point here at issue, it is to be observed, is nice. Either Mr. Simeon was a little too late to be able to say with fairness, that his sermons were not delivered in consequence of the above-mentioned charge, or Dr. Marsh was a little too late to vindicate his own fairness in such a charge, pending the delivery of such sermons by such a person, before the university. We appeal not to Mr. Simeon's own assertion, that on his part "no such accusation could possibly be foreseen." But we simply appeal to a com-

parison of dates: and from this it will most evidently appear, that Mr. Simeon was just in time, and the Margaret Professor just too late.

We dare not trust ourselves to enter upon the contents of these excellent sermons: nor, indeed, to state more than the very felicitous text on which they are erected, from Deut. v. 28, 29. "They have well said all that they have spoken: O that there were such an heart in them!" Any analysis, however short, we feel would carry us not only beyond the limits we must propose to ourselves in the present already extended article, but also into that very guilt of irrelevancy from which we have just stated a wish to preserve on topics, in the present consideration of the matter of fact.

Mr. Simeon, to relieve himself from any ill-grounded charge of presumption in offering himself as the representative of a party, proceeds to refer Dr. Marsh to other persons, invidiously distinguished as the Calvinistic clergy. "Who among the clergy," he well asks, "are they that are continually making their appeal to the Articles, the Homilies, and the Liturgy of the Church of England? Who are they that write and preach expositions of the Liturgy? Who are they that read the Homilies to their congregations?" &c. "This zeal for what you so often call the TESTS of a CHURCHMAN, is, above all things, characteristic of those very clergy." p. 36.

He then instances the well-known names of Mr. Walker, of Truro; of Mr. Biddulph; of Mr. Rogers; of Mr. Basil Woodd, as expositors and advocates of the English Liturgy; of whom the three latter live to answer any charge of unsound churchmanship which Dr. Marsh may have to bring against them or their writings. And he appeals to the great body of the clergy called Calvinistic, and even to their enemies, if these writings do not speak the sentiments of the body. "I do not say you may not find an insulated in-

* It will consist of eight or ten volumes, similar to those already published, and treating of all the finest passages of Scripture through the whole Bible."

stance to the contrary; for there is no body of men in the world, amongst whom you cannot select some few who have scarcely any resemblance to the rest;" "but if this," he adds, "be subversive of my position, then a Mr. Stone, among the clergy, proves the clergy at large to be Socinians." p. 39.

Mr. Simeon, in his second head, examines the Professor's assertion in respect to the Bible Society. "We know by experience it produces the effect of bringing the Liturgy into neglect." "On your proof of this assertion" (replies Mr. Simeon), "I am content to rest the whole question." Dr. Marsh would rejoin by referring to the scanty experience afforded him in the speeches at the Cambridge meeting. Mr. Simeon challenges him to a broader ground and fairer test: "Has the sale of Prayer-books then diminished since the establishment of this Society?" Mr. Simeon properly identifies the neglect of the Liturgy with the neglect of its distribution. And then with a call, which Dr. Marsh before has learnt the prudence of not answering, he continues — "I call upon you, Sir, to establish this fact. The public has a right to demand it at your hands. . . . I dare you to the production of the proof: or rather, to save you the trouble, I will furnish you with absolute proof to the contrary." On an average of five years before, and five years after the establishment of the Bible Society, it appears, in the former period, 66,798 Prayer-books had been sold from Bartlett's Buildings; in the latter period, 90,169, exclusive of 11,000 additional Psalters. And in the two last years of the latter period, compared with the two first of the former, the increase of Prayer-books sold has been 15,542. "So accurate is your KNOWLEDGE, and so unquestionable your EXPERIENCE, of the alarming DECREASE in the sale of Prayer-books, occasioned by this new Society." pp. 40, 41, 42.

Upon the ground of these facts

Mr. Simeon proceeds, we must add, with no sparing hand, to administer that medicine to the Professor, which is sometimes, with great effect, applied at school to boys found repeatedly out of bounds: and in answer to a possible suggestion in return, that this increased sale of Prayer-books may not have arisen from the increased exertions of the Bible-society-members of Bartlett's Buildings, he challenges the fullest inquiry, with a view to ascertain the point. To this challenge is subjoined the following note, which we gladly take up into the text, with a view to explain a circumstance we alluded to in our number of last month.

"As it is possible that a circumstance relating to myself may give you occasion to represent me as no friend to the Society for promoting Christian Knowledge, I will here mention it, though it has no connection whatever with the subject. I once had the honour of being a member of that society myself; but afterwards, for reasons which appeared to me satisfactory at the time; I withdrew my name. Altering, however, my opinion some time after, *above twenty years ago*, I wished to renew my subscription; and the late Dean of Ely, Dr. Cooke, then Provost of King's College, had undertaken to propose me. But on mentioning it to the Rev. Secretary of that Society, he found a doubt suggested whether my name would be re-admitted. Of course, I did not choose to be proposed, if there was the smallest chance of a repulse; and have been deterred from offering myself by that consideration ever since. But though I have not offered myself, I, nearly two years ago, recommended my brother to become a member; and if you, Sir, will do me the honour to propose me (*for with your recommendation I can be in no danger of a repulse*), I shall be happy in being again united to that Society, and in co-operating in all their benevolent designs." pp. 51, 52.

Alluding, then, to the zeal for the Liturgy, which Mr. Simeon strongly maintains to exist in the breast even of the most zealous Bibliists, he thus proceeds.

"One argument may arise to you out of my own statements, incontrovertible, and which, in your promised Appendix, may be stated thus: 'The Society for promoting

Christian Knowledge furnishes Prayer-books to its members at a very low rate; and has been enabled to do so for a hundred years without exhausting or diminishing its funds: but, since the institution of the British and Foreign Bible Society, the demand for Prayer-books has increased to such an extent, that the funds of the Society for promoting Christian Knowledge cannot supply them: and, unless those members of the British and Foreign Bible Society who belong to the Established Church, leave that Society, the Society for promoting Christian Knowledge will be utterly ruined." pp. 54, 55.

We have quoted this simply, in order to mention to our readers, that, in addition to the hopes expressed by Mr. Simeon, that such an advertisement may stimulate us to exertion for the augmenting of the revenues of the old society; we have to state a proposal upon similar grounds, for the actual formation of a new Church-of-England Society, which shall have for its sole object the assistance of that in Bartlett's Buildings, in the department of distributing the Liturgy and Homilies of our Church. The prospectus is now before the public; and we conceive it to be warrant enough for the claims which such an institution advances, not only on the patronage of the public, but on that of the Society for promoting Christian Knowledge itself, that it proposes to distribute those books at a cheaper rate than it is possible to expect, or even wish, from the already overcharged funds of that important Society. It appears to be the farthest possible from the wish of those, who meditate this new institution, to decoy away the members of the old *Bible and Prayer-book* Society, by holding out to them a plan, simpler in its operation, and disjoined from the confessedly important departments of tracts and missions. The experience of seven years now forbids the fear, that increased zeal and exertions, in one particular department, will draw off the sources of emolument and support, to which older and more general societies are to be consi-

dered as entitled almost by the right of prescription. And should such an invidious construction be put upon the meditated exertions in this new channel, we think that nothing more need be added to the statement, above, to confute it, save only this further consideration, that such an institution may be fairly said to have grown out of the voluntary attacks made by some members of Bartlett's Buildings, upon all the members of the British and Foreign Bible Society. The *only practical* answer they are able to afford to the imputations and aspersions cast without reserve upon their churchmanship, is to join hands and hearts with the institution now proposed. It will be an answer in *kind*; and what is better still, it will be an answer in *kindness*. And to the loudest and most angry exclamations of their opponents, it will enable them to reply, in the true spirit of the Church of England, "To your reproaches we answer nothing; but to your arguments we reply, by pointing to our efforts in the establishment of a new Liturgy and Homily Society." In short, we conceive the proposal to arise from a pure spirit of Christian conciliation. And we consider it as not among the least favourable symptoms of such a spirit, we had almost said universally, spreading amongst Christians of the present day. Had such a proposal as this come immediately from Dr. Marsh himself, or from those avowed and exclusive advocates of the ancient society, who, we conceive, would rejoice in every honest means of augmenting, even by saving, its exertions, we have already expressed our confident opinion that every church friend of the Bible Society would have wished it God speed, and been ready according to his ability to support it. Let us hope, that though the former names are not now found amongst its first promoters, they will not be long wanting in the fulfilment of their part of the prophecy. Let us hope they will avoid the only line of conduct

by which any one, or all of these, naturally congenial societies, can be converted into enemies, or even into rivals. The time is coming (God himself is pledged to it) when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Why may not the Church of England, at this critical juncture, give the signal for such a glorious consummation? Why may not even Dr. Marsh himself hasten its approach? Why may not the various colours of these new and still multiplying exertions in the cause of Christ, harmoniously blend in the production of the great result—why not form (let us be excused the thought) a "bow in the cloud," giving happy presage of the final conclusion of the storm? Glad shall we be to admit into this union, not confusion, of colours, even the remoter line which marks the place of our dissenting brethren. We hail, with sincere pleasure, the candour of Dr. Marsh, in all his allusions to that body. And we do not despair, that, as on the ground of the Liturgy with his fellow-churchmen, so on that of the Bible with his fellow-Christians, he may still be found willing to unite his exertions for the purpose of giving "Glory to God in the highest," promoting (not toleration only, but) "peace on earth," and extending (not to the injury but to the honour of his own country) the substantial fruits of "good-will towards all mankind."

Having given, in substance, the arguments of Mr. Simeon's pamphlet, we need only fortify our humble wishes in regard to Dr. Marsh, by a similar invitation held out to him, in conclusion, by this able writer. "Having seen this union, &c. has not produced an indifference to the Liturgy, &c., we may now expect that you will yourself become a subscriber to the New Society... This will be to act agreeable to the advice which you yourself have given.

"And I can venture to assure you, that the accession of such a champion to that society will be hailed like that of another David to the armies of Israel; they will fear

no Goliath, when they see you, with your sling and stone, ready to defend them: or rather, it will be like the accession of Paul to the church; who, after having 'veily thought that he ought to do many things contrary to the name of Jesus, did them' with all his might: but, on a conviction of his error, 'became a preacher of the faith which once he destroyed.'" p. 59.

We must be excused, "at this late hour," from offering a lengthened (which it deserves), or, indeed, any commendation, of this powerful and "single-handed" reply to Dr. Marsh. We wish to spend our few remaining moments in promoting our readers' attention to this long article, by bringing into their sight, at the end of it, what may not undeservedly obtain the name of poetry. Placed in this situation, we hope it may serve to decoy them through the "waste and howling" pages of controversy, as the traveller is beguiled onward in the desert, by the distant prospect of some flow'ry mead or verdant bower, to recruit his jaded spirits. Nor are we afraid our traveller will be disappointed when he actually arrives at such couplets as the following description of "Trees, the planting of the Lord," which shall hereafter flourish in the most distant lands, by the instrumentality of the Bible Society.

"The plants inserted by my hands,
In other soils, in distant lands
Shall root themselves, and soon, like me,
Produce their sacred progeny;
Trees, like the druid oaks of yore,
The saints and guardians of our shore,
Trees; at whose feet, submissive cast,
Sin, schism, and discord breathe their last;
On whose tall head the dove descends;
On whose broad arms kind heaven suspends
The banners of the Cross unfurl'd;
Trees, for the 'healing' of the world—
Trees, whose fair fruit by God is given,
Trees, water'd by the dews of heaven." p. 7.

Our readers will perceive the style to be that of Hudibrastics, which, we have to inform them, are levelled satyrically at the opposers of the Bible Society, and are, in some other parts of the piece, more *characteristically* maintained. We have given

hints of a sort of inkling we had, that our worthy Professor, as all extremes meet, gave symptoms of a *puritan smack* about him. It is not a little entertaining to ourselves, therefore; to catch the Professor, on a sudden, fairly buckled up for warfare, in the triumphs of another Sir Hudibras, and not sent forth, indeed, but remaining stoutly at home, to conduct the backward and defensive combat, which has been assigned him in this civil war. We are only sorry, that, by some unworthy metamorphose, this redoubted champion should be converted, by our fable (which it is), into a *dog in the manger*. We should most gladly have opened the door to our readers upon a more attractive sight: and this more particularly, as we do not think the Professor himself, for the honour of the Society in Bartlett's Buildings, would allow us to say, that it is not himself which is intended in the parallel, but only that venerable Society. As it is, we have only to discharge our task, as reviewers, with the utmost delicacy possible; and to disclaim, both on our own part, and, we may venture to say, on the part of the author, all intention of imputing, either to that Society or to its *most* injudicious advocates, more of the *canine* disposition than shall be strictly in unison with the idea maintained in this noted fable.

The fable has a double application; first, to those who when they

"See others work where they refuse,
And save the souls their follies lose;
They shew their teeth—display their fists,
Dub the hard workers Methodists," &c., &c.
and then to the "Old Institution"

above-mentioned, who is made to "scold" the new Society, we are sorry to say, in terms but too appropriate to the language of some of her *exclusive* friends, for uniting with persons

"Who hold such notions 'bout the church,
They poison every book they touch.
Don't tell me that a Broadbrim's Bible
Isn't on the other quite a libel;
That Baptists don't blot out the verses,
And turn the blessings into curses.
Only *that* Bible's good, I say,
Which good sound churchmen give away.
Tell what you will to foolish people,
Your plan's to batter down the steeple,
To pull down all our gothic abbeys;
Perhaps to unbaptize our babies." p. 5.

To which the younger lady replies, after asserting her right to do what good she can in the world;

"I roll
My golden car from pole to pole;
Where'er a suppliant hand is found
Scatter my sacred volumes round:
Bid every land forget its ills,
Change shivering rocks to verdant hills;
Bid softer suns in Lapland rise,
Light wintry months with summer skies;
Afric forgets her many woes,
Her desert blushes with the rose;
The faint East drinks the cooling wind,
Unchang'd the place,—but *chang'd the mind.*"
p. 6.

We should have been happy to conclude with wishing the Margaret Professor heartily farewell; but we fear that he will not fail to redeem his pledge of calling us to a renewal of an unpleasant task. Indeed, while we are closing our review, the publication of his much-expected, and long-delayed, Appendix, is announced. But we dare not venture, at present, to bestow even a glance upon it.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: *The Life of Bossuet, Bishop of Meaux*, by C. Butler, Esq.;—*The Life of the Rev. T. Lindsey*, by the Rev. T. Belsham;—An improved edition of the *Rev. W. Bennet's Essay on the Gospel Dispensation*;—and A new 8vo. edition of the entire *Works of Dr. Watts*.

Preparing for the press: A *Catalogue Raisonné of the early printed Books in the Library of the Earl of Spencer*, with *Notes, Fac-similes, &c.* by the Rev. T. F. Dibdin, in 2 vols. super royal 8vo., price to Subscribers five Guineas;—A *Review of the Financial Operations of the Court of Brazil*, since its Establishment in South America;—A *Translation of Michaelis's work on the Mosaic Law*.

An office has been opened at No. 23, Artillery Place, Westminster, under the superintendence of Matthew Martin, Esq. the primary object of which is, to obtain information on the causes, nature, and extent, of Mendicity, with a view to the introduction of a plan, for the suppression of beggary, the diminution of parish burthens, and the relief of the poor, on more favourable terms to the public. "But though, (says Mr. Martin), the object of the inquiry be, professedly and primarily, the acquisition of information on the causes and extent of the evil, with a view to the adoption of a regular and permanent plan, for general relief of the objects, and the eventual suppression of beggary, rather than to furnish a mere tempo-

rary palliative of individual distress; yet, in looking into so many cases of complicated and extreme misery, many must occur, in which some immediate relief will be indispensably requisite." Contributions, therefore, will be received, and tickets may be had, at the office, and at Mr. Hatchard's, No. 190, Piccadilly, in parcels of ten, twenty, thirty, &c. at the price of three-pence each, to be distributed to beggars, and serve as directions and tickets of admission to the office. No beggar to be admitted at the office without a ticket, and each beggar, so admitted, to receive the value of the ticket at least.

The Chancellor's two gold medals, for the best proficients in classical learning amongst the commencing Bachelors of Arts, at Cambridge, have been adjudged to Mr. T. S. Gussett, of Trinity College, a scholar on Lord Craven's foundation, and Mr. C. Neal, of St. John's, the senior wrangler.

Mr. Bullock has re-opened his Museum in Piccadilly, for the advancement of the science of Natural History, under the title of the London Museum, in a style of magnificence which has added an ornament to the metropolis. In most departments, the subjects have been doubled in number; the specimens are choice, in the highest possible preservation, and are arranged according to the Linnæan system. They consist of about 15,000 species of quadrupeds, birds, reptiles, fishes, insects, corals, &c. collected during twenty years of unwearied exertion, and at an expense exceeding 30,000*l.*

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Answer to Ward's Errata of the Protestant Bible. By the Rev. Mr. Grier. 4to. 15s. fine paper, 21s.

Vindication of Churchmen, who become Members of the British and Foreign Bible Society. By the Rev. J. Otter. 1s.

Twelve Sermons on various Subjects. By the Rev. Dr. Stokes. 8vo. 10s. 6d.

Observations on select Places of the Old Testament. By the Rev. J. Vansittart. 5s.

The Bishop of Chichester's Sermon before the House of Lords, Feb. 5, 1812.

Scripture History, or a brief Account of the Old and New Testament. 12mo. 3s.

History of Dissenters, from the Revolution in 1688 to the Year 1803. Vol. IV. 8vo. 13s.

Lectures upon Portions of the Old Testament, intended to illustrate Jewish History. By the Rev. Mr. Hill. 8vo. 12s.

Reports of the General Meeting at York for the Purpose of forming an Auxiliary Society in Support of the British and Foreign Bible Society. 1s. 6d.

Glory of Israel: a Sermon. By J. Collyer. 1s. 6d.

Heaven's Alarm, or the World and the Latter Sign: in Two Sermons, preached at Boston, New England. By W. Mather, 1s. 6d.

Prayers for private Families. By H. Worthington. 1s.

A Defence of Modern Calvinism; containing an Examination of the Bishop of Lincoln's Work, entitled a Refutation of

Calvinism. By E. Williams, D. D. 8vo. 12s.

Village Sermons. By the Rev. G. Burder, vol. IV. 12mo. 2s. fine paper, 8vo. 3s.

Letters to a Friend on Fashionable Amusements. 1s. 8d., or fine paper, 2s. 6d.

A Treatise on the Government, &c. of

the Church, in which the Divine Right of Episcopacy is maintained. 4s.

The Sermons of Dr. Edwin Sandys, formerly Archbishop of York; with a Life of the Author. By Thomas Dunham Whitaker, L. L. D. F. S. A. Vicar of Whalley, in Lancashire. 8vo: 15s.

STATEMENT OF THE POPULATION OF THE SEVERAL COUNTIES OF GREAT BRITAIN IN THE YEAR 1811.

ENGLAND.				WALES.			
Counties.	Males.	Females.	Total.	Counties.	Males.	Females.	Total.
Bedford ..	33,171	37,042	70,213	Anglesey ..	17,467	19,625	37,092
Berks	57,360	60,917	118,277	Brecon	16,522	19,228	37,750
Buckingham	56,208	61,442	117,650	Cardigan ..	23,793	26,539	50,332
Cambridge ..	50,756	50,353	101,109	Carmarthen	36,080	41,137	77,217
Chester....	110,844	116,190	227,031	Carnarvon..	23,241	25,778	49,019
Cornwall ..	103,310	113,357	216,667	Denbigh ..	31,129	33,111	64,240
Cumberland	63,433	70,311	133,744	Flint	22,712	23,806	46,518
Derby	91,494	93,993	185,487	Glamorgan ..	39,378	41,890	81,268
Devon	179,553	203,755	383,308	Merioneth..	14,308	16,616	30,924
Dorset	57,717	66,976	124,693	Montgomery	24,760	25,846	50,606
Durham	84,777	95,028	179,805	Pembroke ..	27,453	33,162	60,615
Essex	124,839	127,634	252,473	Radnor	10,571	11,228	21,799
Gloucester..	129,546	143,990	273,536				
Hereford ..	46,404	47,669	94,073	Totals....	289,414	317,966	607,380
Hertford ..	55,023	56,631	111,654				
Huntingdon	20,408	21,806	42,208				
Kent	181,925	188,960	370,885	SCOTLAND.			
Lancaster ..	394,104	434,205	828,309	Aberdeen ..	60,973	75,930	136,903
Leicester ..	73,366	77,053	150,419	Argyll	40,675	44,910	85,585
Lincoln....	109,707	112,844	222,551	Ayr	48,506	55,448	103,954
Middlesex ..	433,036	517,006	950,042	Banff	14,911	19,139	34,100
Monmouth ..	25,715	25,559	51,274	Berwick	14,466	16,313	30,779
Norfolk....	133,076	153,906	291,982	Bute	5,545	6,488	12,033
Northampt.	68,279	73,074	141,353	Caitness ..	10,608	12,811	23,419
Northumber.	80,385	91,776	172,161	Clackmanan.	5,715	6,295	12,010
Nottingham	79,057	83,843	162,900	Dumbarton ..	11,569	13,820	24,189
Oxford	59,140	60,064	119,204	Dumfries ..	29,347	33,613	62,960
Rutland ..	7,931	8,449	16,380	Edinburgh ..	64,903	83,541	148,444
Salop	96,038	98,662	194,700	Elgin	12,401	15,707	28,108
Somerset ..	141,449	161,731	303,181	Fife	45,968	55,304	101,272
Southamptn.	118,434	126,913	245,347	Forfar	48,151	59,113	107,264
Stafford ..	148,758	147,765	296,523	Haddington	14,232	16,932	31,164
Suffolk	111,866	122,033	233,899	Inverness ..	35,749	42,666	78,415
Surrey	151,811	172,040	323,851	Kincardine ..	12,580	14,859	27,439
Sussex	93,775	95,470	189,245	Kinross	3,466	3,779	7,245
Warwick ..	104,487	114,406	218,893	Kirkcudbrig.	15,788	17,896	33,684
Westmorlan.	22,902	23,084	45,986	Lanark	38,688	103,064	191,752
Wilts	91,560	102,268	193,828	Linlithgow..	8,874	10,577	19,451
Worcester ..	78,261	82,740	161,001	Nairn	3,530	4,721	8,251
York, E. R.	81,205	86,148	167,353	Ork.&Shetld	20,151	26,002	46,153
— N. R.	77,505	80,699	158,204	Peebles....	4,846	5,089	9,935
— W. R.	321,651	331,351	653,002	Perth	61,054	71,059	135,093
Totals....	4,555,257	4,944,143	9,499,400	Renfrew ..	41,960	50,636	92,596
				Ross&Crom.	27,640	33,213	60,853
				Roxburgh ..	17,113	20,117	37,230
				Selkirk	2,750	3,139	5,889
				Stirling	27,745	30,429	58,174
				Sutherland ..	10,488	13,141	23,629
				Wigtown....	12,205	14,686	26,891
				Totals....	825,377	979,487	1,804,864

** For a Summary of the whole, see our

Number for February.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

ON the 6th instant, the British and Foreign Bible Society held its Eighth Anniversary at Freemason's Hall. The attendance was so numerous, that the Hall was filled almost immediately after the doors were opened; and many hundreds, among whom we regret to say were the Earl of Hardwicke, and several members of Parliament, and other gentlemen, were unable to obtain admission. At 12 o'clock, Lord Teignmouth, the president, opened the business of the day by reading the Eighth Report; which, from the variety and importance of the facts it enumerated, and the very animated and impressive sentiments with which it concluded, may justly be considered the most interesting and valuable of those compilations for which the Society is indebted to the able, pious, and indefatigable exertions of its truly Christian president. His lordship having brought it to a close, delivered a brief and impressive address; and proceeded to read a letter from the Bishop of Durham, wherein that excellent prelate expressed his deep regret at being prevented, by the state of his health, at so advanced a period of life, from attending the meeting of a society in which he took so cordial an interest, and desired that a draft for 50*l.* might be accepted as his proxy. The Bishop of Kildare, a vice-president of the society, then moved, that the Report should be adopted and printed. The Bishop prefaced this motion by an admirable speech, in which he stated the want and acceptability of the Scriptures, according to the authorised version, not only among the Protestants, but also among very many of the Roman Catholics in Ireland; and spoke in terms of high commendation of the exertions made by the Hibernian Bible Society of Dublin to meet the exigency. The Bishop asserted, that the ignorance which prevailed in that country on the subject of religion was not to be conceived, that the doctrines of the Reformation were utterly unknown in many parts of it. His lordship then described, in a very feeling manner, the recent accession of a Professor of Maynooth to the Protestant Established Church; and concluded by an affecting appeal on behalf of a people who needed so greatly the assistance of the Society, and were so prepared to profit by it.

The Earl of Hardwicke, having been prevented by the crowd from entering the Hall,

dispatched a letter (which was read to the meeting), wherein his lordship expressed his regret at being compelled to retire, and the more so because it had been his intention to move the resolution of thanks to the president. Mr. Wilberforce, after adverting to the suddenness with which the duty of making that motion had devolved on him, delivered a speech which would deserve to be classed with the happiest of his effusions on any preceding anniversary. He complimented the noble president on being the centre of the largest religious circle which the world had ever witnessed. "Little did your lordship expect," said Mr. W., "when you returned to your native country, to enjoy that ease and retirement which your public labours in so arduous a government had earned, that so high and useful a destination was reserved for you as that to which your lordship has been called." Mr. W. then proceeded to descant, with his usual eloquence and feeling, on the scene which he now had the satisfaction to witness, contrasting it with the stormy and tumultuous scenes in which so great a part of his time is spent. He seemed to have entered a higher region, and to have left the clouds and storms of this lower world beneath him. The institution appeared to him very aptly described in those beautiful lines of Goldsmith:

As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm;
Tho' round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

The Bishop of Cloyne seconded the motion.

The Rev. Dr. Winter, in moving the thanks to the vice-presidents, delivered a judicious and candid speech, in which he described, in very appropriate terms, the happy union of Christian parties which this society exhibited. Lord Calthorpe and Sir Thomas Baring, in severally seconding this and a preceding motion, delivered their sentiments briefly, but in a very feeling and impressive manner. The Bishop of Meath, a vice-president, moved the thanks to the Committee, in a speech of great energy. His lordship concurred with the Bishop of Kildare in representing the state of Ireland as deeply needing the benefit which it was in the power of

this society to impart. The Bishop remarked, that only the skirts of that cloud charged with fertilizing showers, to which the noble president had compared this benevolent society, had yet extended to Ireland. His lordship expressed the warmest satisfaction at witnessing so numerous a meeting, united thus cordially and ardently on an object of so much importance, and assured them that he should endeavour to impart a similar impression to the clergy of that diocese which constituted the sphere of his labours.

The Right Hon. N. Vansittart, M. P. seconded the motion of thanks to the Committee in a speech distinguished by his customary candour, ability, and discrimination. He bore the strongest testimony, from his own personal experience, to the industry and harmony of the Committee, and the uniformity with which, merging all peculiarities of religious sentiment, they pursued the great object of their appointment.

The thanks to the Treasurer were moved by C. Grant, Esq. M. P. and seconded by T. Babington, Esq. M. P. in a short but pertinent speech, delivered under the inconvenience of a cold which almost suppressed his utterance.

The Bishop of Norwich then rose, and moved the thanks to the Secretaries. His lordship stated, that he could bear his testimony to their zeal; and proceeded to expatiate on their services, to which himself had been witness, with that simplicity, feeling, and liberality, by which he is so much distinguished.

Mr. Steinkopff, in returning thanks, addressed the meeting briefly with that Christian pathos which characterise all his addresses.

Dr. Brunmark, (Chaplain to the Swedish Embassy) then came forward, and after appealing, as a foreigner, to the indulgence of the audience, delivered a very sensible, pious, and impressive address. He particularized the services which the Society had rendered by promoting the printing of the Scriptures in the Swedish, Laponese, and Finnish languages; and described the value of these services, and the gratitude with which they were felt, in a most interesting manner.

The Rev. Mr. Hughes followed, and offered his thanks to the meeting on behalf of himself and his colleagues, to whom he was not more united in office and in labour, than in respect and affection. Mr. Hughes closed an excellent address by glancing at the advantages which would result from this society to Britain, whatever might be her destination. If she were to remain the arbitress of na-

tions, she would have the means of extensive usefulness, and be a source of happiness to the world. If, on the contrary, her connection with other nations should be destroyed, if she should experience such a reverse as to cut off the means of her commercial wealth and greatness, she would have within herself those resources which would sustain her under calamity, and make national adversity contribute to her improvement.

The Bishop of Salisbury expressed the cordial satisfaction with which he took a share in the duties of this interesting occasion; and moved the thanks of the meeting to the Synod of Glasgow, and the several Synods, Presbyteries, &c., in North Britain, for their liberal contributions and support. This motion was seconded by the Rev. T. White, M. A.

Henry Thornton, Esq., M. P. then came forward, and moved thanks to the several Auxiliary Societies, &c. In doing this he entered into a detailed and very judicious consideration of the advantages arising both to the funds and operations of the institution from the establishment of Auxiliary Societies. He appealed to the prodigious item in the cash account of 24,813*l.* 5*s.* 10*d.* furnished by Auxiliary Societies alone, in justification of his statement; and after explaining, in a variety of ways, the solid and permanent benefits connected with this system of localization, concluded a very able, luminous, and highly satisfactory speech, by representing the several Auxiliary Societies as possessing claims to the warmest gratitude of the meeting.

Lord Gambier then rose, and moved the thanks to the Corresponding Committee in Bengal. In doing this, his lordship apologised for his inability to support the motion as it deserved. The profession of arms, his lordship observed, was not favourable to habits of public speaking. He did, however, consider it a great honour to perform the lowest office in this society: and, therefore, trusting that his feelings would be accepted as an atonement for the deficiency of his expression, he should satisfy himself with simply offering the resolution which he held in his hand to their adoption. C. Grant, Esq., M. P., seconded the motion.

The Rev. John Townsend (of Bermondsey), in moving the thanks to those gentlemen who had contributed books to the library, delivered a very candid and pleasing address. He was followed by the Rev. Mr. Simeon (of Cambridge), who adverted with much feeling to those labourers in the East, Messrs. Martyn and Thomason, who had commenced their pastoral duties in the service of his own

church, and whom he regarded with the affection of a brother.

The Bishop of Norwich having moved the thanks to Lord Teignmouth, for his Lordship's conduct in the chair, Mr. Owen came forward, and closed the business of the day by an animated address. He congratulated the meeting on the services which had been rendered this day to the cause of the Society, by Irish and English prelates, by the defenders of our country (alluding to Lord Gambier), and (pointing to Messrs. Vansittart, Wilberforce, and H. Thornton,) by the enlighteners and liberators of mankind. Mr. O. then called upon the meeting to take a view of the Society in reference to the agents which it had called into employment, the various scenes in which it was acting its dignified part, and the objects on which its kindness was extended. The direct advantage of this society was, he said, scarcely greater than the contingent benefit which resulted indirectly from it. While civil polity and social happiness were ultimately promoted, it was impossible not to see and admire in what degree religion profited by the influence of such an association. The correspondence which it elicited, and the testimonies which it collected from every part of the world, were so many depositions from independent and concurring witnesses to the truth, the power, and the excellence of Christianity. After a train of remarks, illustrative of these positions, Mr. O. concluded, by urging the members to take encouragement from the triumphs which they had witnessed this day. "Be ye steadfast," said Mr. O. "unmoveable—always abounding in this work of the Lord: forasmuch as ye know that your labour has not been, is not, nor ever will be, in vain—in the Lord."

Thus terminated the eighth anniversary of this great institution. The multitude, amounting to between 2 and 3000 (and which would, had there been space, have amounted to almost double the number) were literally of one heart and one mind. Never did the countenances of men indicate more visibly the strong feelings of joy and affection. So perfectly had the great subject absorbed all subordinate considerations, that not an expression dropped from any speaker which betrayed a controversial feeling. A stranger to what has appeared in print would have supposed that in this institution of pure and vast benevolence there is (as we trust there soon will be) but one opinion and one feeling throughout the British empire, and the Christian world. And when the substance of the Report which we are about to give, shall have been read,

we scarcely think we assume too much in claiming for an association so employed and supported, the contributions, the co-operation, and the prayers of those who are sincerely desirous "that all men should be saved, and come to the knowledge of the truth."

The following is a brief abstract of the Report of the Committee which was read on this occasion:

The success which has attended the exertions of the Society has been established in the former Reports. The Report of proceedings during the eighth year of its existence will prove not less gratifying.

I. EUROPE.

1. *Finland*.—It appears that the number of persons who speak the Finnish language is not less than 1,300,000, and that the various editions of the Scriptures printed in it have never been adequate to their supply. No edition either of the Old or New Testament has been published for the last thirty years; and scarcely a single perfect copy of the former is to be purchased. On the ground of this information, the printing of the Finnish Scriptures has been encouraged by a grant of 500*l*. The result has been, that the Governor General, and the Bishop of Finland, have most cordially approved the measure; and that the Emperor of Russia, in testimony of his approbation, added to the Society's grant the sum of 5000 rubles from his own privy purse. "Thus," to adopt the words of the Bishop of Finland, "in the Lord's name, a foundation is laid for a work, from which religion in general, and the Finnish Church in particular, will, by the help of God, derive a certain and lasting advantage." A society has been formed in Finland, on the suggestion of the Committee, for the continued circulation of the Holy Scriptures.

2. *Lapland*.—The Laponese Testament, stated in former Reports to have been printing under the superintendence of Bishop Nordin, is now completed; and 2500 copies have been sent into Swedish Lapland. The Royal Chancery of Stockholm has addressed a letter to the Committee of the Stockholm Society, expressing the satisfaction of the King with the exertions made for improving the religious knowledge of the Swedish Laplanders. The Russian government has issued a proclamation authorising the importation of the Laponese New Testaments into Russian Lapland. Measures have been adopted for the distribution of 1000 copies in Danish Lapland.

The disposition manifested by the Russian

government encourages a hope of the adoption of some extensive plan for the general distribution of the Word of Life throughout the Russian empire.

3. *Iceland*.—The obstacles to the printing of the Icelandic Bible have been surmounted; and the work will probably be completed by next spring. There is reason to hope that the remainder of the Icelandic Testaments have been forwarded to Iceland.

4. *Poland*.—The completion of the Polish Bible was announced at the last meeting: it is sold for two shillings a copy. The Committee have directed 1000 copies to be gratuitously distributed. By the last accounts from Berlin, the Polish Scriptures were in great demand. Many copies had been sent to Warsaw, to Upper Silesia, and to Austrian Galicia. It was the intention of the Königsberg Committee, to furnish every Polish school in these parts with a few Bibles and Testaments gratuitously.

5. *Lithuania*.—The printing of the Lithuanian Bible would probably be completed in the month of March of the present year. The Committee have directed 500 Polish Bibles and 1000 New Testaments to be sent to Königsberg for sale or gratuitous distribution; the proceeds of the sale to be applied towards a second edition of the Lithuanian Scriptures. Some copies of the Polish New Testament have been ordered for the use of Poles residing in Great Britain, or visiting it.

6. *Bohemia*.—The edition of the Bohemian Scriptures promoted by the Society has been exhausted, and the demand for them is still extensive and urgent. The Committee, with a view to supply it, have voted 300*l.* for aiding a new edition.

7. *Livonia and Esthonia*.—The offer to promote the publication of the Scriptures in the dialects of Livonia and Esthonia has produced the most beneficial effects. A Society has been formed in Dorpatian Esthonia, for printing and distributing the New Testament. A Society in Revalian Esthonia has directed its attention to the supply of the holy Scriptures, in the design of furnishing every cottager with a New Testament: and several respectable characters are engaged in establishing a Livonian Bible Society. The result is, an increased ardour for publishing editions of the Livonian and Esthonian Scriptures. Arrangements were making for this purpose; and the Committee, with a view to forward it, have enlarged their grant of 600*l.* to 1000*l.*

8. *Sweden*.—The active zeal of the Stockholm Society has suffered no abatement.

The Swedish Bible is now completed, on standing types; and the number of Swedish Testaments, separately printed, amounts to 16,600. Another edition of the Bible, and of the New Testament, will be immediately undertaken; for which an additional donation of 200*l.* has been voted.

9. *Hungary*.—The distribution of some German Bibles in Austria and Hungary at the expense of the Society, has made known its existence in Presburg, and has produced most interesting communications from two Professors in that city, by which it appears that there are upwards of a million of Protestants in Hungary, and but few Bibles among those who speak the Sclavonian and Hungarian dialects; many of whom are much depressed by poverty. The Committee have promised a donation of five hundred pounds, to aid the printing and circulation of the Hungarian and Sclavonian Scriptures, if a society shall be established in Hungary for that purpose.

10. *France*.—The Committee, having sent to France some Bibles for the British prisoners of war in that country, received a letter written by direction of the Minister of Marine, stating that they should be properly distributed.

A German minister, having distributed many copies of the Scriptures in France, which were gratefully received, the Committee directed one thousand copies of the French Bible to be distributed at the Society's expense, among some Protestant congregations in France.

A member of the Imperial Institute having signified a wish that copies of the versions of the Scriptures printed by the Society might be deposited in that institution, the Committee did not hesitate to comply with it.

11. *Germany*.—They have acceded to a similar request from the keeper of the Imperial Library at Vienna; as well as for copies of the Society's Reports. This last request was accompanied by an observation, that "a multitude of strangers, who daily resort to the Imperial Library, would obtain a knowledge of the institution; and perhaps not a few would be inspired with a desire to attempt something similar in their sphere, and according to their power."

The Ratisbon Bible Society have printed and circulated four editions of the New Testament, and a fifth was in the press. This society is supported by Roman Catholics; and, though produced by the example, is independent, of this society.

12. *Italy and Greece*.—The Society's Ita-

lian Testaments are in great demand, both at Messina and Malta; and the Archimandrita, at the latter place, has warmly recommended the perusal of the modern Greek Testament, and publicly applauded, "the zeal and ardour of the English to circulate the Word of the Lord." This intelligence is from a Roman Catholic correspondent at Malta, of great respectability, who is of opinion "that there is likely to result from the one thousand Testaments which the Society has sent, no ordinary good."

The Committee have granted fifty pounds for distributing the Scriptures to the poor in Denmark.

II. ASIA.

1. *Syria*.—The Committee have forwarded a supply of Arabic Bibles, for the use of the Episcopal churches in Aleppo and its vicinity.

2. *Hindustan*.—The Christians dispersed over this vast country, including Ceylon, are calculated at nearly a million, using various dialects; few of whom possess the Scriptures. Many of the descendants of Christians have consequently relapsed into idolatry; and many are Christians merely in name. The Hindoos and Mahometans subject to the British authority may be estimated at seventy millions. These observations suggest the most forcible motives for supplying the wants of the Christians, and for displaying the records of Divine Truth to the natives who are ignorant of it.

With this general object, and especially with the view of supplying the demands of the native Christians in India, an Auxiliary Bible Society was, in February 1811, established in Calcutta, with the concurrence of the government; and with a very general approbation in all parts of India. At Fort William, it has met with the most liberal support. It has directed eight hundred copies of the Tamul New Testament to be purchased for distribution, as well as two thousand copies of the Portuguese Bible, and five thousand Portuguese New Testaments. It has contracted for printing at Serampore five thousand New Testaments in the Tamul, the Cingalese, and the Malayalim dialects respectively. The Committee, anxious to encourage these laudable exertions, have determined to aid them by a grant of Bibles, Testaments, and printing paper, to the value of one thousand pounds.

The translation of the Scriptures into the dialects of India and the printing of them, proceed as rapidly as could be expected. The Missionaries at Serampore have translated and printed the New Testament in five languages, and the Old, in Bengalee, and

have translated the Gospels of St. Matthew and Mark into Chinese; the New Testament into four more dialects, and portions of the Old Testament into as many; and have begun a translation of the New Testament into two more. The Rev. L. Sebastiani, many years resident at the Court of Persia, is advanced to nearly the end of the Epistles, in a Persic translation of the New Testament, from the Greek, intended for the Christians dispersed over Persia, who are stated as very desirous of possessing the Scriptures, in a plain translation. Sabat has completed the translation of the New Testament and the Book of Genesis into Arabic. The Hindostanee translation of the New Testament, by Mirza Fitrut, under the superintendence of the Rev. H. Martyn, the four Gospels in Persian by the Rev. L. Sebastiani, and the three first Gospels in Telinga, translated by the late Rev. A. Desgranges, are in the press. At Bombay, the printing of the Malayalim Version of the Gospels, in September last, was advanced as far as the 12th chapter of St. John. Of the Gospels translated by Dr. Leyden into five of the dialects of the Eastern Archipelago, none have been printed, in consequence of the death of Dr. Leyden in Java. With a view to procure the best version of the Scriptures in the purest dialects of Arabia and Persia, the Rev. H. Martyn undertook a journey into those countries; and by the last accounts was at Shiraz. Sabat's Arabic translation of the New Testament having been shewn by Mr. Martyn to a learned Arab at Bushire, he pronounced on it the highest eulogium. It appears that the printing of Oriental manuscripts, (chiefly owing to the skill and disinterestedness of the Baptist Missionaries), can be executed at Serampore, at an expense much less than at any other press in India, or even in Europe.

Of the distribution of the Tamul and Portuguese Scriptures, mentioned in the Seventh Report, the Committee have received most pleasing intelligence. Nothing could exceed the gratitude of the native Christians at Tanjore and Tranquebar. A single fact will prove the extreme scarcity of Tamul Bibles. A catechist, in the congregation of Mr. Kohloff, at Tanjore, had been employed twenty-four years in teaching the Gospel, without possessing the Old Testament. The Portuguese Bibles and Testaments were equally acceptable. Among those who received a Bible in English, Malabar, and Portuguese, was a Roman Catholic Priest, who had frequently recommended the perusal of the holy Scriptures, in his sermons.

The Committee, to encourage the efforts

making in India, have voted an additional sum of two thousand pounds; the total of their grant to Calcutta, for the current year, being thus five thousand pounds.

The Committee expect that a translation of the Old Testament in the Cingalese dialect, will be undertaken by a competent person at Ceylon.—They have voted five hundred pounds to the Rev. Robert Morrison, at Canton, for promoting the translation and printing of the Scriptures in Chinese.

III. AMERICA.

The donations to Bible societies in America have been respectfully acknowledged. The Committee have received satisfactory reports of the proceedings of the societies in Philadelphia, Connecticut, New Jersey, and New York. The zeal excited for the diffusion of the Scriptures, continues undiminished. The most perfect cordiality subsists among the various Bible societies in the United States: and since their existence in America, the sale of Bibles to individuals has considerably increased. The Committee have agreed to assist "The Bible and Common Prayer-book Society," of Albany by a donation of Scriptures to the value of fifty pounds. Anxious to aid the circulation of the Scriptures in America, and aware of the expense of the Philadelphia society in providing stereotype plates for the Bible, they have granted a second donation of one hundred pounds to that society; and trust it will be accepted as a pledge of the union they desire to maintain with their American brethren in promoting the interests of Christ's Kingdom.

IV. THE UNITED KINGDOM.

The approbation of the society has been most extensively manifested, by the zeal and co-operation of the Auxiliary Societies noticed in former Reports, and by the still more numerous societies formed during the last year.

The Auxiliary Societies formed since the last meeting amount to fifty-one, besides sixteen branch societies, and their contributions to the parent society to upwards of 18,900*l.*; besides upwards of 9,700*l.* from societies previously formed.

The Committee rejoice to see the zeal for disseminating the blessings of Revelation keep pace with that charity which has provided so many institutions for relieving temporal distress; and while they gratefully acknowledge that liberality which augments the funds of the institution, they are equally sensible of the benefits to be derived from the exertion of its auxiliaries, in supplying the local wants of their respective districts with the holy Scriptures.

The Committee express their regret, that it has not been in their power to comply with the application for Bibles and Testaments in the degree required, though every possible exertion has been made by them, to procure a sufficient quantity. In addition to the two Universities, they have now obtained the assistance of his Majesty's Printers. They therefore trust, that the inconvenience from this cause will be speedily removed. But though the supply has been so inadequate to the demand, a much larger number of Bibles and Testaments has been issued in eleven months, ending the 21st February last, than in thirteen months preceeding, viz., 35,690 Bibles, and 70,733 Testaments, making the total number issued up to that period, 140,415 Bibles, and 291,524 Testaments, exclusive of those circulated at the charge of the Society in various parts abroad.

V. DISTRIBUTION OF BIBLES.

Considering the poor of the United Kingdom as having particular claims on the Society, the Committee have invited clergymen and dissenting ministers to encourage Bible Associations, and to investigate the state of the poor in their several vicinities; and they have engaged to return Bibles and Testaments, at the cost price, to the amount of one half of any congregational collections they may receive within a year. The Committee are of opinion, that the plan of selling the Scriptures to the poor, where practicable, has been found to possess several important advantages over gratuitous distribution.

The list of the Society's benefactions in Europe, Asia, Africa, and America, is too long to be inserted at present. Suffice it to say, that their benevolence has visited every quarter of the globe, and has contributed to cheer almost every form of misery to which man is heir.—The correspondent at one of the principal naval stations, who has so frequently received the acknowledgments of the Committee, for an unwearied attention to supply soldiers and seamen, foreign troops, prisoners of war, convicts, and others, with the holy Scriptures, has devoted the same active exertions to this object, during the last year. In the course of that period, 3850 Bibles and Testaments, in various languages, have been distributed by this correspondent alone; who has received satisfactory testimonies that they were no less gratefully received than eagerly sought.

The Committee have reason to believe, that the Scriptures distributed in the various modes above stated (which will, probably, not fall short of 32,000 copies), have proved real blessings to many who have obtained them.

The distribution of the Gospel of St. John among the Esquimaux, in Labrador, was repaid with tears of gratitude; and having been limited to such only as could read, an uncommon eagerness was excited in others to learn to read, that they might obtain similar presents.

The Committee have taken an anxious interest in the state of Ireland, and have granted a further donation of Bibles and Testaments to the amount of 500*l.* to the Hibernian Bible Society. They have also passed a resolution to encourage the formation of Auxiliary Societies in that country, by the promise of aid in proportion to their own exertions.

The funds of the Society have been augmented by various contributions and collections. The legacies of the year have amounted to 1617*l.*

The Committee have nominated Granville Sharp, Esq., the Rev. John Owen, the Rev. Joseph Hughes, the Rev. C. F. Steinkopf, Rev. John Janické of Berlin, Thomas Hammersley, Esq., Rev. Professor Dealtry, and Richard Phillips, Esq., governors for life, in consideration of the essential services rendered to the Society.

“From the facts now reported, the members of the Society are authorised to adopt the gratifying inference, that as the institution advances in years, it increases in means, influence, and respectability. Like the little cloud which the Prophet’s watchman saw from Carmel, rise out of the sea, and spread by degrees over the face of the heavens, cheering the Israelites with the prospect of fertilizing showers, the British and Foreign Bible Society, small in its origin, has attained a conspicuous elevation and magnitude, and has been hailed as the harbinger of good tidings, and the dispenser of blessings, by the people of the north and the south, the east and the west.”

“The theatre on which the Society displays its operations, is that of the whole world. Considering all the races of men as children of one common Father, who ‘maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;’ and who wills, ‘that all men should come to the knowledge of the truth;’ the British and Foreign Bible Society offers the records of eternal life to the bond and the free, to Heathens and Christians,—in the earnest hope that they may become a lamp unto the feet, and a light unto the paths, of those who now receive them, and of generations yet unborn.”

“To support the character which the British

and Foreign Bible Society has assumed, to realize the hopes which it has excited, to foster and enlarge the zeal which it has inspired, are obligations of no common magnitude, and which cannot be discharged without correspondent exertions. Immense portions of the globe, now the domains of idolatry and superstition; regions where the light of Christianity once shone, but is now dim or extinguished; and countries where the heavenly manna is so scarce, that thousands live and die without the means of tasting it,—point out the existing claims on the benevolence of the Society.

“To supply these wants, fill up these voids, and display the light of Revelation amidst the realms of darkness, will long require a continuance of that support which the British and Foreign Bible Society has derived from the public piety and liberality: and perhaps the persevering efforts of succeeding generations. Let us not, however, be weary in well doing; ‘for in due season we shall reap, if we faint not.’

“Let the British and Foreign Bible Society, uniting its prayers with those which are daily offered up at home and abroad for the blessing of God on its proceedings, humbly hope, that it may become an instrument of his providence, for accomplishing his gracious promises; and that, by means of the Scriptures distributed through its exertions, or by its influence and encouragement, nations now ignorant of the true God, may learn ‘to draw water from the wells of salvation.’ The prospect is animating, the object holy; its accomplishment glorious: for the prospective efforts of the Society are directed to a consummation (whether attainable by them or not, is only known to him who knoweth all things), when all the ends of the earth, adopting the language of inspiration, shall unite their voices in the sublime strains of heavenly adoration: ‘Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever: Hallelujah! for the Lord God Omnipotent reigneth.’”

The nett receipts of the year have amounted to upwards of 43,500*l.*: the nett payments to nearly 32,500*l.*, leaving a balance of 11,000*l.*; against which there are engagements to be placed, amounting to 14,000*l.* The Society, therefore, with all its ample means, possesses only the semblance of wealth. If its income were multiplied tenfold, that income would find abundant employment in supplying the wants of an universe thirsting for the waters of life.

SOCIETY FOR MISSIONS TO AFRICA AND
THE EAST.

On Whit-Tuesday, the Society for Missions to Africa and the East held its twelfth anniversary. An excellent sermon was preached at the church of St. Anne, Blackfriars, by the Rev. William Goode; after which, a collection was made for the benefit of the institution, which, with donations and new subscriptions, amounted to 328*l.* At 2 o'clock, the Annual General Meeting was held at the New London Tavern, Cheapside, which was very numerously attended. The Right Hon. Lord Gambier having been called to the chair, the Secretary read a highly interesting report of the proceedings during the preceding year. It appears that the Society's missionaries at the Rio Pongas, on the western coast of Africa, have received about 120 children under their care, many of whom are children of native chiefs; and that there are the most encouraging prospects of establishing schools farther in the interior. The national system of British education has been introduced, and is now making its way among the Susoos. One of the society's missionaries, the Rev. L. Butscher, was present at the meeting, with an interesting African youth, one of the scholars at the Society's settlement, who had accompanied his teacher on a visit to this country. The Missionary confirmed the representations of the Report, with respect to Western Africa, in an address of great information, simplicity, and piety; and particularly gratified the Society by stating, that 72 slave factories, which had existed on that part of the coast before the abolition, and had transported annually 4000 slaves, were now reduced to 18, and that these, under the vigorous measures of his Excellency Governor Maxwell, and of the naval officers on the coast, were dwindling away. Mr. Wilberforce reported, from the deputation appointed at the special general meeting of April 24th, that they had waited on his Majesty's late deeply lamented Chancellor of the Exchequer, and on the President of the Board of Control, on the subject of providing, on the renewal of the East-India Company's charter, for the more easy access of Christian missionaries to India; and that they had found them to be very favourable to the general object, though strongly impressed with a sense of the delicacy and prudence, with which measures for the attainment of that object should be devised and executed. As, however, the charter of the East-India Company was not to be renewed this year, and as the fatal event, which all deplored, would lead to the appoint-

ment of another head of the government, the deputation would anxiously watch over the business entrusted to them, and use all proper means to bring it to a successful issue. A new code of laws and regulations was adopted for the government of the Society. Lord Gambier was appointed president; and other noblemen and gentlemen, who had befriended the institution, were appointed vice-presidents. Lord Calthorpe, Sir Thomas Baring, Mr. Wilberforce, Mr. Grant, the Rev. Basil Woodd, the Rev. Thomas Robinson, and other gentlemen, addressed the meeting; and a strong impression was produced of the duty of the ministers, and other members of the Established Church, exerting themselves to augment the funds, by annual subscriptions, and collections in churches and chapels, of the only society in that church which has for its exclusive object the evangelizing of the heathen world. Donations and subscriptions will be received by the treasurer, H. Thornton, Esq., M. P., Bartholomew Lane; by the secretary, Rev. Josiah Pratt, Doughty Street; by the deputy secretary, Mr. T. Smith, No. 19, Little Moorfields; by the booksellers, Mr. L. B. Seeley, 169, Fleet Street, and Mr. J. Hatchard, Piccadilly; and by the following bankers, Messrs. Hoare, Fleet Street, and Messrs. Ransom, Morland, and Co., Pall Mall.—The Sermon and Report will be published at Midsummer.

PRAYER-BOOK AND HOMILY SOCIETY.

A meeting was held on the 20th May, at the Freemason's Tavern, Great Queen Street, at which the attendance was numerous and highly respectable, for the formation of a society for the sole purpose of distributing gratis, and circulating at reduced prices throughout the British empire, its colonies, and dependences, and particularly in his Majesty's navy and army, the authorised formularies of the united Church of England and Ireland, without note or comment, viz. the Book of Common Prayer, including the Thirty-nine Articles; and the Homilies, in separate sermons, or in the entire volume.

Viscount Valentia having been called to the chair, his lordship stated the object of the meeting, when it was unanimously resolved, That a society should be instituted for the above purpose, which was instituted accordingly; and which, after many pertinent and excellent remarks on the necessity and probable usefulness of such an institution, from the movers of the several resolutions, received the countenance and contributions of the nobility, clergy, and gentry then present; and it is hoped from the sim-

ple and definite nature of its plan, and the evident importance of its objects, that it will meet with the most extensive support.

The following noblemen and gentlemen are appointed vice-presidents of the Society: — Viscount Valentia; Right Hon. Lord Calthorpe; Right Hon. Lord Headley; Right Hon. Lord Teignmouth; Right Hon. Lord Radstock; Right Hon. Lord Gambier; Sir William Pepperell, Bart.; Sir Thomas Baring, Bart. M. P.; Sir Thomas Bernard, Bart.; William Wilberforce, Esq. M. P.; Thomas Babington, Esq. M. P.; Charles Grant, Esq. M. P.

The Committee consist of twenty-four lay members of the Established Church, and of all clergymen who are members of the Society. One Guinea annually constitutes a member; but every clergyman subscribing Half-a-Guinea annually is considered a member; and every clergyman contributing a congregational collection, is entitled to receive three-fourths of the amount in books at cost prices. Subscriptions and donations are received by the treasurer, Henry Thornton, Esq., M. P., Bartholomew Lane; by the secretary, the Rev. Henry Budd, A. M., Bridge Street, Blackfriars, to whom all communications respecting the general objects of the Society are requested to be made; by the deputy-secretary, Mr. Thomas Smith, 19, Little Moorfields; and by the following bankers: Messrs. Down, Thornton, Free and Down, Bartholomew Lane; Messrs. Forster, Lubbock, and Co., Mansion-house Street; Messrs. Hoares, Fleet Street; Messrs. Drummonds, Charing Cross; Messrs. Hammersleys and Co., Pall-Mall; and Messrs. Birch, Chambers, and Hobbs, New Bond Street.

We are unwilling to quit this society without adding a few observations upon it, in addition to those which we ventured to make in our last number.

When we read the 35th Article of our Church, in which the Homilies are affirmed to "contain a godly and wholesome doctrine," and in which the church expressly judges them "to be read in churches diligently and distinctly, that they may be understood by the people," we cannot help feeling and expressing our astonishment that these compositions should have fallen into such general neglect. For churchmen what can be a more plain and obvious duty, than that of circulating the Homilies? It was most clearly the intention of the fathers of the Reformation, and is no less clearly, as the above article proves, the intention of the church, that the people should be well acquainted with these writings. And, in

our opinion, the church has most wisely "judged" in this instance, and those are to be blamed who have deviated from her judgment. To the general disuse of these compositions, since the period of the Restoration, we are disposed to attribute much of the error, ignorance, and latitudinarianism, which have prevailed among us since that time. The sermons of our divines would probably not have degenerated, as has been the case in too many instances, into mere ethical disquisitions, had they been directed to the Homilies as their standard of doctrine. Nor would the mass of our population have become so deplorably ignorant of the first principles of the Christian faith, had these expositions of it held a place in every cottage library. The Homilies were designed for general instruction, and they are admirably adapted to serve that purpose. Their theology is sound and practical. They deal not in controversy, but they speak with authority while they tell us what it is we must believe and do. They adhere most closely to the spirit and to the views of the sacred writings, and are peculiarly marked by the same catholicism which breathes in them; by the same zeal for what is plain and practical in religion, and by the same indifference to mere party questions. Even their somewhat antiquated language, while it does not render them less intelligible, invests them with a certain venerable air, calculated to inspire respect and command attention. And if there should be particular Homilies, which are less needed in the present day than at the time when they were written, the plan of circulating them in single sermons will leave each person at liberty to select such as he may deem most likely to promote edification. He may, in short, make the same sort of selection which he would deem it right to make, if he were to read the Homilies from the pulpit, or in the family circle.

Upon the whole, as tracts for general distribution, the Homilies are certainly entitled to the first regard of churchmen; and for this reason, among others, that here there is no room for difference of opinion. Here all members of the church are agreed to approve and to commend; while in respect to no other tracts could the same universal concurrence of sentiment be expected. For our own parts, we cannot but anticipate the happiest effects from their circulation. We cannot believe, that the truths which breathed from the lips of our Cranmers, our Ridley's, our Latimers, and our Jewels; which animated them with the spirit of martyrdom; and which served to plant the seed of divine life

in the hearts of multitudes, in their day;—we cannot believe that these truths have lost their energy; and we look, with hope and confidence, through the Divine blessing, for a rich harvest of good from their general diffusion.

On the only remaining object embraced by this society, the circulation of the Prayer-book, there can exist no doubt, excepting what may arise from an idea that a new institution for that purpose is rendered unnecessary, by the labours of the Society for promoting Christian Knowledge. Though that society has never distributed the Homilies, it has distributed Prayer-books in great numbers. This is true. But it is no less true, that there are great numbers of the clergy and laity of the Church of England, who do not subscribe to the Society for promoting Christian Knowledge. Now, whatever be the cause of this backwardness, whether it arise from the ballot, or from objections to certain tracts on the society's list; or from the extent of the sum to be paid on admission (*viz.* 2*l.*), in addition to the annual subscription, certain it is, that many who wish to enjoy increased facilities in the distribution of the Prayer-book, do not derive them from that society. While, therefore, we should rejoice in seeing the old society increase its numbers a hundred fold, if that were possible, it seems still most important, that the love and veneration of all churchmen for the Liturgy, should be brought into activity, and that they should enjoy the means of procuring, for distribution, at an easy rate, this admirable formulary of divine worship. The unity of the present plan, which renders it incapable of perversion, the easiness of admission, and the very low terms on which clergymen, especially, may become members, will, doubtless, strongly recommend it to the friends of the church. And it is to be observed, that in whatever degree the new society lessens the pressure for Prayer-books on the old, it allows the funds of the latter to flow in larger streams towards its missions, and other excellent objects. We are fully persuaded, however, that there is abundant room for the operations of both, in distributing the Prayer-book in England, in Ireland, in our colonies, and in the army and navy. And of such an object, as of the propagation of the Gospel itself, it may be said, that here there may be the utmost zeal without rivalry; a generous emulation in doing good, without the slightest tincture of jealousy or envy.

We conclude with most unreservedly and cordially recommending the Prayer-book and Homily Society to our readers;—to their con-

sideration, their contributions, and their prayers.

BAPTIST MISSIONS IN INDIA.

The 22d Number of the Periodical Accounts of the Baptist Missionary Society, comprising a view of the progress of the Mission from the beginning of October, 1810, to the end of March, 1811, has lately made its appearance. From this it appears, that the Baptist Mission has now branched out into five distinct missions, *viz.* the Bengal, carried on at five stations, Serampore and Calcutta, Dinagepore and Sada-mah'l, Goamalty, Cutwa, and Jeasore; the Burman, at Rangoon; the Orissa, at Balasore; the Bootan and the Hindoo-st'han, at Patna and Agra. At these different stations they are proceeding with more or less success. The number of Missionaries from Europe is nine, and of those raised up in India seven, besides 12 Hindoo converts, who have been either ordained to the ministry, or are on probation with that view. The whole number in the communion of these churches is 310; of whom, 105 have been added in the year 1810, and 16 in the year 1811.

Having taken this general view of the state of the Mission, we will proceed, as usual, to give a few extracts from the Accounts.

Calcutta, Oct. 5, 1810.

“There are six candidates for baptism, and reason to expect more before the end of the month. The greater part of these have to glorify God, in a peculiar manner, for the translation of the Scriptures into their native language, as scarcely one of them, even of those who can smatter a little of our tongue, can comprehend the plainest parts of the Bible in English. It is truly gratifying to see what profound attention pervades the whole of our young pupils, when we have worship in the Bengalee language. This has induced me to allow a larger portion of their time to be devoted to learning it, and have therefore this morning altered the plan of teaching.”

Calcutta, Oct. 26, 1810.

“There are three additional candidates for baptism; two of whom waited on Mr. Carey yesterday, the other requested to be introduced to him on the next visiting day. Christ appears to be very precious to these persons, and their minds are relieved from doubts and fears. These, added to the sixteen mentioned at the last church-meeting, make nineteen; eighteen

of whom are indebted, under Divine grace, to the translation of the Scriptures for their conversion. They are not very easy of belief on these important subjects, especially the native Catholics, who find a vast difference between the pure word of God and the fables and wicked inventions of their blind leaders. They are therefore determined to be thoroughly satisfied now, lest they should be deceived again, and to become well persuaded that they are at last in possession of the pearl of great price.

"You have no doubt heard of a wish having been expressed by some ladies for the establishment of a school for the instruction of indigent young females, upon a plan similar to our institution for the boys. This is a most desirable object."

The English Editor of these accounts introduces at this place the following note. "It is not for us to give account of any but our own proceedings; otherwise the communications of our brethren would enable us to speak with pleasure of the fruits of other evangelical labours in the city of Calcutta as well as our own. The above hint respecting a female school, was from the friends of religion in the Established Church."

We think this a perfectly fair and natural course of proceeding, for which we cannot at all blame either the Baptist Missionaries or the Editor of their transactions. It is not many months, however, since a writer in the Eclectic Review, when giving an account of the Christian Researches of Dr. Buchanan, thought proper to make the following observations. "We are not to be understood as implying that the Doctor has used, with respect to the Missionaries, in this or his other works, any terms of a directly depreciating nature"—"but we read with a very perverted apprehension, if there is not a systematical avoidance to give due prominence of representation to their energy, their talents, and their performances; if there is not an obvious disposition to throw a fuller, richer light on the exertions, even the much more limited and less important exertions, of other scholars; if there are not, in short, some indications of a sectarian feeling, that is far from pleased that persons not connected with the Church of England should have obtained a precedence from which they never can be displaced, in the biblical literature of the East," &c. &c. Vol. vii. p. 574. Now what would this Reviewer have said of us, if, taking up the two or three volumes of Baptist Reports which have been published, we should have remarked, as we might have done with far more appearance of truth and fairness, "We read with a very perverted apprehension, if there is not in these Reports a systematic avoidance to give due promi-

nence of representation to the energy, the talents, and the performances of the Missionaries employed by the Society for promoting Christian Knowledge, of the Rev. Dr. Brown, the Rev. Dr. Buchanan, the Rev. Henry Martyn, and others, belonging to the Church of England, or even of the Missionaries of the London Missionary Society; if there is not an obvious disposition to throw a richer, fuller light on their own exertions; if there are not, in short, some indications of a sectarian feeling, that is far from pleased that persons connected with the Church of England, or with any other church than their own, should have taken precedence of them in the great work of evangelizing India, or should be thought to have borne or to be bearing any part in advancing those very biblical undertakings which form their chief ground of claim as public benefactors." Had we thus written, we should have felt that we had written most unfairly. The Editor would have properly and briefly replied. "It is not for us to give account of any but our own proceedings." But how much more unfair and uncandid is the attack of the Reviewer, than even the case which we have supposed. Dr. Buchanan felt, as we hope and believe, a deeper interest in the exertions of the church of which he is a minister, than in those of other churches. But is it possible for any individual, whose mind is not absolutely perverted by prejudice, to read his various works, his Memoir on an Ecclesiastical Establishment for India, his Star in the East, his Christian Researches, and to say that Dr. Buchanan has systematically avoided to give due prominence to the energy, talents, and performances of the Baptist Missioners? We shall next expect to be accused ourselves, and it would be with the same justice, of invidiously and systematically throwing the exertions of these valuable men into the shade.—But we are desirous rather of apologising for the Reviewer, although, perhaps, he may thank us as little for our apology as for our censure. We take it for granted that he is a member of the Baptist Society, and great allowances should be made for him on this score. Every Baptist cannot be expected to be a Hall or a Hughes in respect to expansion of mind. The members of small divisions of Christians generally labour under this disadvantage, that every small sect is apt to account itself the purest of all sects, and its great men the greatest of all men. The Reviewer appears to have had the whole field of his view filled up with his own society, and probably knew very little about the proceedings of the Church of England or of the other denominations of Christians. When Dr. Buchanan, therefore, published a book giving some ho-

nour to these as well as to the Baptists, he is both surprised and offended. Montaigne's fable is applicable to such a case.—"A young rat, who had lived all his life in a large chest, scrambled up to the top one day, when the lid chanced to be open, and, looking over the edge, exclaimed with great surprise, how wide the world is!" When the reviewer gets out of the chest, and takes a larger view, he will probably speak less harshly of Dr. Buchanan.

We may appear to have given a disproportionate space to this discussion, but we were desirous not to let slip so fair an opportunity of giving a lesson of candour to our Christian brethren generally, as well as to the Eclectic Reviewer; and we trust that what we have said may prevent the repetition of such unfounded and unseemly imputations, as those on which we have animadverted. We must now return to the Baptist Missionaries.

Calcutta, March 8th, 1811.—"Our friend, Mrs. W. of the Fort, who invited the missionaries to preach in her house, made us a visit yesterday, with some others, for the first time. I was much gratified by the zealous spirit which she evinced, as well as by her anxiety to join the church. She has hitherto waited to see if the Lord would bless her endeavours to draw her husband into the right way. See what a blessing this native woman aims to be to her European husband. She was, if I mistake not, before he took her as a slave, a Hindoo of the vilest description. This man was serjeant of artillery in the late war, under Lord Lake, and had an active part in most of the bloody conflicts of the time. This woman's attachment to her partner was so strong, that she accompanied him in the heat of every battle, and often lent him a hand when exhausted, and supplied his place at the guns. In one of these scenes Mr. W. received a musket-ball about the temples, which penetrated nearly through his skull, carrying a part of the brass hoop of his hat along with it. He instantly dropped down, to all appearance dead. She, however, neither lost her fortitude nor her affection: even in this trying moment, when, in addition to the situation of her partner, the shot were falling like hail-stones about her own head, she took him upon her back, with the intent of performing the last friendly office, that of burying him, and carried him clear out of the scene of action! It pleased God to restore him; and, to make the most grate-

ful return he conceived himself capable of, on his recovery he made her his wife."

An account is afterwards given of the successful intercession of this Hindoo woman with the Commander-in-Chief, to prevent the discontinuance of the religious meetings held at her house, of which some one had reported unfavourably.

Government has given Mr. Ward leave to publish a work on the religion and manners of the Hindoos.

On the subject of biblical translations the following intelligence is given.

"In the month of March, 1811, the New Testament in the Hindee and Mahratta languages, the Pentateuch in Sungskrit, and the prophetic books in the Orissa language were finished at press. The progress of the translations is as follows:

"1. *Bengalee*.—The whole Old and New Testament translated and printed. A second edition of the Pentateuch in the press, and printed to about the middle of Leviticus.

"2. *Sungskrit*.—An edition of one thousand five hundred copies of the N. T. translated and printed. The O. T. translated to Ruth, and printed to the end of the Pentateuch.

"3. *Hindee, or Hindoost'hannee*.—The N. T. translated and printed. The O. T. translated, except the Pentateuch.

"4. *The Mahratta*.—The N. T. translated and printed. The Hagiographa nearly translated.

"5. *The Orissa*.—The N. T. the poetic and prophetic books, translated and printed.

"6. *The Punjabee, or the language of the Seiks*.—The N. T. translated, and the printing of it begun. The O. T. translated to Numbers.

"7. *The Chinese*.—Matthew and Mark translated and printed.

"8. *The Telinga*.—The N. T. translated; and the O. T. to Numbers. N. B. A fount of Telinga types about finished.

"9. *The Kurnata, or Carnata*.—The N. T. translated, and the O. T. to Numbers.

"10. *The Gujurratte*.—The N. T. translated

"11. *The Cashmeera*.—The translation of the N. T. begun, and a fount of types about completed.

"12. *The Burman*.—A pamphlet containing important Scripture extracts translated and printed for immediate circulation."

(To be continued.)

✂ We are again under the necessity of apologizing to many of our Correspondents, as well as to many public bodies, for the delay which has necessarily arisen in inserting various interesting articles of religious intelligence. We have considerably enlarged our limits, without being able to embrace a fourth part of the Religious Intelligence which lies before us.

VIEW OF PUBLIC AFFAIRS.

FOREIGN AFFAIRS.

IN SPAIN, no events of moment have as yet arisen out of the capture of Badajoz. The French forces under Soult, which had advanced to its succour, immediately retired, not without some loss, in consequence of their rear being pressed upon by some of our troops. The force, under Marmont, which had threatened Almeida and Ciudad Rodrigo, has also begun to withdraw. An attack made on the former fortress was gallantly repelled. Some partial successes have been obtained by Ballasteros in Andalusia.—We are sorry to perceive that the flame of war is again kindled between Buenos Ayres and Monte Video; and that the Brazilian force has taken a part in the contest in favour of the latter.

Bonaparte has at length quitted Paris, in order to join his armies in POLAND. Alexander has also quitted his capital, to place himself at the head of the Russian force collected in the same quarter. Peace, however, is not yet made between RUSSIA and TURKEY; a circumstance which the French Emperor will know how to turn to his advantage. Every thing in this quarter bears the aspect of the approach of another severe struggle; on one side for dominion, on the other for existence. The Austrian troops are said to be in motion with a view to assist the French. As for PRUSSIA, she may be considered as a province of FRANCE, and all her fortresses are garrisoned by French soldiers. The policy of SWEDEN is still doubtful. It is rumoured, and indeed generally believed, that she has concluded a treaty of alliance with us, and that she intends joining in a coalition against France. If Bernadotte could be fully relied on, such a measure might prove highly advantageous at the present crisis. A Swedish army, conducted by one of the ablest generals of the revolutionary school, thrown into the rear of Bonaparte, would necessarily embarrass him, and might lead to his discomfiture. But these are vain speculations. We must patiently wait the course of events.

It is towards AMERICA that we look with the greatest solicitude at the present moment. We had hoped that the Declaration recently issued by our Government, on the subject of the Orders in Council, would have had the effect of allaying the irritation felt in the United States against this country, coupled as it would naturally have been with the express declaration of Bonaparte, that

his Berlin and Milan Decrees were to be considered as in full force. This hope, however, has been damped by the disclosure to the American Government, and also to Congress, of a correspondence which the Gallian party have construed as proving an attempt, on the part of our Government, to effect a separation between the northern and southern states of the union. The facts of the case are simply these:—In the year 1809, when war was loudly talked of in the United States, and many threats were used respecting the invasion of Canada, Sir James Craig, the governor of that province, thought it his duty to send a Mr. Henry into New England in order to procure accurate information on the state of politics, of general feeling, of military preparation, &c. in America; and to ascertain what was the likelihood, in the event of a war, of being able to detach the northern states from the general union. Mr. Henry was employed for some months on this service, but was recalled when the arrangement made by Mr. Erskine had removed the apprehension of immediate hostilities. The mission had also been undertaken without the knowledge of his Majesty's ministers, and had terminated even before they knew of its existence. Mr. Henry applied to them for a remuneration of his services, and was referred back to the Canadian Government, which best knew the circumstances of the case. Henry appears to have been exasperated by this treatment, which he probably considered as an evasion of his claim; and on his return to America, he was led, it is alleged, by the offer of a large sum of money, to place the whole of the correspondence on this delicate subject in the hands of the American Government. The proper conduct for America to have pursued, while the relations of peace continued to subsist between the two countries, was to have communicated the information to the British Government, and to have demanded an explanation. Instead of this, the papers were at once laid before Congress, accompanied by a message in which the British Government was directly charged with endeavouring to produce the dismemberment of the United States. The hostile intention of such a proceeding is too palpable to be mistaken. At the same time we admit, that there was much in the whole transaction, calculated to excite dissatisfaction on the part of America, and that it behoves our Government to disavow most unequivocally

any intention of sanctioning such an interference as would lead to dissension and disunion among the subjects of a friendly state. As for Henry, his conduct is of the most base description: and whether we consider the motives by which he was actuated, or the mischievous consequences which his treachery may produce (on the supposition that war between this country and America is the result of the disclosure), we must rank him among the worst enemies of his kind. In the mean time, the American Government has imposed an embargo on all American shipping, to continue for three months, so as

to afford time for the return of such of their merchantmen as are abroad.

Since the appearance of our Declaration respecting the Orders in Council, Bonaparte has promulgated a Decree, which he has thought proper to date in April, 1811, pronouncing the Decrees of Berlin and Milan to be repealed as they relate to America: This is most manifestly a mere trick. For where has the decree lain for the last twelve months? or where was it when he recently declared; that his Berlin and Milan Decrees were in full force?

GREAT BRITAIN.

ASSASSINATION OF MR. PERCEVAL.

The assassination of Mr. Perceval within the walls of Parliament, which happened on the 11th instant, as he was entering the lobby of the House of Commons, produced a sensation throughout the land beyond any thing which we remember to have witnessed on any former occasion. The horror which the foul deed itself could not but inspire, the space which Mr. Perceval from his high situation naturally filled in the public eye, his distinguished talents, his private worth, his large family, the critical state of public affairs, our foreign dangers, our domestic discontents, our financial difficulties, our uncertainties as to the future; all combined to give a deeply painful interest to this event. And when to these considerations was added the recollection that Mr. Perceval was a man who feared God, who loved his worship and his word, who was zealous for the honour of religion, and was ready to promote every good work, the Christian observer, in deploring the sudden extinction of such a light, could only turn in submission to Him by whom the hairs of our head are numbered, and without whom not even a sparrow falleth to the ground. What purposes this affecting dispensation of Providence may be intended to answer, it were perhaps vain to inquire. As far as it respects Mr. Perceval himself, it cannot be viewed by those who knew the piety of his mind without the most consolatory persuasion that he has exchanged "the miseries of this sinful world," this scene of anxiety, debate, and contention, for a state of rest, and peace, of joy and felicity. His widowed partner, and his twelve orphan children have indeed been called to drink of the cup of sorrow. But we trust they will find it mingled with those consolations from above which can alone mitigate its bitterness,

We trust they will be enabled to reduce to practice those lessons of resignation to the Divine will which they used to receive from his lips; and that the value of a well-founded hope in the Divine mercy, which it was one of the cares of his life to impress on the minds of his offspring, will be impressed there with double conviction by the stroke which has torn from them the guide and instructor of their youth, their friend and father.

The effects of this melancholy event on the political state of the empire, it seems hardly possible to anticipate. The great variety of large and important questions which are at issue before the supreme council of the nation will naturally be influenced in their decision by the views of the government which may now be formed by the Prince Regent. The dispute with America, the Orders in Council, the Catholic question, the conduct of the continental war, the various questions of financial reform, the future government of our Indian Empire, &c. &c. are points which may be considered as undetermined, or at least as in some degree unsettled, by the death of Mr. Perceval. At the moment we are writing (May 26), we cannot learn that any government has yet been formed. We understand, however, that to the Marquis Wellesley has been entrusted the task of forming one.

We have purposely abstained from detailing the particulars of Mr. Perceval's assassination, because they must by this time be well known to every individual in the country. Of the murderer, it may be proper to say a few words. His name was John Bellingham. He was a native of Huntingdonshire, and was engaged in mercantile pursuits at Liverpool. He was led some years ago to visit Russia, and having a dispute with a Russian house on the sub-

ject of their accounts, the matter was referred to the examination and decision of two British merchants chosen by Bellingham, and two Russian merchants named by the other party. The award of the arbiters made Bellingham a debtor to the amount of two thousand roubles; but he refused, notwithstanding the award, to discharge this debt. He had also been arrested on a criminal charge, of which he was acquitted; but previous to the termination of the suit he had attempted to quit Russia, and having resisted the police which interposed to prevent him, he was committed to prison, from which he was soon after liberated on the application of the British Consul. He was again, however, taken into custody with the view of enforcing the award of the arbitrators, which, on an appeal from Bellingham, had been confirmed by a decree of the senate; but was permitted to be at large under the care of a police officer, and was frequently supplied with money by Lord L. Gower, then our ambassador in Russia. Though his lordship could not interfere officially with the proceedings of the Russian courts, he nevertheless expressed a wish to the Russian government for his liberation, as there seemed to be no prospect of obtaining from him the money which he owed; and subsequently to the departure of Lord L. Gower, he appears on this ground to have been discharged from confinement.

Bellingham, conceiving himself to have been unjustly treated in Russia, had repeatedly applied to our Ambassador and Consul for redress, which they uniformly declared their inability to afford. On his return to England, he presented memorials to government, claiming a pecuniary compensation for the hardships he had endured and the losses he had sustained, through the injustice of the Russian government, and the supineness of Lord L. Gower and the British Consul in vindicating his rights. Such a claim, however, was, in the highest degree, absurd. Our government have no right to interfere even with our own courts of civil or criminal judicature, much less with those of Russia. Would this country for one moment have tolerated the interference of a Russian ambassador, in a case of the legal arrest for debt of a Russian subject, in this metropolis; or in a case of the apprehension of such a person for a breach of the peace? Lord L. Gower, and afterwards our government, refused, with the most perfect propriety, to take cognizance of such a transaction, or to admit a claim to pecuniary compensation on account of it. This refusal, in the propriety of

which Bellingham appears to have found an universal concurrence on the part of all to whom he applied, among whom were the two members for Liverpool; and to the propriety of which it is impossible not to give an unqualified assent, even at this moment, with all the fatal consequences of the refusal before our eyes:—this refusal so exasperated Bellingham, that he resolved, as he termed it, to do himself justice, by taking away the life of Mr. Perceval. And under this impression, he at length found means to perpetrate his criminal design.—The murder was committed on the 11th; Bellingham was tried on the 15th; and his guilt being clearly proved, he was condemned to suffer the awful sentence of the law, which was executed on the 18th. He conducted himself with great calmness and composure during his trial, and at the place of execution; and to the last maintained the perfect propriety of the act for which he suffered; furnishing a most striking exemplification of the degree in which self-interest, and passion, are capable of perverting the reason, and hardening the heart, of the man who yields himself to their guidance.

We are the more anxious to express a distinct opinion on this part of the extraordinary case which we have been considering, as an insidious attempt has been made by some popular journalists, to exalt this wretched assassin into a hero; and for no other reason that we can discover, but because the man whom he murdered was a minister of state, and because (for this, also, seems to raise Bellingham in their estimation), he murdered this minister without feeling one sensation of remorse for his crime. We cannot regard the representations to which we allude, in any other light than as giving encouragement to similar atrocities. But our limits will not permit us to pursue this subject at present. We will only, therefore, remark, that if there be Englishmen capable of exulting in blood,—capable of almost canonizing the deliberate assassin, who aims the unprovoked blow at the heart of his victim, provided only that victim stand high in the councils of his sovereign; we must attribute such a perversion of right feeling to this cause chiefly, that the writings to which we have referred, are familiar to our population*.

* We understand that the Rev. Mr. Wilson, minister of St. John's Chapel, Bedford Row, will publish, in a few days, the substance of a conversation which he had with John Bellingham, the assassin, on the day previous to his execution: to which will be added, some general remarks.

Parliament have voted an annuity of 2000*l.* a year to the widow of Mr. Perceval; 1000*l.* a year to his eldest son; and 50,000*l.* to be applied to the use of the large family he has left behind him.

DOMESTIC INTELLIGENCE.

On the death of Mr. Perceval, an effort was made to form an administration, with the aid of the Marquis Wellesley and Mr. Canning, which should embrace all, or nearly all, the persons who had been associated with Mr. Perceval. Written communications passed between those two statesmen and Lord Liverpool on the subject, which had scarcely been made, before they appeared in the newspapers. Considering the delicate and confidential nature of the discussions involved in such a correspondence, we find it difficult to frame to ourselves a sufficient justification of such a proceeding. It was probably done without much consideration; but it certainly looks too much like a trap to catch an adversary; especially as it must be admitted, that the party publishing make a more advantageous appearance on paper than the minister does. This, however, was naturally to be expected in compositions intended for the press.

The points of difference chiefly respected the Catholic question, the conduct of the war on the Peninsula, and the precedency of power in the government. On the first point one party was for modified concession to the Catholics, and the other against any concession. On the second, the Marquis and Mr. Canning were of opinion, that the war in Spain should be prosecuted with increased vigour; while Lord Liverpool thought that our efforts in that quarter were already pushed to the utmost extent of our means. With respect to the third, it appeared to be the wish of those in power that Lord Liverpool should be Premier, and should lead in the House of Lords, and Lord Castlereagh in the House of Commons. Lord Wellesley and Mr. Canning did not seem willing to accede to such an arrangement.

We should have rejoiced to have seen this attempt to strengthen the Government suc-

ceed, if it could have been effected without any undue compromise of principle. On its failure, the Earl of Liverpool was appointed first Lord of the Treasury, and Mr. Vansittart Chancellor of the Exchequer; the former being to be succeeded in the Colonial Office by Earl Bathurst. When this arrangement came to be known, a member of the House of Commons moved an Address to the Prince Regent (this was on the 21st instant), praying that his Royal Highness would be pleased to form a strong and efficient administration. The Address was carried by a majority of 174 to 170. The answer of the Prince Regent was favourable to the prayer of the Address; and it is understood that he requested the Marquis Wellesley to take measures for forming an administration. The Marquis appears to have experienced more difficulty in effecting this object than was at first anticipated, for to the present hour (May 29), it is not known that any definitive arrangement has yet been made. We do most sincerely wish that a strong and efficient administration may be formed, which, uniting a competency of talent with tried public virtue, may afford us a rational hope of union and conciliation at home, and vigour and success abroad.

NAVAL INTELLIGENCE.

A French 74 gun ship has been captured in the Mediterranean, by one of our ships of equal force, after a severe action.—Two of our gun-brigs had got on shore on the coast of France. One was burnt by the crew, who made their escape in boats. The other, the *Apelles*, was taken with the captain and a few men on board; and was afterwards got off by the French. But no sooner had she been launched than she was attacked by a party of our men in boats, and carried off in triumph, notwithstanding an incessant fire from the batteries on shore.—A small French squadron sent out, as it would appear, merely for the purpose of cruising, has captured and burnt upwards of thirty vessels, of which about half are English, and the rest Americans, Swedes, &c.

ANSWERS TO CORRESPONDENTS.

J. M. W., we are of opinion, requires too much from us, in requiring us to state reasons for declining to insert a particular paper.

AFFABILITATIS AMATOR; T. D.; R. H.; F. T.; C. B.; THETA; CAROLINE; CLER. EBOR.; S. S.; and LYDIA; have been received, and shall be considered.

We assure a SHOPKEEPER, that if we had received any communication on the subject to which he refers, worthy of insertion, we should have been anxious to have brought it forward. But we have not received any, either good or bad.

CHRISTIAN OBSERVER.

THE UNIVERSITY OF CHICAGO

1912

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CHRISTIAN OBSERVER,

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M E M B E R S

OF

THE ESTABLISHED CHURCH.



FOR THE YEAR 1816.

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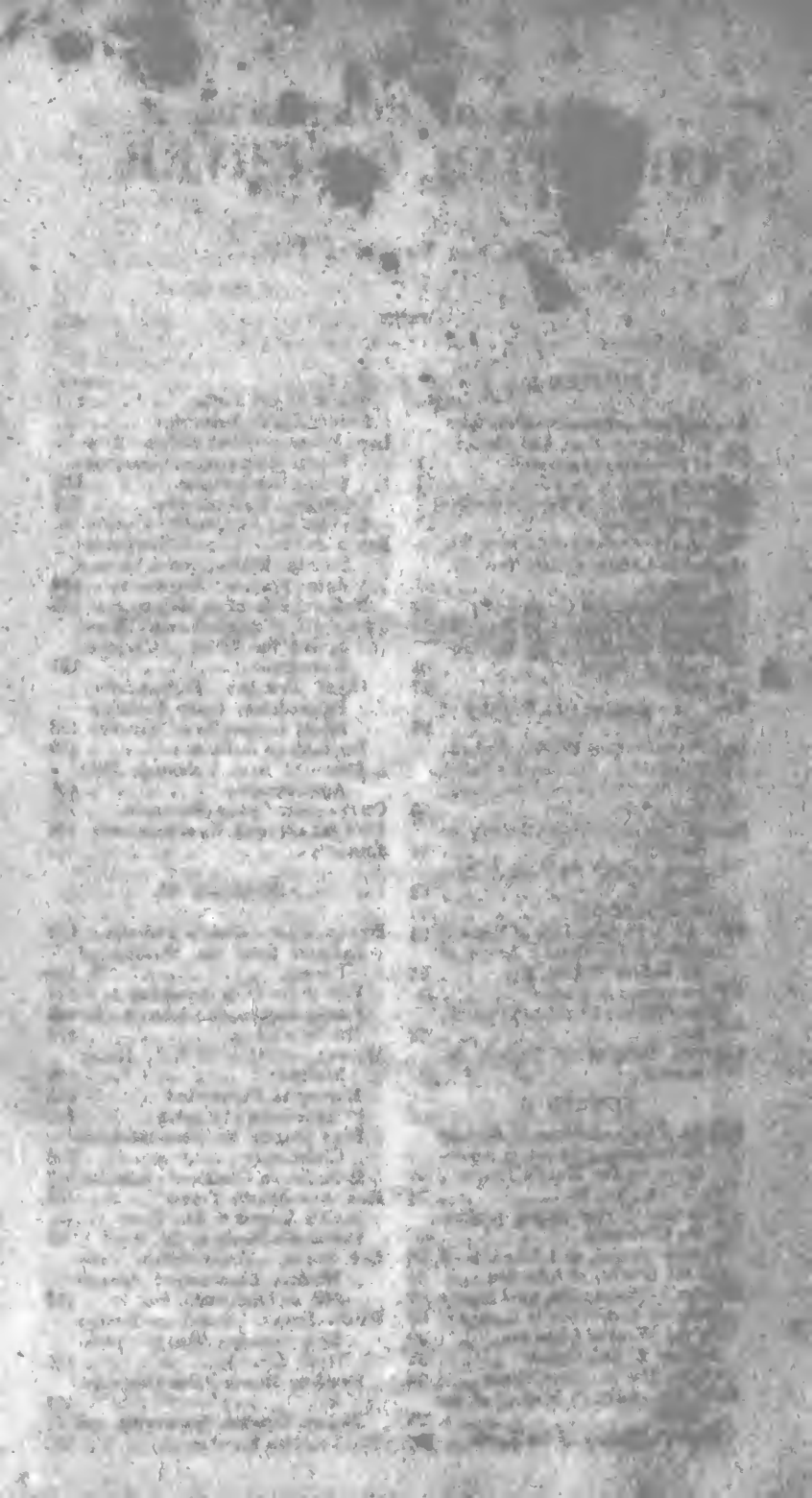


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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THE following communication was made to me some years since by a highly valued friend. Some recent occurrences in the religious world have led me to think, that its publication at this time may prove particularly seasonable. Should you be of the same opinion, you will consent, I doubt not, to its early insertion in your useful miscellany. I am, &c.
S.

A few days ago I heard a sermon preached at —— church, by the Rev. Mr. ——, from Mark i. 17. "And Jesus said unto them, Come ye after me, and I will make you to become fishers of men." The preacher began by some rather sober, and not unsuitable, remarks on the character of Jesus Christ as a Teacher; such as—that he did not enter the ministry without a call; that he was above thirty years of age before he entered it; that he was baptized regularly by John, and then tempted in the wilderness. An old Puritan had said, that three things were required to form a minister; namely, study, temptation, and prayer. Christ delighted to meditate on the Scriptures, he was tempted in the wilderness, and after spent whole nights in prayer. The Apostles also were regularly called. No man, therefore, should reckon himself authorized to take the office of a minister, unless he had a call. It did not follow because fishermen were then ministers, that therefore a fisherman might set up for a minister now. Let him show the same call
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from God as the Apostles, and then his pretensions might be allowed. All this was said rather familiarly, and it was not at all explained what was a proper call.

Mr. —— then observed, that Jesus Christ was used to teach the people spiritual things, by means of sensible and familiar objects. In the present case, he spoke to fishermen, who understood well what fishing was: he therefore represented to them the nature of the Gospel-ministry by means of this their trade. "In prosecution of this idea, I propose," said the preacher, "to show you three things: First, As the fish caught by these fishermen were taken out of the sea, so I shall show you what is that sea out of which those spiritual fish spoken of by Christ are taken: secondly, I shall show the manner of taking them; and thirdly, the effects of their being so taken. For as Christ made use of this metaphor, we may be sure that the metaphor is perfect, and that it must be a suitable one in all its parts.

"First, then, what is that sea out of which the spiritual fish are taken—The sea unquestionably is the world; that world, I mean, which 'lieth in wickedness.' To prove this, let us mark some other passages of Scripture.

"1st, Does not the Scripture say, 'That the wicked are like a troubled sea: yea, that they are like a sea which casteth up mire and dirt?' Again, does not Job speak of the sea as containing things innumerable, both small and great?—and there is that great Leviathan, which hath his

pastime therein. So the world contains people great and small, high and low; people various and innumerable.—In another striking particular does the wicked world resemble the sea. In the sea the fishes, of which some are great and some are small, devour one another. They live by this means; for God has appointed it. And in this wicked world what a confusion is there! Confusion in families, confusion in cities, confusion in kingdoms! Turn your face now to France, turn it to Italy—what horrid wickedness and confusion is every where seen—how does one man or one party devour another! At one time the king of France is put to death by the people, then the people are overwhelmed by one faction and then by another, and so it is; confusion upon confusion, factions and individuals all destroying one another.

“Again, the wicked world is like the sea, inasmuch as the fishes in the sea like the wicked men in the world, are all following their own natural propensities, and have no taste for any thing else. How do the youth run to the ball, and the play, and the card-table, and place all their delight therein! They have no taste for spiritual pleasures—no more than a fish has for any pleasures or employments out of the water.

“And this brings me to the second thing, which is to show you what is the manner in which these spiritual fish are caught. But here, first, I would observe, that there is such a thing as unlawful nets; and so in the Gospel there is an unlawful net which some fishermen throw; I mean the net of mere morality. Morality never did, nor ever can convert one poor sinner to God. From the creation of the world to the present hour, it never converted one;—and why? Because it is not the Gospel. When men speak of the stupendous love of Christ, of his mercy and grace to sinners, of the guilt and wretchedness of man, and

of a free salvation, then they throw the Gospel-net, and God will then bless his word, for he has promised that such fishermen as these shall never labour in vain. They may be disappointed for a time. We may throw our net on one Sunday and catch no fish, and then throw it again on another Sunday: but on one day if not on another, some poor soul shall be converted to God by it. It is true, that angling is another way of catching fish; on which I must say, that they who preach mere morality are like fishermen who throw the bait into the water—a pleasing bait which the fish are very eager after, but there is no hook to it. The spiritual fish are never caught in this way.

“What, then, is the way in which these spiritual fish are caught?—And first I would say, that they are taken out of the water, and no more return to it. And so is the matter represented in Scripture, where it is said, that God hath *translated* us into the kingdom of his dear Son. He that is caught in the Gospel-net never returns to the world. He experiences a total change in conversion—as great a change as it would be for a fish to be taken out of the sea and to have the nature of one of those animals given him which live on dry land; for this would be a miracle undoubtedly, and so conversions are miracles. Each individual conversion is as much a miracle as that would be, for it is wrought by the omnipotent power of God. And in this I apprehend consists the chief beauty of the present metaphor. It is that which seems to have been particularly intended by it.

“Again, when fish are caught, you know they always strive to get back again, though they cannot. So the sinner, when caught in the Gospel-net, struggles hard to get back into the sea: that is, into the world; but the omnipotent power of God keeps him out. Say, now, you that have been drawn out of the world by the grace of God, did you not struggle a while to return thither again?

“Again, there are nets of various sorts and sizes used in fishing; and so the Gospel-minister has various subjects by which he endeavours to draw his hearers—‘We do not use the same net for sprats that we do for salmon.’ Some ministers alarm the conscience by the terrors of the Lord, some melt and draw the sinner by the sweet mercies of the Gospel, &c. &c. I have often admired those passages in St. Paul, by which he endeavoured to win the hearts of his several hearers. And so we also have our different nets. We take one text on one day and endeavour to catch you by it, and we take another text another day; and we handle the Gospel sometimes in one manner, and sometimes in a new and different manner; and thus it is, that different souls are caught.

“And now, thirdly, what is the effect or consequence of catching these spiritual fish? The first and chief consequence I would name is, that as a fish dies when taken out of the water, so are *they* dead to the things in which they once lived. Mark now that passage of the Apostle, ‘For ye are dead, and your life is hid with Christ in God.’ They come into a new element: they have no taste for the pleasures of that element in which alone they could once live. What is the world’s element? It is pleasure, riches, and so forth. But the converted person is dead to these.—And here let me call your attention to that particular passage of Scripture, in which Peter is employed in catching a fish, in whose mouth a piece of money was found. On this there is, I believe, a remark made by an old expositor which will be of use to us, in the present case. Peter threw in his hook at the command of Christ, and drew up the fish; and behold in his mouth was a piece of money! Now this money in the fish’s mouth may show how much money and wealth are apt to be in the mouth, and also in the heart, of the unconverted man, till the fish-

erman catches him and draws him out. But when the fish is drawn out of the water, then he drops the money out of his mouth; and what does he do with it? ‘He gives it to Peter,’—that is to say; he *commits* it to Peter, or some minister or steward of God, to be employed by him in deeds of mercy and loving-kindness to his brethren.

“Again, when the spiritual fish are caught we may observe, that their next business is to catch others; ‘when thou art converted, strengthen thy brethren.’ One becomes a bait for another, &c.

“And now, my brethren,” the preacher observed in conclusion, “may God grant that some of you may be converted to God this night; or if not this night, may you at least be caught in the Gospel-net before the awful hour of death shall come. Think of that hour: how dreadful to the sinner! how happy to the saint! We set before you the Gospel-promises. If it were not for these, we should have no hope of gaining your soul. But it is because your bodies must die and moulder in the grave: it is because your souls must live for ever: it is because heaven is so glorious, and hell so dreadful, that we so earnestly address you. These are the baits by which we would allure you. But ye must be born again: ye cannot go to heaven without it. An unconverted man, if he was in heaven, would be more miserable than if he was in the lowest hell; for what pleasure would there be in heaven to him who has no heart to pray, to attend the preaching of the Gospel, and to hear the precious name of Christ sounded forth in his ears?”—He ended with praying that what had now been said might be the means of awakening and converting some present, and that Jesus Christ would send down his Spirit, that his name might be glorified, and their souls everlastingly saved.

In *justification* of the above sermon, it will probably be said by the

favourers of this mode of preaching, and it may in part, perhaps, be said with truth—

1. That though faulty in some particulars, it contains much “Gospel-truth;” that the fundamental points of Christianity, viz. the fall and total corruption of man, the necessity of regeneration, salvation by free grace, and faith in Christ are either strongly asserted or clearly implied; and that to these whenever clearly preached, though with much imperfection, God may be expected to give his blessing.

2. That this manner of preaching is also popular, being likely both to draw a congregation to church, and also to fix their attention when there, which is a great point; most ministers finding it very difficult to gain hearers, while this preacher’s church is always remarkably full.

3. It will also perhaps be urged, that this gentleman’s preaching has been found useful, many having been awakened and converted by it, and that the test of good and bad preaching is, generally speaking, the effect.

In *palliation* of the faults of it, it will probably be said—

1. That the preacher is a man of a lively, and perhaps too fanciful, turn of mind; that all men have their particularities; and that too strict criticism must not be applied to the sermons of every lively preacher; for whose sermons will bear this?

2. That although some texts of Scripture were strained by the preacher, and many inferences from the text pushed beyond our Saviour’s intention, yet that every material thing stated in the course of the sermon was true, and proveable from other texts of Scripture, if not from his own text.

3. That many other good men besides Mr. —, fall into the same way of too much spiritualizing a plain text; that, in particular, many a good old Puritan used to do so; and that the part of his sermon most

liable to the objection of a critic seems to have been borrowed from some old Puritan or commentator of Scripture, who partook largely of this fault.

Having thus stated what may be said in favour of this mode of preaching, it will now be well to consider what are the objections to it.

1. And first, the use made of the words of the text (which were words spoken by our Saviour himself) is *clearly not the use which our Saviour intended that we should make of them*. The truth of this objection it seems hardly necessary to prove; for who can believe that our Saviour, in merely saying to these fishermen, “Come after me, and I will make you fishers of men,” meant also to teach us that the world was like the sea, and also that it was like the sea because both fishes and men are in the habit of devouring one another, &c. &c. &c. The manner, indeed, in which Mr. — attempts to establish the resemblance, is a clear proof how ridiculous is the attempt. He quotes the following text, “The wicked are like the troubled sea, the waves whereof cast up mire and dirt;” that is to say, wicked men are like the troubled sea; but what he had asserted was that the *world* or *place* in which wicked men live was like the sea, not that wicked men themselves were. The wicked men themselves he had compared to fishes. Thus the introduction of the text from Isaiah only increases the confusion, not to mention how ridiculous it would be to suppose a connexion between this passage of Isaiah and our Saviour’s words in the text, even if they accorded. He next says, ‘The sea is like the world, because as there are fishes of many sizes in the sea, so there are men of many degrees in the world. Equally, therefore, might it be said that the world is like the *air* because there are in it birds of many sizes; or like, in short, almost every thing in nature which consists of many parts; for what is

there of which the many parts are not of many sizes ?

The error as to the present point seems to be thus : Mr. — says, that “ the words of Christ in the text are a metaphor,” and that “ we may be sure that every metaphor used by Christ must be perfect and complete in all its parts.” To which it is answered, that every metaphor is perfect and complete if it perfectly and completely answers the purpose of giving the one simple impression intended by it.

“ Alexander was a lion,” is a metaphor which has been often used ; and this is the common instance of a metaphor which is given in the most simple books on that subject. Does it then follow that they who have used that metaphor have intended to say that Alexander was like a lion in any thing else than in his fierceness and his courage ? Is the metaphor imperfect unless Alexander can be also shown, in some ingenious way or other, to have four legs like a lion, and a long and flowing mane ? So likewise it is not to be supposed, that because our Saviour by a metaphor called ministers fishers of men, he intended therefore that we should find out a resemblance between the world and the sea, between the act of drawing a fish out of the sea and the act of converting a sinner, and between the effects which follow after catching a fish and the effects which follow after converting a man. To attempt such a resemblance is not ingenious ; it is ridiculous ; and it tends, therefore, to render the Gospel ridiculous. What, indeed, is the effect of taking a fish out of the sea which naturally occurs to every mind ? The chief effect is, that then you have a fish for your dinner, and that you boil it and eat it. But where is the correspondence between this effect and the effect of the conversion of a sinner to God ? We have been induced to say this, in order to show how profane therefore it is to attempt or even to think of a resemblance. Mr.

—, however, finds out this resemblance—that the fish when taken out of the water dies and for ever leaves the water, and that so also, the sinner when taken out of the world dies to the world : but what is this more than saying, that when the fish leaves the water it leaves the water, and that when the sinner leaves the wicked world he leaves the wicked world, and that therefore the fish and the sinner resemble one another.

Our Saviour was sober and serious, and not playful, when he used the expression in the text : he meant to speak seriously, and only generally and briefly, of the future occupation of the fisherman whom he was then calling to the ministry, and he did not advert at all to the multitude of little circumstances which belong to fishing or belong to the Gospel-ministry ; but Mr. — has run a long parallel between fishing and preaching, &c. &c. and he has therefore done that which was never intended by Christ. And thus, while he has amused his hearers, he has sacrificed their edification ; for perhaps hardly any thing is more hostile to edification than the little wit and humour and petty conceit of the pulpit. **He that negotiates between God and**

man,
As God's ambassador, the grand concerns

Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin when you should woo a
soul ;

To break a jest, when pity would inspire
Pathetic exhortation ; and t' address
The skittish fancy with facetious tales,
When sent with God's commission to the
heart !

2. Let us consider a little more closely, some of the *serious mischiefs which result from this as well as from every other false and corrupt mode of treating Scripture.*—For the preacher to give to the people, in any respect, a false idea of the things intended by God to be taught by a text is certainly a serious evil. The Scriptures are Scriptures of truth : they should be revered as conveying truth. A truly serious mind is athirst to

search out those truths they contain, and is anxious to have no human alterations or additions made to them. Such a one wishes to have a text of Scripture explained, applied to his conscience, and accommodated to present circumstances and present times, by fair and simple inference; but he wishes not to have any new, conceited, entertaining, or surprising meaning given to it; he desires only to have the pure word of God.

This anxiety to know the truth, which must be the characteristic of every serious mind, will be accompanied with much jealousy on the subject. Such a person will be afraid of being seduced out of the plain path of Scripture in order to gather flowers; he will keep close to Scripture in every respect. He will not be satisfied, therefore, with that apology for misinterpreting a text which is so common; namely, that though the text is misinterpreted, yet there might be found other texts which would prove the point that is assumed. He reflects that this is an unsafe way of proceeding for one whose eternal interests are at stake; that a false interpreter of one text is but too likely to be a false interpreter of another; that interpretations must be watched in each case; and that one false interpretation is apt, in many instances, almost necessarily to beget another. Moreover he considers that there are some false interpretations which indicate a false system of interpretation; such, for instance, as the present; for the same person who thinks he must, by his ingenuity, discover certain coincidences in treating the present metaphor, which coincidences our Saviour never intended, will be likely to exercise a like sort of mischievous ingenuity in explaining every other metaphor and parable, and possibly almost every other passage in Scripture which he may chance to handle. Nay, there is great danger lest he should choose

those texts to preach upon, the false and conceited interpretation of which he may find it most easy to deal in without being detected by his hearers. When this is the case, it will be the dark, the doubtful, and difficult texts that will be chiefly presented to a congregation; and the plainest, which are the most important, will be neglected as not affording scope for the ingenuity of the orator. How awful a case is this! How awful for the hearers on the one hand! How awful also for the preacher! The guilt of such a conduct in one who is a steward of the mysteries of God, and who is required to be found faithful, and especially in one who professes to preach not himself but Christ Jesus the Lord, is what I will not attempt to estimate. It can only be estimated on the great judgment-day. Every indulgence of a conceited taste *leads, however, this way*; and this taste is one of the great corrupters of the oracles of God. Again—when this habit of false interpretation takes place, who shall say that the orthodoxy of the preacher is a sufficient security to his hearers; for does not orthodoxy, in its enlarged and most proper sense, consist in thinking rightly as to all the several parts of Scripture, as to practice as well as faith; and even if the faith in a few great doctrines continues right, yet does not the liberty which men take with texts give great opportunity of destroying the due proportion and the just symmetry of the Scriptures? May not a favourite tenet be magnified beyond all bounds? May not apostles and prophets be represented, by means of this ingenuity, as ever dwelling on the same point as the preacher? May not one class of texts be multiplied, and another class of texts diminished, just as much as if erasures and interpolations of Scripture were to take place? And is not a wo pronounced on the man who shall either add to, or take away from, the words of that book?

Again—if one man may interpret falsely for one purpose, why may not another man claim the same right for another? How is Scripture thus rendered a book of a thousand different and contrary meanings: and how may every point of orthodoxy be thus successfully attacked or undermined, by those who use only the same false system of interpretation in attacking it, which others use in defending it! How may error be thus promoted on every side! How may also differences of opinion be multiplied, and Christian charity and unity destroyed! How may the several and contradictory whims of men become all sanctioned by its being pretended of them all that they make a part of the word of God! All this, I say, may be done by that free and general use of misapplied ingenuity and conceit, of which this sermon, throughout the chief parts of it, affords a license and an example.

There is, perhaps, no point in what is commonly called orthodoxy, which it is more necessary to guard, than our general system and habit of interpreting Scripture. A preacher whose general rules and habits of interpreting Scripture are false and incorrect, insensibly but most effectually communicates to his hearers the same habits which he has unhappily adopted. The hearer learns to misinterpret his own Bible at home, to make it bend to his own prejudices, extravagances, and errors, and perhaps learns to look into it for little else than riddles and conceits, and not for plain and sober directions how he may walk so as to please God.

3. Another evil arising from a preacher's using this false ingenuity in treating texts of Scripture is, *the disadvantage under which it places those more upright and more faithful ministers, whose consciences will not allow them to resort to the same art of pleasing a congregation.*—The true minister of the Gospel is underva-

lued; his explanations of Scripture seem flat and insipid; his spiritual knowledge and penetration into Scripture are thought inferior; his character is discredited; perhaps it is doubted whether he is a true minister of the Gospel; his church is thinned; in the mean time, the man of mere conceit is followed, and is extolled for his spiritual light.

4. But the great evil of all is, *the mischief done to the souls of the persons who crowd to hear those entertaining harangues, which consist of sparkling conceits and misinterpretations of Scripture.*—There can be no doubt that the hearers mistake the pleasure they feel in partaking of the entertainment for the pleasure of hearing the Gospel. Man is a being extremely liable to be deceived by false associations of things. Is there a sermon preached which is half fanciful and ludicrous, and half evangelical and just? Hearers will flock to it for the sake of the fanciful part; will confound the whole together in their minds: and though in truth, they are only or chiefly entertained by the many fanciful passages, they will confidently think that it is the evangelical part of the sermon which pleases them. It is thus that multitudes deceive their own souls; “for the heart of man is *deceitful* above all things, as well as desperately wicked.” It seems to have been for this reason that Paul abstained from all meretricious ornaments, when he preached the Gospel of Christ. He was afraid lest his hearers, if he mixed his own fancifulness, or his own studied and affected oratory, with the pure word which he delivered, should follow him for the sake of this, and not for the sake of the Gospel. “I determined,” therefore, said he, “not to know any thing among you, save Jesus Christ, and him crucified, and my speech and my preaching were not with enticing words of man's wisdom;” “for do I now please man or God?”

It is material to apply this obser-

vation still more particularly to the present sermon. There is in it, undoubtedly, an occasional mention (and in a plain manner) of some leading truths of the Gospel: and yet, if the manner of mentioning these is well considered; if the probable character of the audience is taken into contemplation; and if, likewise, the general drift of the sermon is weighed, it may then possibly be found that even those Gospel-truths, stated as they were, and under all the circumstances of the case, were likely not only to be inefficient, but perhaps even worse than inefficient, in respect to no small part of the congregation.

The Gospel-truths chiefly asserted were the total corruption of man, the necessity of conversion, of faith, and of the love of Christ, as well as the inefficacy of preaching morality; all points of infinite importance, but which need to be taught, not by being briefly named only, or violently asserted, but by being fully and clearly explained, both as to their nature and effects.

Now it may be observed, that the common people (of whom a large part of this congregation consisted) generally like strong doctrine, and seldom take the least offence at its strength. We mean, that even they whose lives evince that they are not the better for it, seldom quarrel with the doctrine, if they are people of the lower class. The reasons of this are several:—One is, that the lower people are credulous, and apt to take upon trust any doctrine that is vehemently preached. Another is, that the common people reflect and reason little, and do not therefore easily perceive the holiness of life and practice to which the doctrine binds them, nor even the manner in which a doctrine condemns themselves. A further reason of their loving strong doctrine is, that they love to be somewhat roughly dealt with, and to be even, in any way, strongly and vehemently impressed.

The brief mention of two or three strong doctrines to an unlettered audience, is therefore both a means of being popular among them, and, if this brief and strong mention of it be all, is a means of doing but little good. In the present case, there is reason to fear, that the good and sound doctrine, for such there certainly is in it, may have been given only in such manner and quantity, as even to promote in many persons the self-delusion so much to be dreaded; for, in order successfully to introduce into any mixed congregation delusion and error, there must always be some mixture of truths. Pure unmixed error is too gross to be believed. In order to pass, it must be always sheltered under the cover of some admitted truths. Had Mr. —'s sermons consisted of nothing else than an uninterrupted succession of mere conceits, few, or none, probably would have been misled by it; but the good Gospel-sayings in it would make it pass. But let us also examine still more closely these Gospel-sayings. One of these was, that preaching morality would never convert men—an important and certain truth. But what is that idea of morality which it is likely that this sermon would convey to the minds of many of the hearers? There is great reason to fear, that not a few of those who heard and admired this sermon would conceive “the preaching of morality” to mean that sort of preaching which should be materially unlike to what they were now hearing. Is there at least no danger that a minister, who should rise up after Mr. —, and preach on “Husbands, love your wives, and be not bitter against them:” “Wives submit yourselves to your husbands:” “Servants, obey your masters in all things, for this is well pleasing to the Lord:” “Whatsoever ye would that others should do unto you, do ye so unto them;” and other such texts, even though he should enforce the duties involved in them

on principles the most scriptural, would be at once condemned as a mere moral preacher for doing so. By this unexplained and unqualified abuse of morality might not men be led to respect too little the very morality of the Gospel, and to neglect and disdain, for instance, the precepts even of our Saviour's own Sermon on the Mount? The hearers, it must be admitted, were told, that without a new nature, fitted for heaven, they could not be happy, even if they should be there: but here, again, let it be considered how very scanty, poor, and inadequate an idea of this new nature was given them in this sermon. They were told, that the unconverted man hates to hear the preaching of the Gospel; that he also hates to hear "the sound of the name of Christ;" and that therefore he never can be happy, even in heaven. Now how easily would self-love suggest to many a one in the congregation the following application of this Gospel-truth to his own case, under all the circumstances under which it was delivered:—"I hear and I believe (the hearer would say) that the sinner cannot go to heaven, because he never can be happy there; and also that he never can be happy there, because he is one who loves not to hear the preaching of the Gospel, nor the sound of the name of Christ: but am I the sinner that has been thus described? I trust certainly not, for I am now hearing with great pleasure a very fine Gospel-sermon from Mr. ———, and my feelings also seem to be peculiarly gratified while he is sounding forth the name of Jesus: I therefore am not one of those persons who are unfit for heaven: I must be a converted person, for I perceive that I possess the only evidence which the preacher seems to me to have much insisted on, of my being in a state of grace; and I have only, therefore, to go on receiving the comfort due to me as a child of God from the

future sermons of this same minister."

Such, I say, it is natural to suppose, will have been the reasoning of a multitude of superficial people in such a congregation. It is only necessary to impute to them the common share of ignorance of themselves, and the common disposition to self-flattery, in order to suppose this. While thus inflated with the idea of being children of God, on account of the mere pleasure felt in hearing Mr. ———, they might nevertheless be of that numerous class of persons who go about talking of the Gospel in that common-place language which is so easily learnt, and at the same time disgracing it by their life and conversation. They might be living all the while in pride and vanity, or in envy and malice, or in indolence and sloth; they might be practising a thousand of the common frauds which are in the world; or might be making bad husbands, or bad fathers; or might be shutting up their bowels of compassion to the poor; or be neglecting possibly secret prayer; or falling frequently even into the grossest sins, which, for any thing such sermons as this might teach to the contrary, they might term the mere spots of the children of God.

Let it not be presumed too hastily that this is a prejudiced and unfair statement of the dangers of the sort of preaching in question. The character of many who are called professors of religion, especially of the lower class, tends but too clearly to prove the justice of our remark. How are we to account for this astonishing inconsistency between those evangelical doctrines which are supposed to be embraced, and the practice of those who appear to have embraced them? Is it that the doctrines do not really possess that efficacy which is ascribed to them; or is it not rather that a *defective mode of preaching*

the Gospel is adopted, and that the practical evils now so rife in the world are to be thus, in part at least, accounted for!

It will, however, probably be replied to all that has been said, that such preaching as that of Mr. — has, in point of fact, been found very useful, very many persons having been converted by it. To this I answer, that it would not be enough to say that many had been converted by him; for the very point which I have been labouring to prove, is that the word Conversion, unless the clear nature of the thing be fully and at large explained, is a word extremely vague and delusive. Before we can admit the force of the observation, it must be therefore shown in detail *from* what and *to* what he has converted so many people. The fair presumption certainly is, that he has converted them to just his own way of interpreting Scripture, and to all his own tenets as far as they appear in his sermons. The mere circumstance of an *effect* being produced is not to be allowed to be in itself material. The Pharisees of old produced an effect by their preaching; for it is observed in Scripture, that they made proselytes; but then the misfortune was, that their proselytes were ten times more the children of hell than before: The Socinians of this day make converts; but unhappily it is converts to Socinianism. Mr. Huntington has made many converts, but they are many of them converts to every tittle of his own extravagant and antinomian opinions. It is of the nature of every seed to produce after its own kind. To assume that the circumstance of a man's preaching makes converts to his own opinions is a conclusive proof of the goodness of the preacher, is therefore to beg the whole question. The probability in this case is, that since the hearers of Mr. — occasionally hear other preachers,

the effect produced is the joint effect of the whole of the preaching which they hear. What may be defective in Mr. —'s preaching; may partly be supplied by others, and the full evil of his system may for that reason not appear.

The defect in the case of Mr. — appears from this sermon in a very striking light. In the case of some other preachers; it is only perhaps to be discovered by a discerning eye. Conversion is preached, it is true, and some true marks of conversion are stated; but what signifies this, if the preacher do not explain so clearly as not to be very easily misunderstood, what is meant by being converted? The necessity of the influences of the Holy Spirit is insisted on; but what signifies this, if the nature and effect of those influences, in producing the several Christian tempers, so much dwelt upon in the Scriptures, be not also set forth? Without clear explanations of this sort, conversion, it is to be feared, will be thought chiefly to consist in believing in the necessity of conversion; and the influence of the Holy Spirit will be thought to consist in merely believing in the necessity of that influence.

What seems wanted in order to give the people a right idea of Christian conversion, is to show them *from* what and *to* what they must be converted; to name therefore, and point out to them clearly, from time to time, the several sins, evil habits, evil tempers, unchristian prejudices, and delusive errors, which they must quit; and also to describe largely and circumstantially what are those several duties which the converted man is to perform, what are those tempers also in which he must perform them, and what is the manner in which people must fill the several situations in life. In particular, it must be taught that both morality and good works, which

are seldom mentioned by some preachers—widely differing in this respect from the Scriptures—but in order to stigmatize them, (though these must never be put in the place of Christ,) make, nevertheless, an essential and indispensable part of the Gospel. And here indeed we may observe, that the principles of morality, unless they are in some degree considered in the mind, and talked over among strict and Christian friends, will in general be so very ill understood, that men, though they may be great professors of the Gospel, may almost unavoidably neglect some very plain duties of morality, through their utter inconsideration and ignorance of such subjects; for God will not suddenly inspire that man with a knowledge of what is exactly just or equitable, or right, or beneficial, who has never given himself any previous trouble in canvassing and considering the various parts of moral duty, and the nature of what is right and wrong in such cases. Self-denial also needs to be insisted on much more than is common, as a leading feature in the Christian character; for “except a man deny himself, and take up his cross daily, and follow Christ, he cannot be his disciple.”

I might have said much of the discredit brought on the cause of vital piety, by the general style and manner of such sermons as this. Can it be supposed that if a bishop, for instance, had heard this sermon, or had been informed with perfect honesty and fairness of Mr. —’s manner of preaching, he would have been disposed to show him favour? And would not a prejudice have been excited, not against him only, but against all who were connected with him, and supposed to support and accredit him? Are not, in short, the faults of the mode of preaching of such persons as Mr. — the cause of a part at least of that offence which he and others have supposed to be

taken against *the Gospel*? And is it not, therefore, the duty of every serious Christian and minister, to use his zeal and honest endeavours to discountenance, to reprove, and to avoid those faults?

I might also have dwelt on the subject of the false taste and conceit of certain parts of this sermon, and particularly of one part of it, which seems to have been a quotation. Such ludicrous expositions of Scripture are well known to have marked the character of those persons who, in the time of Cromwell, most shamefully disgraced the profession of religion, and are not unlikely to be considered by reflecting men as symptoms of similar tendency among the zealous religionists of the present day. We have chosen, however, to attack this sermon chiefly in what appeared to be most fundamental, namely, on account of the ineffectual way in which Gospel-doctrine is taught in it; on account of the room for self-flattery which it affords to the bulk of hearers; and also on account of the unfair and unwarrantable mode in which the preacher attempts to catch attention, by a false system of interpreting Scripture. To borrow his own phrase, may it not be even questioned whether he himself, in this instance, may not be one of those persons who have been fishing with an unlawful net, and casting among his hearers an agreeable bait, which, however, may have had no hook attached to it?

FAMILY SERMONS. No. LXXXV.

1 John i. 1—4. *That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life: (for the Life was manifested, and we have seen it.*

and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us :) that which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.

THIS Epistle is supposed to have been written, not for any particular church, but for the general benefit of the churches; and it displays throughout the mild spirit of him who leaned upon the breast of his Master, and who was rooted and grounded in love. We may consider it as a parting legacy, bequeathed to us by the last of the disciples; by one who was even now waiting for his dismissal from the world, and daily expecting when his Lord should come. It is probable, that, when this Epistle was composed, the age of this venerable man was little short of 100 years; and his testimony must frequently have been given in the cause of Christ. Yet so long as the breath of life is continued, he cannot refrain from bearing witness to the things that he had seen and heard, and proclaiming the Gospel of that Saviour whose voice had been the guide of his youth, and whose spiritual presence was the comfort of his declining years. To the men of that day, who beheld the face of the venerable preacher, and listened to the evidence which he delivered, the scene must have been peculiarly impressive; but the doctrine and the authority remain in all their force to the present hour; and to us there is a voice which speaks even as from the tomb, "That which was from the beginning," &c.

I. Here let us first consider the testimony of this Apostle.—We declare, "that which was from the be-

ginning:" clearly meaning that great and uncreated Good, which existed from all eternity; that glorious Being, which dwelt in the world of light before this earth had any place in the creation. "In the beginning was the Word, and the Word was with God, and the Word was God." The phrase is used by St. John at the opening both of his Gospel and this Epistle, apparently in the same sense: and in both cases he proceeds, from an assertion of the *Divine* nature of Christ, to give evidence also of his appearing in the flesh, and assuming the nature of man.

In the opening of his Gospel, he advances step by step in the way of instruction; stating, that the Word was in the beginning with God; that all things were made by him; that in him was light and life; that the Baptist was sent to announce, his approach, and bear witness to his person; and that he was made flesh, and dwelt among us. In the Epistle he considers himself simply in the light of a witness; and he therefore passes at once from asserting the eternal generation of Christ, to declare the knowledge which he himself possessed of his person and character.

It was important that those who were first sent out into the world to preach Christ crucified, should themselves have been hearers of his doctrines, and eye-witnesses of his mighty works. They could thus speak with boldness, and with authority: and thus they *did* speak. It has sometimes been objected to persons who were the bearers of a marvellous tale, that possibly they might be deceived. A person may fall into mistake with respect to many things which have only the evidence of one sense; but we seldom bring the charge against those who have the concurrent testimony of many senses. Should any objection, therefore, be raised on this ground against the evidence of St. John, he imme-

diately destroys its force, by declaring that the disciples had heard and had seen for themselves, and had looked upon, and their hands had handled the Word. “We have been the friends and companions of Christ from the period that he called us to follow him. We beheld him in his humiliation, and we were eye-witnesses of his majesty: we heard him speak as never man spake: we saw the daily habits of his life, and the course of his ministrations: we witnessed the converse which he held on the mount of transfiguration, when the glory of God shone around him: we followed him to the judgment-hall: we can testify that he expired upon the cross, that he rose from the grave, that he visited us again in that same body which had suffered, and that he ascended from Bethany into heaven. We had all the proof required to satisfy a rational mind; and that which we have seen, and heard, and handled, declare we unto you.”

The phrase used by the Apostle to describe the person and character of Christ is, “the Word of Life.” This expression is formed of two parts, each of which is used in the New Testament as descriptive of the Son of God. In the Gospel of St. John, he is mentioned as the Word of God; as that Divine person by whom the will and counsels of the Most High were made known to men. And this mode of speaking was common with the Jews, who were accustomed to hear of their promised Messiah under the same title, and believed that by the Word all things were created.

In other parts of the sacred writings he is represented as *the Life*—This phrase may be understood as it relates to the *natural* life of all animated things, to the *spiritual* life of his people, and to the *eternal* life of those that partake of a blessed resurrection.

He is the source of *natural* life; for such is the declaration of John; “In him was life, and the life was the light of men.” This life he pos-

sessed in himself, and from him it flowed to all his creatures.—He is self-existent; “The first and the last, and the living one.”* This life was the light of men, as it furnished us with capacities and powers which distinguish us from the brute creation, and imparted to man a reasonable soul.

He is also the author of *spiritual* life. It is by virtue of his death and resurrection that those who were dead in trespasses, are raised to newness of life. “I live,” saith the Apostle, “yet not I, but Christ liveth in me.” This quickening and renovating power belongs to the Son in the same manner as it is ascribed to the Father: “As the Father hath life in himself, so hath he given to the Son to have life in himself, and he quickeneth whomsoever he will.”

He is also the source of *eternal* life: “Whosoever drinketh of this water, shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” “Ye are dead,” saith the Apostle, “and your life is hid with Christ in God: when Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

The Apostle, considering himself as a witness to the truth of the Gospel, lays great emphasis upon the personal appearance of this “Word of life.” After stating in various ways the intercourse with him which he and his brethren had enjoyed, he adds, with the view of giving a still stronger impression, “For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life which was with the Father, and was manifested unto us.” This eternal life they could not see but in a bodily form: they saw him that was the source and author of it—God manifested in the flesh; and in him they beheld the

* “ὁ γεννητός καὶ ὁ ἔσχατος καὶ ὁ ζῶν.”

display of those perfections which constitute the fulness of the Godhead. If it were asked, what proof could be given that the Son of God was that *eternal* life, which the Apostles declared him to be, they could affirm that he was manifested to them under this very character. His word could animate the dead: they were present when Lazarus was summoned from the grave, and conversed with him as a living witness of the doctrine which they taught. They could state that death had no dominion over the person of their Lord: that he raised himself by his own power from the tomb, and in the sight of the followers whom he had chosen was taken up into heaven.

II. Such is the nature of the Apostle's testimony. I now proceed to consider *the object for which he gives it.*

It appears that the object of this attestation is two-fold: *first*, that the persons addressed might "have fellowship" with the Apostles; and, *secondly*, "that their joy might be full."

The word fellowship, or communion, is of large signification. It is evident that St. John did not confine the term to *personal* communication with them that had been eye-witnesses of the majesty of Christ; for, with the single exception of himself, all these had already been driven from the world. Whatever may be the delights of Christian intercourse and Christian society, he coveted for his converts better things than personal acquaintance even with himself, and higher privileges than it was in his power to bestow. It was the desire of his heart, that all those by whom this Epistle should be read, might walk as he walked, and be blessed with that Spirit which had been imparted to himself. "If we walk in the light, we have fellowship one with another: we share in the same ordinances,

we unite in the same worship, we eat and drink at the same table of the Lord. There is a bond of Christian brotherhood which encircles, as in one family, all the children of the light; and however removed by situation, or separated by time, their hopes and prospects and enjoyments are all of the same character, and all belong to them as members of the same mystical body. They are influenced by a mutual love and affection, which makes the interest of each the interest of all. They live by one rule; they have been baptized into one faith; and they labour in Christian harmony to maintain the unity of the Spirit in the bond of peace. No clearer evidence can be given of the disciples of Christ, than their love one to another: it is a feature by which they are universally known, and without which that Christian fellowship here mentioned by the Apostle can never exist.—But much more is implied in this communion of saints than a feeling of mutual interest or common regard: "Truly our fellowship is with the Father, and with his Son Jesus Christ."

However mean might be the opinion which men of the world were induced to form concerning the followers of Christ, they claimed a high relation peculiar to themselves. They had little connexion with the rulers of earthly kingdoms, but they had a sacred communion with Him who is a King above all the princes of the earth. It is obvious that this was a spiritual communion: for the time had long gone by, when the patriarch was permitted to converse with God as a man talketh with his friend; and many years had passed away since the Saviour of mankind was made flesh, and dwelt among us. It is likewise obvious that this was not an imaginary communion: it did not consist in certain violent emotions of the mind, or transient and inexplicable

sensations : it was a communion of which, upon scriptural principles, the Apostles were conscious, and concerning which the Spirit of God testified with their spirits. The figure is taken from the intercourse of man with man : we know that this intercourse exists ; we are fully convinced of its reality ; and we perceive in many ways the effects of it. Those that have fellowship with the Father and the Son, must in like manner be aware of that relation, and must derive from it many blessings, which sufficiently attest it.—St. John says, our fellowship is with the Father and the Son. It is a fellowship not existing at certain intervals only, and under circumstances very peculiar ; but this is the general habit of our lives : it is a privilege which we enjoy by virtue of the love of God in Christ Jesus, who hath manifested himself to us, and given us his spirit in our hearts. We *abide* in the doctrine of Christ, and therefore have both the Father and the Son.

Concerning those who possess this fellowship, two things may be observed.

1. That they bear a resemblance to their God and Saviour, is not merely *inferred* from the expression of the text ; it is asserted with great emphasis by the inspired writers. The Apostle Peter represents those who had obtained like precious faith with himself, as “partakers of the Divine nature :” as adorned with some portion of those perfections which belong to the Godhead. Looking unto Jesus, as the author and finisher of their faith, they imitate his example ; and from the privilege afforded them of beholding, as in a glass, the glory of the Lord, they are changed into the same image. “The love of God is shed abroad in their hearts ;” and “he that dwelleth in love dwelleth in God, and God in him.” It is chiefly in this view of union that our Saviour prayed with such earnest-

ness for his afflicted disciples, “that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us.”—“I in them, and thou in me, that they may be made perfect in one.”

2. It is further implied, that believers derive from this relation every blessing of which they stand in need.—Our Lord has illustrated the subject by the figure of a vine and its branches. He describes himself as the vine, his Father as the husbandman, and his people as the branches. The branches, if separated from the vine, wither and die : by union with it they flourish and are fruitful : their life depends upon their connexion with the root, and from it they derive their nourishment. Thus it is that holy communications are made to the hearts of them who have fellowship with the father and the Son. They receive out of the Divine fulness grace for grace : they derive from it knowledge, and boldness, and strength, and peace and joy in believing. They seem already to hold converse with Uncreated Wisdom ; and they find that God is ever with them, and that to bless them. The lip of Truth hath said, “Lo, I am with you always, even unto the end of the world ;” and by the Spirit which he hath given to them, and the blessings which he is daily conferring upon them, they know that he is in *them*, and they in *Him* ; and whatever be their progress, they will ascribe it all to the influence of his mercy and grace.

But there is still another object, which the Apostle proposed to himself in the testimony here delivered, viz. to inspire the believer with joy. “These things write we unto you, that your joy may be full.”

If men were duly sensible of their condition, and of the value of that gift which it has pleased God to bestow upon a fallen world, it cannot be doubted that every heart would be filled with exultation. When we reflect upon the guilt and

corruption of our nature, upon the attributes of Him against whom we have sinned, and upon the punishment which his righteous law has denounced against transgressors, we should imagine that the intelligence of a Saviour would be welcome to every human creature. This intelligence the Apostle communicates, declaring that he was himself a witness of the Word of Life, and that it had been manifested visibly before him.

To this statement he adds, that, weak and sinful as we are, we may be elevated to a new society of holiness and love; that we may be united in the bonds of fellowship, not with the Apostles alone, but with the Father and the Son: not with men like ourselves, however distinguished by Divine wisdom and miraculous works, but with Him that was from the beginning, the Author of eternal life. In such a union we have reason to rejoice: it is the pledge of every thing which can promote our present happiness and immortal welfare; of consolation through life, of peace in death, and eternal glory in the world to come.

The view which is here presented to us of the religion of Jesus Christ, was given by one who was ordained to bear witness to the Truth, who had himself derived it from personal communication with the Redeemer of the world, and who knew and experienced its effects upon his own heart and conduct. But if this view be correct, how defective are the principles of many, who profess and call themselves Christians! For what is the amount of their Christianity? They assent to the narrative which has been recorded of the incarnation and sufferings of the Son of God; they admit that salvation is to be procured in some way by his death and mediation; they preserve a certain qualified regard to the more important moral duties; and meet at stated times for the purpose of regular devotion: but if you tell

them of the exalted nature of this religion of Christ; if you speak of this communion with the saints, this holy fellowship with God the Father and his Son Jesus Christ, through the influence of the blessed Spirit; it is a doctrine which enters so little into their system, and accords so little with their opinions, that they are generally disposed to reject and condemn it. Let us not be led away by the errors of ignorant and thoughtless men. This spiritual communion is as much the privilege of the true disciple at this day, as it was in the apostolic age. If we believe in the Lord Jesus Christ for the forgiveness of our sins, we have the same free access to the Throne of Grace, the same consolations of the Spirit, the same hope of immortality. That Word of Life, which was manifested to the disciples in a human form, will, if we takè upon us the yoke of Christ, be manifested to us by the eye of faith and the testimony of the Spirit. The declaration of our Lord to this effect, is true in every age; "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words; and my Father will love him: and we will come unto him, and make our abode with him." It is to this fellowship with the Father and the Son, than St. John invited his hearers in the times of old; and to this sacred fellowship the ministers of Him who is the same yesterday, to-day, and for ever, invite you and all mankind. Let us not rest, then, in the mere form of religion: let us seek for its internal power. Let us not be contented with a name to live, while we know that it is our privilege to have the *Life itself*, "that eternal Life which was with the Father," manifested in our hearts. All earthly connexions will vanish and be done away; but if we be numbered among the chil-

dren of God, we belong to a family which shall never be disunited: while travelling as pilgrims on the earth, we are joined in heart to the saints of other days, who have gone before us in the Christian course; and we can proceed with the cheering reflection, that multitudes of our brethren are now pursuing the same path, and that, if we meet them not here, we shall find them in the paradise of God. We rejoice in their happiness, and we anticipate their triumph; for the same bond which unites us to each other, unites the whole family to their Father in heaven: and the voice which shall call us from this scene of trial, and separate us from the society on earth, shall summon us only to a more perfect fellowship with the Father and the Son, with the general assembly and church of the first born, and with the spirits of the just made perfect. The sacred union which was begun below, will be completed in the day of the Lord—Now unto Him, &c.

To the Editor of the Christian Observer.

IN a day of profession like the present, in which a certain appearance of religion is considered highly respectable, I had almost said fashionable, in every rank of society; it becomes a man to look well to the principles by which he is actuated, and to hold those principles upon his heart. "Beware of hypocrisy," is one of those important admonitions which He who best "knew what was in man" has thought fit to leave to the professed members of his church in every age. But, perhaps, there never was one in which it was more needful to be attended to, than the present. God, in his wise and gracious providence, has indulged his people with a season of rest; and persecution, of almost every kind, has been obliged either to hide its head, or to operate more by crafty insinuation than by open attack. And what has been the effect? Is

every Christian's heart overflowing with gratitude, and his mouth with praise? Is he considering in what way he may most glorify his Heavenly Father, and be more closely united to his Saviour? Do we find him more frequently at the Throne of Grace, and more importunate for the sanctifying influences of the Holy Spirit, that he may improve the present, and be ready in every future dispensation, whether of mercy or judgment, to do or suffer whatever the wisdom of God shall see fit to appoint? Permit me to ask, does such appear to be the prevalent spirit among us? Oh that the question could be answered in the affirmative! But, alas! I fear there are too many who are the counterpart of the Laodicean Church, in whom the ardour of zeal, the fervour of love, and the patience of hope, have little or no place. I would not sit in judgment on the conduct of my brethren; but, as a fellow-candidate for eternal happiness, I would warn and exhort all who are pressing towards the mark of our high calling: and I would say to such, See that ye dishonour not the Saviour in whom ye trust, by a careless, trifling walk and conversation. There is among many, who hold the purest doctrines of the Gospel, and of whom we charitably indulge a favourable hope, but too great a conformity to the spirit of the world. They seem to be studying how to avoid singularity with as much circumspection as if it were a Divine command to do so, and as if the precepts, "Love not the world," "Come out from among them," "Be ye separate," and, "Avoid every appearance of evil," were erased from the Bible.

An affectation of display is another evil against which many are not sufficiently on their guard. A style of expenditure is adopted beyond what prudence can justify, but which pride will not suffer them to diminish; and if they do not actually bring open discredit on reli-

gion, they at least leave a strong prejudice against it in the minds of those who are apt to attribute every instance of misconduct to the principles which a man professes, instead of referring it to the passions by which, in defiance of these principles, he is actuated.

But there is another kind of display, of a still more dangerous nature, because it often steals into the hearts even of those who consider their property as a talent for which they must account to God, and are therefore endeavouring to use it in the manner they believe to be pleasing to him, but who nevertheless feel the influence of the same pride in their hearts, though under a more specious appearance. Satan suits his temptations to the temper and character of those whom he means to ensnare : and *religious* display is perhaps as much adapted to foster the corruption of the human heart, and as fatally opposed to the growth of grace, as when it appears in any other form ; for it is an indisputable truth, that where there is too great a desire to appear well in the sight of man, there will be too little to be so in the sight of the heart-searching God. "Take heed that ye do not your works before men, to be seen of them." A Christian must indeed "let his light shine before men ;" but it must not be with any view to gain their applause, or to elevate his own character, but with a single eye to "glorify his Father which is in heaven."

I do not mean to accuse all who feel this tendency to display, with hypocrisy ; but I do mean to say, that such a disposition is a proof of the strong working of pride in the heart, and is very likely to occasion great inconsistency of conduct. Hence we see persons not unfrequently speaking and acting in one company, in a manner that they would be sorry had been witnessed by another : their conversation, their amusements, and in some cases their very opinions, are made to

correspond with the notions of their associates. Others again, under the influence of the same spirit, deem it a sufficient test of their zeal for religion to be active members of two or three benevolent or religious societies : they stand high in the esteem of others, as zealous, useful men ; and with this they are satisfied ; not considering, that, though to assist in every good work is the Christian's duty, yet there is something more in true religion than merely to give our goods to feed the poor, or even our bodies to be burned. The heart is the only offering that will be accepted in the sight of God ; and unless his works are performed from a principle of love to him, and with a view to his glory, the most splendid actions are nothing worth. To conclude :— Perhaps this is a day, of all others, in which persons professing religion ought to try themselves by the word of God, and be importunate for the grace of the Holy Spirit to enable them to make a right decision respecting their spiritual state, and to be enabled to improve this day of grace and mercy.

I am, &c. C—O—G.

To the Editor of the Christian Observer.

I BEG permission, as a hearty well-wisher to the cause of truth, to intrude a few thoughts, that have occurred to my mind at the close of the present year, distinguishable in the annals of the Christian no less than of the political world for unusual occurrences, that may serve to remind us of that second and more glorious appearing of the Son of man, to which the eye of faith at this holy season is directed by the church, when he "shall come again in his glorious majesty to judge both the quick and dead." Since the glorious days of the Reformation, I believe no period like the present has ever occurred in the history of the Church of Christ, when more important differences concerning the

religion of the New Testament have prevailed, and to such an extent, as almost to tempt the weak and timid believer to renounce his faith, and to give occasion for infidels to triumph, and to indulge the sneer, "Aha! so would we have it."—It becomes then, sir, the duty of every man who wishes prosperity to Zion, to endeavour, as far as it may be safe and practicable, to put an end to those disputes by which her cause has been affected; and not to minister occasion to the enemies of God and his word for triumph; lest "the blood of those that perish through our heedlessness should be required at our hands," in that day when God shall judge the secrets of men's hearts by Christ's Gospel, "and reward every man according to his work." Oh! sir, this is a most solemn thought! May it be deeply imprinted upon all our minds and hearts by the Spirit of the living God! Amen.

The remedy I would humbly but strenuously recommend to heal our divisions, is simple and easy,—a recurrence to the main protestant principle— "the religion of the *Bible* is the religion of Protestants." It is the principle on which avowedly our own church is founded; independently of human opinions, and on which her *Articles, Homilies, and Liturgy* will, I feel persuaded, be found to rest. May I then suggest to the serious consideration of yourself and readers, the most imperious necessity of adhering strictly to it, from which I fear there has been a partial declension among Protestant Churches; and of insisting upon nothing, *as essential* to the religion of the New Testament, but what can be clearly proved from the word of inspiration; and especially of cautioning *churchmen* against any breach of this rule, lest they be found injuring or weakening the cause they have embarked in, and afford an easy triumph to their opponents.—I have long since thought that a *recurrence*

to this great fundamental principle was the only expedient by which all Protestants might be brought to a nearer assimilation of sentiment. The present period seems to be peculiarly marked out for the adoption of the measure; and if it should be attended only with this effect, to prevail with Christians in general, who "hold the truth as in Jesus," to forego some of their mutual prejudices, and to consent to walk together as friends, though they still differ in *non-essentials*, it will be a most desirable event.

It is deeply to be regretted, sir, that at this remarkable era of light and religious knowledge, so much disunion in sentiment should continue to exist between the followers of "the meek and lowly Jesus," and afford a pretext to the careless and ungodly for desisting from a serious investigation of the religion of the New Testament, which, in spite of all the malevolent efforts made to oppose its progress, must ultimately prevail over all opposition; for the unerring word of prophecy has declared, "The earth *shall* be full of the knowledge of the Lord, as the waters cover the sea."

It must be also peculiarly unhappy to renew controversies at this period, when the attention of the Christian world has been awakened towards the state of the Jews, and attempts are making to bring them over to the Christian faith; for surely, if those who advocate the cause of Christianity among them be so divided in opinion concerning its *real nature*, how can they expect to make any considerable progress towards the attainment of their object; and will they not be likely rather to excite the prejudices of that nation still more against Christianity, and thus, humanly speaking, to render their conversion still more impracticable? I would then, sir, most solemnly warn the Christian world at large, and the members of our own nation—

al church, against laying such apparently insurmountable obstacles in the way of their *Jewish brethren*; and I would most earnestly entreat them to lay aside all inferior and party attachments, and unite together as strongly as possible in promoting the cause of Christianity among the Jews; and to insist upon nothing that is not clearly *essential* to "the faith once delivered to the saints," nor *characteristic* of the glorious Gospel of the blessed Jesus. Thus they may most effectually dethrone the narrow prejudices of that ancient people, and convince them that "God hath not cast away his people which he foreknew," but that "*they also*, if they abide not in unbelief, shall be grafted in; for God is able to graff them in again." Rom. xi.

I have been pleased in observing that you, sir, take no part with the modern troublers of Israel; that you keep independent of all *human* systems of theology, and will not cease to watch the progress of error on the right hand and on the left; that you will restrain from encroachments on the word of God wherever they may be detected; and that you will watch the motions of that formidable but specious monster, *Antinomianism*, which, I fear, has already entrapped some few unsteady, though I would hope sincere, professors, whose experience has not been of sufficient standing to propose themselves as guides to others, though they seem dissatisfied with their former teachers, who maintain, for the sake of a good conscience, the *obligations* of the Moral law, whilst they as strenuously contend "that a man is justified by faith without the deeds of the law." I fervently pray God to enable you to adhere strictly to your determination, expressed so manfully in the following words, which afforded me much satisfaction:—"It is our determination, under God, to watch and resist it, (*Antinomianism*,) to plant our foot upon the rock of Scripture, and thence to level

at this evil all the artillery with which we are there supplied." And with equal pleasure I observe, "that you will also endeavour to promote *moderation*: to call all men indeed to the faith and love of Christ, but to incite them also to show that faith and love by keeping his commandments." Methinks, sir, you will behold in the success of your own valuable work, at the close of another year, should you be permitted to witness it, the wisdom and propriety of such a conduct; and that, however you may invite the reproaches of the few and injudicious, you will certainly secure the warm wishes and hearty co-operation of the many and more sober-minded, who desire to keep in mind the apostolic rule, "Let not then your good be evil spoken of."—Be firm, sir, to your purpose; "be strong in the grace that is in Christ Jesus;" and continue to refresh the minds of the brethren with a pure, unsophisticated statement of Divine truths, "charging them before the Lord, that they strive not about *words* to no profit, but to the subverting of the hearers." Stand aloof from the temptations of *party distinctions*; maintain the ground you have taken; but "let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." You will have, I hope, the prayers of "all that love our Lord Jesus Christ in sincerity;" of all that wish well to our British Zion; and especially of those that would, by a *temperate* defence of her constitution, uphold the character of our national church, distinguished as it is no less for its moderation than for its purity of doctrine and spiritual and edifying forms of public worship. May the Lord prosper your labours; "send the help from the sanctuary, and strengthen thee out of Zion."

Thus prays yours, &c.

A CHURCH-OF-ENGLAND
DIVINE.

MISCELLANEOUS.

To the Editor of the Christian Observer.

The following are extracts from letters which I received from my late and valuable friend Martyn, at the period of their respective dates. The circumstances of their being extracts will, of course, much detract from their interest; yet, perhaps, you may think them, even in their detached form, sufficiently interesting for insertion in your excellent miscellany. I am, &c.

T.C. L.E.S.

"St. John's, July 5, 1803.

"DEAR —,

"I must not let — go away without sending you a few lines by him, first, to blame and expostulate with you for showing my letters, and, secondly, to desire you to do so no more. Indeed, I do not suppose any great harm would come of it, either to myself or others; for should they form a slight opinion of me, that would be only my due. But I could never prevail on myself to speak unreservedly to you the feelings of my heart, if I thought I were writing a *circular* letter. Correspondence with a pious friend is generally an occasion on which we look within, in order to send a transcript of our spiritual state; and you know how readily we admit the vainest excuse for omitting the work of self-examination. Let then no obstacle intervene, my dear —, to prevent the increase of my self-knowledge, in which I am lamentably deficient. Let us both bend our minds to the discipline necessary to obtain it, and communicate our discoveries for our mutual benefit. How strongly is the importance of self-knowledge, and the difficulty of obtaining it, marked by these words: 'Keep thy heart with all diligence, for out of it are the issues

of life.' and to those who cannot keep their hearts for want of knowing any thing about them, very compassionate are the words of our Lord; 'Because thou knowest not, &c.....' 'I counsel thee, &c.....' You put me in mind, in your last letter, of former days. What fruit had we then in those things, whereof we are now ashamed? But those days have passed away for ever. Sorrow and suffering may return, but no habitual, presumptuous, deliberate sin. And when glory shall open upon our view, neither sorrow nor sin shall again interrupt our joys for ever. I will echo your words, and say, 'What manner of love is this, that we should be called the sons of God!' We may look upon one another, and remember our former selves, and say, 'What hath God wrought?' 'Not by works of righteousness which thou hast done, but according to his mercy he saved thee.' 'Now then, my dear brother, let all the rest of our life be cheerfully devoted to God. We are no longer our own, but are bought with a price—with what a price! Let us adore him also, that we are called in our youth; that while our hearts are susceptible of warm emotions, they are taught the glow of Divine affections. Let us glorify him on the earth, if many years are assigned us, and finish the work which he hath given us to do. And may we come to our graves in a full age, as a shock of corn cometh in his season."

"St. John's, Nov. 26, 1803.

"On the 23d of October I was ordained at Ely. This occasion, so solemn in itself, through want of retirement, was not much so to me. On the Thursday night after, I read for the first time at Trinity Church: and on Sunday afternoon preached at

Lolworth, my country curacy, on Job xiv. 14; the Sunday after, on Job iv. 10, which sermon I also preached at Trinity Church the Thursday following; the next Sunday, on Psalm ix. 17; and on Thursday, on Heb. vi. 11. I am preparing a sermon for to-morrow, on John ix. 17. Another part of my stated ministrations is to visit one part of Mr. S.'s people every week. Unless the mind be in a spiritual and heavenly frame, it is difficult to go through this service with any degree of satisfaction. However, though I have often gone to them cramped with sinful fear, I have been enabled to go through with ease and comfort, thanks be to God. I have been generally in great depression of spirits ever since my ordination; for, having at that time not a single sermon, my hands and head have been constantly employed in that business, while my heart has not had its due share of exercise. I am now recovering from my cowardly despondency on that head; but lately I have been in heaviness again, through the prevalence of self-will, and the prospect of incessant self-denial. God help me to endure hardness, as a good soldier of Christ Jesus; to fight the good fight of faith; and to be a partaker of the afflictions of the Gospel, according to the power of God. My chief comfort is to meditate on the world to come, though it is a happiness which I can seldom steadily enjoy, the train of one's thoughts is so influenced and directed by the empty concerns of human life. Another evil with me is great childish levity, and want of serious conviction of the awful work of the ministry. In the pulpit I have hitherto been thinking only of the sermon before me, unconscious of the presence of God or the people. Deliver me from blood-guiltiness, O God!—You used to say, if you remember, that I read the lessons in chapel like a newspaper. Mr. S. has also complained to me now, of my want of solemnity

and devotion. But time and attention will, I trust, rectify this evil, as also my low and indistinct articulation. I sometimes lament that you are not at St. John's, but perhaps you are better as you are, with no temptation to be worldly in the retirement of college. Even the religious part of the University need much grace to preserve them from the trifling spirit that pervades this place.—The *Christian Observer* I have taken from the beginning..... The letter from Miles on Duelling is the only effort of your correspondent. I have heard from —— twice since you saw him: in what an extended sphere is he called to act! Let us persevere in a laborious diligence for souls, in hope that, when the Chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away, or, as I like it better in the Greek, τὸν ἀμάρτανιον τῆς σφαιρας.

“Believe me to be, my dear brother, yours ever,

“*H. Martyn.*”

To the Editor of the Christian Observer,

THE pages of your Magazine are so seldom defaced by prejudice or ignorance, that I am at a loss to account for the introduction of an essay, in your Number for November, which bears the signature “*ANTI-GALL-ICUS*,” and which professes to point out some of the *disastrous fruits of the prevailing rage for the science of craniology*, or, as I will beg leave to translate the word for the benefit of your unlearned readers, “*skull-surveying*.” The writer of this essay himself professes that he is more than commonly ignorant of the principles of the science, and of the facts on which those principles depend; and yet, with a disingenuity little fitting the character of a Clergyman, which I am unwilling to believe he assumed to render his

attack more palatable, he insidiously endeavours to root up this most noble discovery, by appealing to, what every reasonable man must allow to be a fallacious criterion, the absurdities it would produce if universally received.

One would think, sir, that the very definition of the science, as given in your correspondent's own words, would be sufficient to interest a man of candour and learning to bestow a little time on its consideration, or at least to hesitate before he condemned it unconsidered. What, sir! a science which professes to teach its votaries to penetrate into the inmost depths of the human mind by examining the skull, and to decide with mathematical demonstration on the moral and intellectual qualities of the heart by counting the protuberances on the head, to be treated with scorn; to be considered as unworthy even of a hearing! Strange, that in this enlightened age there should be found a man so dead to the blessings of new inventions; so insensible of the advantages of bold speculation!

Your correspondent has endeavoured to invalidate the evidence on which the science of Craniology rests, by tracing the absurdities he conceives would be produced by its establishment. Inconclusive as I have shown this reasoning to be, I will adopt it however; and endeavour to turn it against himself, by enumerating, a few of the many benefits which would result from the universal reception of this grand discovery of modern times.

And first, sir, let me observe, that the science of Craniology establishes a new era in the annals of philosophy. We are told by Sir Isaac Newton, (a man certainly of some eminence in his day, but whose principles, like those of Aristotle, are passing fast into oblivion,) that when men pretend to account for the operations of nature, the causes assigned for them

ought, in the first place, to have a real existence, and not be merely conjectural; and in the next, that they ought to be sufficient to produce the effect ascribed to them. But Dr. Spurzheim has broken the shackles of this illiberal confinement, and laid open the fields of philosophy once more to the excursions of fancy. That there may be bumps on the heads of most men, is indeed a fact which a man has only to run his head against a wall to be convinced of. But to apply the dogmas of Sir Isaac to this fact, and to argue that those bumps must be shown to be sufficient to produce their correspondent operations in the mind, would be now an exploded absurdity; for it would puzzle the brain of a Newton himself, to discover any connexion between a protuberance on the head and a faculty in the mind.

But, sir, it is in a practical point of view your correspondent treats his subject, and in the same point of view I will meet him.—Every man, who has been in the habit of attending our courts of criminal jurisprudence, must have been struck with amazement at the long presumptive, and frequently contradictory evidence, on which a man accused of a crime against the laws is condemned to imprisonment or death. Now were the science of Craniology once generally received, all this confusion and uncertainty would vanish. Instead of appealing to the testimony of mere erring men, and those frequently of the most profligate cast of character, we should have a much surer test of truth in the skull of the culprit. Instead of having to decide whether a man *did* or *did not* commit a particular act, a jury of Craniologists would be empaneled, who would decide beyond controversy, from an inspection of the prisoner's skull, whether he *could* or *could not* commit the act. We should no longer have to attribute murders to cruelty, rapaciousness, or lust;

we should not even be obliged to account for them from the highly probable, it must be acknowledged, but still fallacious, effects of the Bible Society, when we had so absolute a clue furnished as this for their resolution.

I dare say, Mr. Editor, you have often, in hiring a servant, been deceived by the specious qualifications with which artifice or self-love has decorated him in his advertisements. Now here again is a practical benefit of the utmost possible importance. Instead of being referred to the last master for an undeniable character for honesty, sobriety, and cleanliness, where it is obvious we are liable to be imposed upon by partiality on the one hand, and by churlishness on the other, we should be referred to an accurate cast of the advertiser's skull, and might then, by merely drawing our hand over its various protuberances, discover in a moment, and with the utmost possible certainty, whether the qualifications we required were real or imaginary. It should be observed, however, that a man might easily obtrude a bump in his cast, which does not exist on his head; and might lessen or elevate others which he did possess, as it suited his purpose: and I would therefore advise, by way of caution, that the master, before he actually hired his servant, should require an inspection of the head itself, unless, indeed, the legislature should think proper to provide for the establishment of an office, with a suitable number of clerks, dependants, and salaries, to be entitled "THE CRANIOLOGICAL VERIFICATION OFFICE," where every man should be compelled to swear that the cast exhibited of his skull was a "true and perfect copy of the same, and of the various bumps eminences, protuberances, and depressions existing thereon."

There is another important result of this science, which, though not strictly of a practical nature, I cannot forbear adverting to for the be-

nefit of yourself and your correspondents. We have all been struck with that jumbled kind of intellect, which all men more or less possess; and which some exhibit to such an extent as disables them from acquiring a single idea, simple and unmixed with others. Various theories have been invented to account for this phenomenon; but I will venture to say, that on no principles but those of Craniology will it ever be rationally explained. We are taught, sir, that the brain is divided into a great number of small departments, called organs,* which have each of them their correspondent operation in the mind, but which are not separated from each other by any visible line of demarcation. Now it is natural to conjecture, that in a long journey on a rough road, or in the stupendous feats of pedestrianism, which so worthily attract the admiration of the day, these organs would occasionally pass their imaginary line or boundary, and intermix with their neighbours. It is demonstrable, that, this being the case, a sympathetic intermixture would take place in the operations of the mind, and thus produce that jumble of intellect which, as I have said, can on no other principle be accounted for.

But by far the most important deduction from this most important discovery, is the death-blow it inflicts on all the arguments that have been adduced for the existence of a soul, and the consequent liberation it extends to all mankind from the bondage of moral responsibility. The learned author starts indeed from this inference,

* For a more complete illustration, I must refer your readers to Dr. Spurzheim's frontispiece to his book, where these organs are delineated and described with as much accuracy as the several joints of an ox or a calf are depicted for the benefit of practitioners in carving, in the last edition of the New London Cookery Book.

and endeavours to obviate it ; prudently conceiving that such deep-rooted prejudices should be attacked with caution, and that many a bold speculation has been rejected with contempt, because it assumed at once a tone of confidence which it ought to have acquired by gentle insinuation, and step by step. But, sir, if these bumps upon the head necessarily produce correspondent operations within, what occasion is there for a soul ? And if a man's moral and intellectual character depend upon the situation, number, and prominence of his bumps, it is obvious, that, as he cannot bump himself, but receives his bumps from Nature, he cannot with any justice be bumped for obeying their influence.

And this leads me to the only possible objection I could ever devise against the system—that, moral responsibility being destroyed, we should be deluged with murders, rapes, and robberies, which would be palliated on the plea of a necessary disposition of mind manifested by its correspondent protuberance. To this objection I have applied myself with the most intense reflection, and I think the result of my lucubrations has not been wholly inefficient. We have instances, sir, of men's losing a very considerable quantity of the matter of which the brain is composed, (I have been told by an eminent surgeon, as much as a tea-cupfull,) and surviving the loss. Now, the whole brain being divided into its different organs, if a man lose part of the former, he loses also a correspondent part of the latter ; and as each organ has its appropriate operation in the mind and disposition, it is obvious, that, take away the organ, and its mental quality is no more. I would propose therefore, that in early youth, so soon as the organs begin decidedly to develop themselves, all the destructive and unholy ones

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should be extracted, which might easily be effected by the simple operation of two or three fractures of the skull. Thus, not only will the destructive passions be prevented from exercising themselves, but the mind, having them completely rooted out, will have more leisure to cultivate the more amiable and benevolent ones.

Having thus, sir, endeavoured to trace the beneficial effects of Craniology in a variety of cases; and to obviate the only objection to it which seems worthy of notice, I have only to recommend my strictures to the consideration of your correspondent. And I request him, immediately on receiving them, carefully to search his cranium for the organs of candour and liberality ; and, if he find them in the least degree developed, I have no doubt that he will apologize, in a subsequent Number of your Review, for his ungenerous reception of a system the grandest and the most important that was ever submitted for the melioration of mankind. I am, sir, &c.

A WOLF IN SHEEP'S
CLOTHING.

To the Editor of the Christian Observer.

WHEN I was lately at Paris, I met with a work entitled, “*Campagnes de Buonaparte en 1812, 1813, et 1814, traduit de l'Allemand, par M. Breton de la Martiniere ;*”—a work which, although it contains many official statements, is evidently partial. But what made it an object of curiosity to me, was to see the quotation in it from Massillon's sermon on human glory ; because the friends of Bonaparte were struck with the parallel in his character, and suppressed the edition. The passage is as follows :—

“*Tout ce que lui paroitra glorieux, deviendra legitime : il regardera*

E

les momens d'un repos sage et majestueux, comme une oisiveté honnête, et des momens qu'on dérobera à sa gloire : ses voisins deviendront ses ennemis, des qu'ils pourront devenir sa conquête ; ses peuples eux-mêmes fourniront de leurs larmes et de leur sang la triste matière de ses triomphes : il épuisera et renversera ses propres états pour en conquérir de nouveaux : il armera contre lui les peuples et les nations : il troublera la paix de l'univers : *il se rendra célèbre en faisant des millions de malheureux.* Quel fleau pour le genre humain ! et s'il y a un peuple sur la terre capable de lui donner des éloges, *il n'y a qu'à lui souhaiter un tel maître.*—Petit Carême, Sermon pour la Dimanche de la Passion.

I am, &c.

CLERICUS.

To the Editor of the Christian Observer.

THE following is an extract from a letter dated Candy, 29th April, inserted in the Ceylon Gazette of May 3d, and copied in the General Evening Post of Nov. 12, 1815 :—

“ I shall now give you the particulars of the ceremony of replacing the sacred relic, which took place last Monday. About one o'clock it was intimated to Mr. D'Oyley* that the procession was approaching, when he, attended by Mr. Wright and myself, left the palace on foot and proceeded towards the entrance of the town to join it. On our arrival we were met by the high priest and chiefs, who appeared delighted at this mark of respect to their religion.”—“ The sacred relic was taken from off the elephant's back by two servants of the temple, whose mouths were covered for the purpose of preventing their breath from contaminating the object of their worship. After this

* “ Collector of Colombo, John D'Oyley, Esq.” Court Calendar. I do not find the name of Wright under the head Ceylon.

the chiefs, attended by their priests, retired within the temple, Mr. D'Oyley, &c. being invited to enter, which (we) did, first taking off our shoes : after a few complimentary words, Mr. D'Oyley intimated that he wished to make an offering to the temple in the name of his Excellency the Governor, and would retire to bring it. After a short interval, he returned and presented as an offering to the temple, a most beautiful musical clock which was sent out during the government of General Maitland.”—“ When, as if by magic, this little machine was put in motion, the expressions of delight by both priests and chiefs exceeded all belief. Several other smaller customary offerings were made.”

Now, sir, if the above extracts contain truth, we can no longer be surprised that men should be found who are hostile to the propagation of the Christian religion in India. We have here an account of Englishmen, servants of the crown, not only sanctioning idolatrous processions and worship by their presence, but actually joining in an act of idolatry by presenting an offering in a heathen temple. And the transaction is the more worthy of notice, as being done, according to the statement, in the name of his Excellency the Governor.

Now, however expedient it may be to guarantee to conquered nations the possession of their religion and laws, it can never be necessary to join an idolatrous people in their acts of worship, in order further to gain their good will ; and surely no other motive can be assigned for such conduct, unless we suppose that our countrymen have indeed renounced their religion.

The piece of machinery, too, appears to me to be an ill-judged present (call it only by that name) to a superstitious people, as by their manner of receiving it, we cannot wonder if, in their ignorant state, the clock itself should be made an ad-

ditional object of adoration. At all events, the conduct of the parties present ought to be thoroughly investigated, for it is entirely out of the question to suppose that they were authorized in it by our government at home.

I am, &c.

CLERICUS DAMNONIENSIS.

For the Christian Observer.

HYMNS.

VIEW OF DEATH.

OH SAVIOUR of the faithful dead !
With whom Thy servants dwell,
Tho' cold and green the turf is spread
Above their narrow cell !
No more we cling to mortal clay,
We doubt and weep no more,
Nor shrink to tread the darksome way
Which Thou hast trod before.

'Tis hard from those we love, to go,
Who weep beside our bed,
Whose tears bedew our burning brow,
Whose arm supports our head :
When fading from the dizzy view,
I sought their forms in vain ;
The bitterness of death I knew,
And groaned to live again.

'Tis dreadful when the accuser's power
Assails the sinking heart,
Recalling ev'ry wasted hour,
And each unworthy part.
Yet, JESUS, in that mortal fray,
Thy blessed comfort stole,
Like sunshine in an autumn day,
Across my darkened soul.

When soon or late this feeble breath
No more to Thee can pray,
Support me thro' the vale of death,
And in the darksome way.
When cloth'd in fleshy weeds again,
I wait Thy dread decree,
Judge of the world, remember then
That thou hast died for me.

PATIENCE.

OH GOD who madest earth and sky,
The darkness and the day,
Give ear to this Thy family,
And help us when we pray.

For wide the waves of wickedness,
Around our vessel roar,
And heavy grows the pilot's heart,
To view the distant shore.

The cross our Master bore for us,
For Him we fain would bear ;
But mortal strength to weakness turns,
And courage to despair.

Have mercy on our failings, Lord,
Our sinking faith renew ;
And when Thy sorrows visit us,
Oh send Thy patience too !

SPRING.

WHEN spring unlocks the flowers
To paint the laughing soil ;
When summer's balmy breezes
Refresh the mower's toil ;
When winter holds in frosty chains
The fallow and the flood ;
In God the earth rejoices still,
And owns her Maker good.

The birds that wake the morning,
And those that love the shade ;
The winds that sweep the ocean,
Or lull the drowsy glade ;
The sun that from his amber bower,
Rejoices on his way ;
The moon and stars, their Ruler's state
In silent pomp display.

Shall man the heir of nature,
Expectant of the sky—
Shall man alone, unthankful,
The voice of praise deny ?
No, let the sun forsake his course,
The seasons cease to be—
Thee, Maker, shall we yet adore,
And, Saviour, honour Thee.

The flowers of spring may wither,
The fruits of summer fade,
The winter fall untimely,
The birds forsake the shade,
The rivers fail, the ocean's tide
Unlearn his old decree,
But, Lord, in Nature's dying hour,
Our love shall cling to Thee. R.

PSALM XIX.

THE glory, Lord, the heavens display ;
Thy work the firmament declares :
The circling change of night and day
The message of Thy wisdom bears.

That message needs nor voice nor sound
To spread its tale of power abroad :
Light's silent march alone, around
Proclaims to all the worlds their God.

High 'mid those worlds, the giant force
Of yon bright sun, Thy might obeys :
Thy word impels his morning course,
Thy word recalls his ev'ning rays.

Forth from the chambers of the night
 He rushes to his glad career,
 And spreads thro' all the paths of light
 The splendours of his welcome year.

Thus rising in a brighter morn,
 In cloudless majesty sublime,
 The sun of Righteousness shall dawn
 Thro' heaven, thro' earth, thro' space
 and time ;

And, scatt'ring broad the piercing gleam,
 O'er worlds, around, above, beneath,
 The Christ of God, the living Beam
 Shall brighten all the glooms of death.

SECOND PART.

O SAVIOUR, Life, and Love, and Light,
 Pour on my heart thy quickening ray,

And give Thy peace to ev'ry night,
 And heaven's own dawn to ev'ry day.

O cleanse me from the sins, unknown
 To my own proud and careless eye !
 O, pitying, hear the conscious groan
 (Awakened guilt's full agony) !

And save me from the deeper stain
 Of wild presumption's rebel will ;
 And save me from the last worst reign
 Of sin, once quell'd, but victor still.

O, let each thought, each look, each
 word,
 Each path in joy or sorrow trod,
 Be pleasing in Thy sight, O Lord,
 My hope, my strength, Redeemer
 God.

T. Y. S.

REVIEW OF NEW PUBLICATIONS.

Reasons for establishing a Registry of Slaves in the British Colonies: being a Report of the Committee of the African Institution, Published by Order of that Society. London: Hatchard. 1815. pp. 118.

IT is much to be wished that some persons competent to the task would write a full and impartial history of the Abolition of the Slave Trade. No single event is more curious or important. The same generation of men heard the first promulgation, and have witnessed the final triumph, of the great principles of mercy and justice which form the charter of freedom to the unnumbered nations of Africa. Sentiments which, in the recollection of every man of mature age, were derided, even in the sanctuary of liberty and science, as the visions of fanatics, have now been solemnly adopted into the great code of National Law by all the states of the civilized world. Never was a contest more arduous, nor a victory more complete. Yet when the historian of this great revolution had, in the course of his narrative, arrived at the present period, he would close his volume with a strange union of exultation and alarm. After record-

ing successes surpassing the hopes of the most sanguine, he would perceive that the final deliverance of Africa had not yet been accomplished.—Two nations in the centre of the Christian world still sanction a system which they have concurred to reprobate as merciless and inhuman.—In the Western hemisphere every maritime state of Europe yet holds in bondage the natives of Africa or their descendants. The colonies, which have so long been the disgrace of one continent, and the bane of the other, remain without a reformation or even a visible change in their domestic system. Whatever motives once prompted the proprietors of land in those settlements to encourage the desolation of Africa, still operate with undiminished force. Prohibitory laws may have abridged the resources of guilt, but they have not destroyed the inducement to the commission of it. With such a scene before him, the writer whom we have imagined would doubtless close his labours with an earnest warning against a premature and indolent security. Whilst the Slave Trade is either publicly tolerated, or privately carried on ; while any means of openly resisting, or secretly

evading this great law of nations are yet unobstructed; while the temptation or the power to violate it exists; so long the hopes of humanity are unfulfilled, and its labours unfinished.*

It has been the peculiar advantage of the Abolitionists, that the leaders in their controversy have been eminently fitted for that high station. They have been accomplished statesmen, learned in the theory and practised in the arts of government. Men of this class are distinguished by nothing more than their aversion to equivocation in the statement of their principles, and to compromise and half measures in their course of conduct. From the first day of that ever-memorable contest, Mr. Wilberforce in this spirit declared, that he aimed at nothing short of the utter extinction of the Slave Trade. The abolition of it, by an Act of the British Parliament, was proposed as the first, in time and in importance, of the measures which he contemplated; but, assuredly, it was never for an instant represented by that eminent character as the single end of his efforts. After many a hard-fought day, this great act of national justice was performed. But the leader in that conflict was too well acquainted with the world to be ignorant of the general inefficacy of penalties and mere legal prohibitions. What the British Parliament had forbidden to be done, he therefore next endeavoured to render impracticable.—Knowing that multitudes estimate the moral character of actions mere-

ly by the words used to describe them, the Abolitionists procured the enactment of a law declaring the trade in slaves to be a felony. Apprehending that, under the protection of foreign flags, the West-Indian seas would still be covered with African traders, they laboured with unwearied diligence to procure the concurrence of other States in the condemnation of that traffic. Not content, however, with these precautions, they now propose to take a further security against the same dreadful evil. The plan which, in its present Report, the African Institution has submitted to the public, is only, as is well known to those who have attended to these discussions, one of that series of measures which has long been contemplated for the same general purpose—the *entire* suppression of the trade in African Negroes.

But is not this danger imaginary? Is it possible to show either that an illicit importation of slaves actually exists at present, or will probably exist hereafter? In answering this inquiry the natural course seems to be, first, to consider what is probably true, and then to ascertain what is positively attested. A very little direct evidence, in support of any assertion which is in itself easily credible, will be sufficient to induce the most perfect conviction of its truth. On the contrary, testimony the most distinct, consistent, and circumstantial, will seldom enforce belief when advanced in support of any very improbable narrative. On which side, then, does the presumption of truth lie in the present case? Is it or is it not reasonable to believe, that since the Abolition of the Slave Trade any considerable number of African Negroes have been imported into our West-Indian islands?

From that period, nine years have elapsed, and in the interval there has scarcely been a State in Europe whose flag would not have afforded

* Some of our readers may suppose that such a history as we have desiderated has already been supplied by Mr. Clarkson. It is, however, to be observed, that his history does not reach to the present time, and that it is remarkable, chiefly for the earnest and natural warmth of heart which it manifests, and for the strange redundancies and still stranger omissions, and, above all, the extravagant egotism with which it abounds.

a legal protection to a slave cargo. If any person, therefore, wished to evade the law, his intentions would not have been defeated from the want of fit and ready instruments. A ship under the colours of Spain, with a crew and supercargo of the same nation, might on any day since the year 1807, have been fitted out on British account at Cadiz, for a voyage to the African coast and the West Indies, with scarcely the possibility of detection. On her arrival in Africa, no hindrance would arise to obstruct the operations of slaving. The cessation of the direct British trade would give to such an adventurer a sort of monopoly in the African market, and his purchases would therefore be made with unusual economy and despatch. In the subsequent voyage of the same ship to Cuba, or Porto Rico, (lawful ports of destination,) she would still encounter no impediment. The course of her voyage would bring her within hail of the shores of our colonies, at many points accessible by boats, remote from the habitations of public functionaries and frequented only by the planter and his gang. Here then is a market, in which, with little risk, a slave trader may sell his human cargo. Now, is it at all improbable that he will seek a market so apparently inviting? Does it require much evidence to prove that a merchant will eagerly traffic in a commodity, which, with a very slight danger of loss, he can buy in one country where its price has fallen, and sell in another where its value has largely increased?

In such a transaction, the Spanish trader, and the purchaser in the West Indies, if not also the British merchant, must concur. The two last of these would violate the recent and solemn laws of their country, would expose themselves to the risk of heavy penalties, and commit an act which all men would now

concur to reprobate as barbarous and unchristian. Is not, then, the apprehension of these consequences sufficient to deter the most daring from the commission of the offence? That the terror of punishment and infamy will often restrain those who know no other fear, is unquestionably true. If it were not so, human legislation would be an idle mockery. Yet the efficacy of penal laws, upon the conduct of those who acknowledge no higher and more generous obligation, is by no means certain. Now, with respect to the crime of slave trading, one thing is quite clear, that not only the great mass of society in the West Indies, but a large number of persons in this country, consider it as no crime at all. Nine years have not elapsed since they proclaimed this opinion loudly and earnestly. In the Parliament of Great Britain this doctrine was supported by advocates of high rank and great public consideration. In the Colonial Assemblies not a solitary voice was raised to oppose it. In addresses, in speeches, in votes and resolutions, the Slave Trade was there justified, nay, applauded, as an excellent scheme for mitigating the horrors of African bondage. The same things are not said now, it is true. No man who should adopt, and promulgate as his own, the opinions of the late Council and Assembly of Jamaica on this subject, would find admittance into decent society. But why suppose this silence the result of conviction? For what reasons are those, who, under the constraining power of an Act of Parliament, and the no less constraining force of public opinion, depart from the profession of faith of the West Indian legislatures, entitled to unreserved credit? Has any argument been advanced since the year 1806, which had not been reiterated before? Have any new facts been discovered, or has any new light broken in on them, since that

time? if we give these men credit for the sincerity of their past professions, what motive, except the dread of punishment, can now prevent their continuance of the practice they so lately defended and extolled? How far, then, is this fear likely to operate? Just so far as the law can be enforced with vigilance and rigour. Like any other felon, the slave trader will calculate the means of detection and his chance of escape, and will act accordingly. Now, in the transaction we have supposed, there may be two parties to the offence; the British owner, and the West Indian importer.

The first of these persons must be a moderate proficient indeed in the base arts of simulating papers, if he suffers a fragment to appear in the ship's documents to betray his interest in the cargo. To the master and mariners of the vessel it would perhaps be unnecessary to divulge so important a secret; but even if it were not, the commerce of our country was, alas! so long degraded by a system of audacious perjury, that they who can stoop to such practices will now never want inventions to conceal, and fit instruments to perpetrate, the most extensive schemes of illegal profit.

In the West Indies the chance of detection or of punishment is still more remote. So long as the testimony of Slaves is rejected (under what pretext of law we know not) in the colonial courts, felonies and crimes of every order may be committed by White Men, in their presence, with impunity. So long as the presumption of slavery attaches to every Negro who does not carry with him the evidences of his freedom, the wretched African captive himself will labour under all the fatal consequences of that presumption. Even could he find an opportunity in which to state his wrongs, a magistrate to hear, or language to express them; yet, as a slave, he would be unable to maintain an action for the recovery of his freedom, or to give evidence in any

criminal prosecution which might be instituted against the person by whom he had been purchased.

Consider also by whom the supposed offender, if discovered and accused, is to be tried. By judges and a jury of his brother-colonists—men who, as usually happens in those small communities, are connected with himself by family ties or by local interests; men, also, who have so lately united to defend in public the very practice which constitutes the offence of the supposed culprit, and who may too often be subject to the suspicion of similar delinquency. In this situation, is the chance of detection, of accusation, or of conviction, very formidable? It is sufficiently so to restrain men who, by their own repeated avowal, acknowledge on this subject no restraint of conscience?

So far, therefore, it does not appear that an illegal importation of slaves into the West Indian Islands is an event highly improbable in itself. The same conclusion will not less clearly follow from a short review of the interior condition of those settlements.

There is no state of society which forms so perfect an anomaly among civilized nations, as that which exists in the West Indies. The relation of master and slave, as it obtains there was never known in modern Europe, nor in any part of the continent of Asia: the forms and principles of their internal government resemble nothing with which history has made us acquainted. The character of the White population, the political and moral condition of the free People of Colour, the mode of husbandry, the nature of the interest which the occupier holds in the soil, and the *corpus* of written and unwritten law promulgated or recognised by their legislatures, are all utterly unprecedented. Whether they have done wisely in thus departing from the beaten paths of law and policy, or whether the habits of thought and action which they have struck out for themselves

are more or less prudent and generous than those of their European ancestry and kindred, few amongst us know or care to inquire. The manners, the policy, the arts of New Zealand, of Cairo, of Petersburg, of Philadelphia, who cannot describe? But where is the man who could give, or the audience who would listen to, any account of the state of Barbadoes, Surinam, or St. Vincent? Nothing certainly can be more natural than this. There is no one, profound or frivolous, who is not eager to extend his knowledge of the character of his fellow-men. In a faithful delineation of the manners of a Parisian, or a Hottentot, a few will find matter for deep reflection, and every one a source of amusement and interest. There is one link only in the chain which excites no attention: man in a state of absolute domestic slavery is, to those who devote their days to amusement or to speculation, quite uninteresting. With nothing to hope, and therefore with little to fear; governed neither by interest, by passion by ambition, nor by affection; exhibiting neither the lawless daring of savage life, nor the amenity and grace of polished society; the slave is an object of curiosity with two classes of persons only—those who seek to mitigate his misfortunes, and such as are led by their avocations to study the market prices of their fellow-creatures.

A state of ignorance thus natural would be a matter of little concern, if we considered only the interests of science. But when it is remembered how fatally this general darkness protects the abuses necessarily inherent in any system of domestic slavery, no humane man will think it a slight evil. It is the glory of the age, and especially of the country, in which we live, that no considerable innovation can take place, without the concurrence of the great body of the people. But this benefit is not enjoyed without some important compensations. Too often fundamental prin-

ciples are to be taught, when the period for applying them to practice has arrived; and reasoning the most cogent fails to convince, because men have few grounds in common, from which to deduce their arguments. In all discussions which relate to the condition of our slave colonies, this inconvenience is very sensibly felt. Men reason respecting them upon analogies which have no foundation in truth, and therefore give an easy credit to assertions the most fallacious. A greater service could not be rendered to humanity, than to exhibit to the world a minute picture of the state of the Negro population of the West Indian islands, of their legal disabilities and actual condition. But there is perhaps only one man in this country, who, from an union of professional studies and personal experience, is in possession of the materials from which such a delineation could be made.

It is no inconsiderable advance in any controversy, when the disputants on either side have arrived at any one common conclusion of fact. In the abolition-question, there was one such ground of argument which, as far as we remember, was conceded on all sides: no one doubted that the stock of slaves was not regularly maintained by natural increase. Very different solutions of the cause of this deviation from the ordinary course of nature were advanced, and practical inferences the most opposite were deduced for it. The fact itself, however, was loudly proclaimed by the West Indian party. They asserted, that from inevitable causes, a very great inequality existed, amongst their Negroes, between the number of the sexes; that the females were comparatively few, and the births consequently very rare in proportion to the extent of the adult population; and they inferred the necessity of a continued importation to supply the waste of the existing stock.

Mr. Wilberforce and his followers, on the other hand advanced a different solution of the same phenomenon. They contended, that the numerical inequality of the sexes was greatly exaggerated; that the negro race, like all other inhabitants of tropical climates, was naturally prolific to a great degree; that their decrease in the West Indies was to be ascribed to the disuse of marriage, to the consequent profligacy of manners, to inattention to the health of pregnant women, to insufficient food, and to extreme and murderous agricultural labour. They insisted that all these abuses afforded an adequate explanation of the continual diminution in the numbers of slaves; that the facility with which a planter could supply by importation the waste of his gang exposed him to a continual temptation to commit those enormities by which their numbers were reduced; and that as long as buying continued to be a cheaper means of recruiting the stock than breeding, so long the slaves would be prematurely worn down to the grave.

The conclusion they drew from these premises was, that measures should be adopted by Parliament for the effectual prevention of the external supply; and, as the first and chief of these measures, that the Slave Trade should be declared illegal. Nothing, we think, can be more just than this reasoning; yet, without some attention the accuracy of it will not be fully perceived. In a state of domestic servitude, men have never been known to maintain their numbers, so long as their loss could be supplied by foreign importation. Every one who cultivates land by the manual labour of others, must maintain on his estate such a number of able-bodied labourers as may be sufficient for the various purposes of agriculture. If he hires freemen, he will engage with such only as are strong and active. If he purchases slaves, he will, for the same

reason, select men in full health and in the prime of life. In neither case will he wish to encumber himself with the young, the aged, or the decrepid. The master of slaves is not, however, at liberty wholly to decline these burdens. As he assumes to himself all the rights, so he incurs many of the natural obligations, of his bondman, and among them the duty of supporting his infirm parent or helpless offspring. His obvious policy, therefore, is to avoid these burdens as far as possible: in other words, it is his interest that the females on his estate should not bear children, and that the active labourers should not, by the progress of years, become helpless supernumeraries. If his humanity forbids him to prevent the propagation and longevity of his slaves, his interest forbids him to promote it. He may perhaps abstain from murderous severities, but he will hardly exert any tender or watchful care to create or keep alive encumbrances on his own property.

"The comparison is shocking between the management of human creatures and that of cattle; but being extremely just, when applied to the present subject, it may be proper to trace the consequences of it. At the capital, near all great cities, in all populous, rich, industrious provinces, few cattle are bred. Provisions, lodgings, attendance, labour, are there dear; and men find their account better in buying the cattle, after they come to a certain age, from the remoter and cheaper countries. These are consequently the only breeding countries for cattle; and, by a parity of reason for men too, when the latter are put on the same footing with the former. To rear a child in London, till he could be serviceable, would cost much dearer than to buy one of the same age from Scotland or Ireland, where he had been bred in a cottage, covered with rags, and fed on oatmeal and potatoes. Those who

had slaves, therefore, in all the richer and more populous countries, would discourage the pregnancy of the females, and either prevent or destroy the birth. The human species would perish in those places where it ought to increase the fastest; and a perpetual recruit be wanted from the poorer and desert provinces. Such a continued drain would tend mightily to depopulate the state, and render great cities ten times more destructive than with us; where every man is master of himself, and provides for his children from the powerful instinct of nature, not the calculations of sordid interest. If London, at present, without much increasing, needs a yearly recruit from the country of 5000 people, as is usually computed, what must it require, if the greater part of the tradesmen and common people were slaves, and were hindered from breeding by their avaricious masters?"—Hume's *Essays*, vol. I. pp. 405, 406.

Such is the general history of population, in a country where manual labour is usually performed by slaves. This reasoning applies with peculiar force to the state of the West-Indian colonies.

Of all the sources of private revenue in this country, the profits of agriculture are the least precarious. No man can calculate with so much reason, on a regular and permanent income, as the proprietor of land. In the West Indies, the case is very different: the culture of the soil is there a commercial speculation more hazardous, probably, than any of the other countless forms of adventure which the trading spirit of this great mercantile empire has devised. A sugar plantation is an establishment of great magnitude, and of a very costly nature: of this the Negroes form the most valuable part. But it is also provided with cattle, implements of husbandry, mills, and other buildings, which, from the destructive effects of the climate, must frequently be renewed or repaired at a heavy expense.

For this purpose, mechanics of every description are maintained on the estate: to these are to be added medical attendants, drivers, white overseers or book-keepers, and a manager. The cultivator has not to pay the wages of labour, but he is compelled to import from foreign markets provision and clothing for his slaves; and he must erect and maintain huts for their residence. For every species of manufacture, down to the meanest utensil of common life, he is dependent on other countries, and he therefore consumes them at a price enhanced by the freight, and other incidental expenses of carriage and importation. The soil which he cultivates is eminently capricious. It demands unremitting vigilance, and great experience and skill. But after all that art can accomplish, many successive seasons often pass away without producing a crop sufficient to replace the expenses of cultivation. The population of the West-Indian Islands themselves, consume only a very inconsiderable proportion of their own staple commodity. The real market is in Great Britain: and the planter, therefore, in addition to his other burdens, has to pay the freight and charges of shipping his sugars to this country. When arrived at their place of destination, his produce has still to incur the risks of a market incessantly fluctuating, and must frequently be warehoused for a long period of time, in the prospect of a future advantageous sale.

For all these reasons no man can engage in the business of planting, who has not at command a large ready-money capital. Without such a resource, he could neither stock his estate, manufacture his sugars, nor maintain himself during the long period which must often elapse before he receives any returns from Europe. But as men of large capital seldom care to quit the comforts of residence in England, to pursue a toilsome occupation, under

a pestilential climate, they who engage their fortunes in these speculations very rarely superintend them in person. The proprietors of an immense majority of the West Indian plantations cultivate them on funds borrowed from the merchants of Bristol, Glasgow, Liverpool, or London. These loans are secured by mortgages of their lands and Negroes; and as an additional consideration for such advances, the borrower engages to consign the produce of his estates to the person by whose capital they are maintained. If the planter is unfortunate, or his lands unproductive, the merchant is forced gradually to extend his supplies till they have equalled or exceeded the whole value of the pledge. A contest then commences for the possession of the estate, and this dispute not seldom issues in the bankruptcy of both of the contending parties. The plantation and slaves are then sold under a judicial process to some new adventurer, who, in his turn, runs the same course of borrowing, insolvency, and ruin. This is the ordinary history of these transactions. There are, however, some exceptions: occasionally, and under very favourable circumstances, a West Indian plantation repays its expenses with the most usurious interest; and a few abundant crops have sometimes created fortunes which princes might envy. These are the prizes in the lottery. Every man is playing a game full of interest and hazard. Ruin and perpetual banishment from his native country on the one hand, and princely magnificence on the other, are the alternatives before him. In the smaller islands at least, the planter considers himself as in a state of voluntary exile, for which he is to be hereafter indemnified by a life of affluence and splendour in England. Sober industry, and the patient accumulation of regular profits, form no part of his system of conduct. He is a debtor involved in embarrassments, and an adventurer immersed in spe-

culations. He lives in an endless vicissitude of hopes and fears, of financial expedients, and legal chicanery.

There is no code of morals, however lax, which does not reprobate the character of a gamester. All men admit, that his habits tend to harden and brutalize the heart. Now, if the practice of braving desperate risks of fortune is alone sufficient to create these propensities, need it be doubted that a more determined ferocity of mind will be cherished by him whose hazardous pursuit of wealth can succeed only by exacting incessant labour from his fellow-men. He who, under the pressure of pecuniary difficulties, rigidly respects the rights of others, has no lesson of self-denial more arduous to learn. But to expect that such forbearance should be shown to those who are wholly at our mercy, and by the oppression of whom we have a prospect of escape from our difficulties, is much more than ordinary experience of human virtue will justify. Now the West Indian (we speak generally; there are doubtless many exceptions, especially in the larger islands) is at once a gamester and insolvent. If his gains can be secured, or his distresses avoided by the sufferings of his slaves, he acts only as other men in similar situations act, by inflicting those sufferings upon them. It is no uncharitable imputation to suspect that if his interests are opposed to theirs, he will pursue his own. There is no reason why very strong temptation should not have the same power over him as over other men.

From this view of the course of West Indian agriculture, the following inferences appear to follow: first, that they who engage in it are seldom in circumstances sufficiently prosperous to afford their slaves the maintenance necessary for their health and comfortable support; secondly, that the planter's scheme of life frequently requires a great sacrifice of future benefit, in the

hope of present gains; thirdly, that this sacrifice must frequently be made at the expense of the strength and lives of the Negroes on his estate; and lastly, that in the view of such adventurers, the importation of the necessary number of full-grown field-labourers will obviously be preferable to the slow and less certain supply arising from their natural increase. The general conclusion is, that the great body of West Indian planters are exposed to a constant temptation to discourage the natural propagation of their slaves, by insufficient food and excessive labour, and to supply the waste by importations from Africa.

We recur then to our former general position, the probability of the growth of an illegal Slave Trade. The case is shortly this. In the colonies, and in this country, there is a large body of persons, planters, merchants, ship-owners, and mariners, who conceive they have a deep and permanent interest in the continuance of this traffic; who by their own avowal are withheld by no scruples of conscience from embarking in it, who can be restrained from such speculations by nothing but the fear of detection; and who, by artifices that are obvious and easy of execution, may evade that danger.

The apprehension of an extensive violation of the existing law, under such circumstances, is surely no idle or unreasonable fear.

Presumptive evidence, however, it may be argued, is often an unsafe guide. We proceed, therefore, to consider the nature and amount of the positive testimony which is offered in proof of the existence of an illegal Slave Trade. But while we do this, we are far from admitting that the strength of our cause depends on the amount of the evidence by which an actual importation of slaves into the colonies may be substantiated. The measure of a Registry Bill is imperiously called for, no less by the necessity of cutting off all hope of a future

supply of slaves from Africa, than by that of preventing present violations of the abolition laws.

The clearest proof of the fact of illicit importation would, doubtless, be the judicial conviction of the smugglers. A lower, though still a very convincing, evidence would be the open, though extra-judicial testimony of the White residents in the West Indian islands, in legislative or other public acts. A similar declaration by the negro population, or by the imported captives themselves, would also supply a proof of great weight. Now we admit that we can produce no such evidence.

The want of judicial convictions and of *public* statements of the practice, either by the White, or the Coloured, population of the islands, we conceive, however, to be perfectly consistent with the open, notorious, and frequent violation of the Abolition Law. To illustrate this, let it be supposed that a cargo of African Negroes were put on shore at the island of Nevis. In that colony, the number of slaves is stated* to be 9326; the number of White inhabitants, men, women, and children, only 501. Only one person in nineteen, therefore, is competent to give evidence in a court of justice. The slave trader is consequently quite exempt from all risk of conviction from the evidence of the great mass of the population of the colony. Besides, Nevis contains† 16,720 square acres of land; and in this extent of country, the smuggler must be inexpert indeed, if he does not carry on his trade out of sight of the privileged five hundred. Suppose, however, the fact to be otherwise, and that he should land his cargo in the very harbour of Charlestown, the capital of the settlement, he would find the mass even of the White population disposed to favour his attempt, rather than

* See House of Commons papers, printed 12th July, 1815, p. 134.

† Ibid.

to prevent and punish it. But some reliance, it will be said, may be placed on the public functionaries of the island. Who then is the collector of the customs, by whom the offender is to be prosecuted? The *Rev. Lockhart Gordon*, well known in this country as the chief actor in the tragical story of the unfortunate Mrs. Lee. Before what judges would the offender be tried? Before the assessors of the same *Rev. gentleman*, who himself graces the bench of the supreme civil and criminal courts of that island. Such is the *judicial* establishment of Nevis: and since the acquittal of Mr. Huggins,* the temper of the *juries* of that settlement has not been wholly unknown in England. That convictions of slave traders in due course of law should not have taken place there, may therefore be readily accounted for, without supposing a perfect absence of guilt. Their impunity, indeed, assured as we are that numerous importations have actually taken place, is one strong ground of passing the present bill.--The Council and Assembly would, however, it may be thought, enter a solemn and public protest against so shameless an inactivity in the officers of public justice. If there are any who entertain such an opinion, they probably have not been informed that, within a few years, an act was passed by this legislature imposing a tax of 500*l.* currency on the emancipation of a slave; that since the date of the acquittal of Huggins, several of the jury who pronounced that verdict, have been elected into the colonial assembly, so as to form an actual majority of its members; and that the same well-known character possesses, in the election of that body, an authority precisely analogous to that exercised by the dukes of Norfolk in the nomination of burgesses for the independent borough of Arundel. Such is the aristocracy of the island. The lower ranks are

composed of such persons as overseers, hucksters, clerks, retailers of spirits, &c. who in Nevis, as in other places, are dependent on their superiors, adopt their feelings, and labour to conciliate their kindness. It is not then, we think, reasonable to expect from such a society any loud or earnest denunciation of an illegal Slave Trade, or even to hope that the majority of those who compose it should not actively co-operate in the crime.

That the party aggrieved, or those of his own complexion, should not make their complaints heard by the world, is still less strange. To whom are such representations to be addressed? In what manner are these poor beings confined to their owner's estates, ignorant of European languages, trembling under the cart-whip, and watched with sleepless jealousy, to unite in complaints against their oppressors? And even if they could, it would not avail. The testimony of a slave, or even of an alleged slave, would not be heard in any West-Indian court.

We quote Nevis merely as an example. Its constitution and its policy, its laws and society, are not to be distinguished, but by slight and immaterial shades, from those of the neighbouring islands. The absence, in such communities, of convictions and public avowals of an illegal Slave Trade, allowing it to exist, may therefore be satisfactorily explained.

The Report before us furnishes an illustration of this remark, which is too apposite to be omitted.

"About thirty years ago, a man was bold enough to inform, in one of the most important and most polished of the Leeward Islands, in a case of prohibited importation. He was immediately seized, tried publicly by a self-constituted court, convicted of the foul offence of being an informer, and sentenced to tarring and feathering, and perpetual banishment. Accordingly, in contempt of his privileges as a White Man, he was stripped to the skin, covered with tar and feathers, and carried, with a drum beating the Rogue's

* See our Vol. for 1811, p. 431.

March, at mid-day, through all the streets of the town; no magistrate or peace-officer daring or choosing to interfere. He was next put on board an American ship then passing the harbour, and carried off as a convict to the distant island of Jamaica, from whence he could not return to his home without going first to North America. He had the hardihood, nevertheless, in a few months to return; called on the government for redress; and the Attorney-general was ordered to prosecute the judge of the meek tribunal, and the immediate executioners of the sentence. He did so, with much zeal, for the honour of the government; but to no effect. Not a witness but the prosecutor himself could be found to depose to facts which one half of the free population of the island had seen; and the jury, some of whom could probably have confirmed him as eye-witnesses, chose to disbelieve him, and found a verdict NOT GUILTY. The man who had been kept in ail for his security during the prosecution, was glad at the end of it to become a voluntary exile for life. After such an example, it will hardly be thought that prosecutors are easily found in a West Indian island, upon laws so unpopular there, as the acts for the Abolition of the Slave Trade." p. 24.

In this unavoidable absence of the highest kind of evidence of the fact of an illegal Slave Trade, we revert to that inferior kind of testimony of which we are in possession.

The first case we shall state, is that of Charles, a Negro-boy, who, in the year 1814, was smuggled into the island of St. Christophers. By the humane exertions of Dr. Hamilton a physician, who had recently come to reside in that island, the boy was discovered and liberated, after a servitude of several months. The purchaser of the lad was then indicted for felony, before the Court of King's bench and Common Pleas for the colony, under Mr. Brougham's Act. The illegal importation was distinctly proved, but it was justified on the plea that the importer *had been actuated solely by a humane solicitude for the boy's happiness.* It was proved, however, that this philanthropist had punished the object of his tender mercy with fifty lashes of the cart-whip, for having eaten some biscuit which he found in his

master's house. The jury, however acquitted the prisoner; and Dr. Hamilton, the prosecutor, was compelled, by threats of tarring and feathering, and even of assassination, precipitately to quit the island in which he had become an established resident.*

Secondly, In a newspaper published in the island of St. Croix, several years ago, an advertisement will be found with the signature of Mr. Dubois, the collector of customs in that island, (then under the British government,) stating as a notorious fact, that a large number of slaves had been illegally imported, and offering rewards for the discovery of the offenders.

The African Institution, in their present Report, refer to documents in their own possession, as containing evidence of various recent illegal importations. We have thought it our duty carefully to inspect those papers, with the perusal of which we have been favoured. It is unfortunate that, without a violation of good faith towards the writers, their authority cannot at present be publicly quoted. They are men, however, whose names would add great weight to their testimony; who have enjoyed, in the West Indies, singular opportunities of observation; and who are themselves well known in the societies in which they reside as men of rare sagacity, uprightness, and learning. In these importations, Nevis, the island we have already cited as our example, has had her full share.

This documentary evidence, we trust, will, ere long, be communicated to the world. In the mean time, we pledge our own veracity to our readers, which, we think, they will not question, in full corroboration of the statement made on this subject in the Report. The letters which we have inspect-

* The papers containing the statement of this case are in the possession of the African Institution.

ed contain proofs the most ample, precise, and convincing, that within the last four years, and especially in the year 1814, the practice of smuggling Negroes has been carried on to a considerable extent in several islands. That there have been no convictions for such offences, under Mr. Brougham's act, is true, a phenomenon, however, not very strange, in Nevis for example, where a Mr. Huggins rules the Assembly, and Mr. Lockhart Gordon presides on the Bench; nor in St. Christophers, where the purchaser of the Negro Charles was acquitted; nor in Antigua, where, at the bidding of his master, a slave is, in the face of day, subjected to the tortures of the chain gang, and that for years even without the form of a judicial inquiry; and where a regulation has been lately adopted by the corporation of the capital of the Island, forbidding the burial of free persons of Colour in consecrated ground, and setting apart a place of interment for *felons and free Negroes*.

Not only the temper of White judges and juries, however, but the particular mode of this illegal traffic protects those who engage in it from legal punishment. This system is accurately detailed in the Report before us. The direct African trader unships his victims in some foreign colony, frequently in the Swedish island of St. Bartholomew. From this depot, as occasion offers, they are removed by night in droghers, or small coasting vessels, to the neighbouring British colonies. Here they are put on shore in districts the most remote from the two or three towns which these settlements contain, and immediately placed in the gang of some secluded plantation. If landed in other places, they are disguised as sailors or passengers, and are soon absorbed into the mass of the black population.* There is in Nevis a man who is well known to act as a gene-

ral consignee to such adventurers, and who is growing rich by the commissions he receives on these felonious transactions.

These however, it may be said, are insulated cases. The slaves introduced may be few in number, and bear an imperceptible proportion to the existing stock. Any fact showing a frequent and copious introduction of African Negroes would much more conclusively prove the necessity of further prohibitory regulations. Fortunately for the argument, the Report before us furnishes an answer to this objection also.

"There is a colony in which the copious actual introduction of slaves, by contraband means, is not only reported on good authority, but may be demonstrated from public facts, officially attested, more conclusively than by many convictions.

"In Trinidad, by the last official returns prior to the Abolition of the Slave Trade, the number of Slaves did not exceed 20,000, being but a small increase from 1805, when their numbers are stated by Sir William Young, from returns of that date, to have been 19,709. The intermediate loss by an excess of deaths beyond births must have nearly equalled the whole numbers imported, though there can be no doubt that these in 1806 and 1807, had been unusually large.—Nevertheless, from the 1st of Jan. 1806, when legal importation from Africa ceased, the slave-population there appears to have rapidly increased. The returns of 1810, being 20,729, and for 1811, 21,238.

"In the following year preparations were made by his majesty's government for registering in public books of record, the names and descriptions of all the slaves in the island, for the important purposes of precluding the illicit increase of their numbers. An order of the King in Council for establishing such a registry was passed on the 26th of March, 1812, and in the year 1813 blank books for containing the registry were prepared in this country, and transmitted to the island; it having been found that books proper for the purpose could not be procured on the spot. From inattention to the returns of the latter years, or from their not having then been received by Government, it was at that time computed that the numbers to be registered would not exceed 17,000 or 18,000, and the register books were

* These precautions are adopted more with a view to elude the vigilance of our cruisers, than from any danger of interruption from the colonists.

therefore fitted to contain not more than 20,000 names and descriptions of slaves. Long after their arrival, and when the returns were for the most part made, the registrar, an intelligent gentleman, long resident in the island, supposed that the numbers would not exceed that amount, and that his books would consequently contain them.

What was the result? The books were found insufficient; new delays were consequently incurred; additional books were sent from England; and by the month of December, 1813, when the original registration was completed; no less than twenty-five thousand seven hundred and seventeen slaves were found to be returned on oath, with their names and descriptions, as owned and resident in Trinidad, and were registered accordingly." p. 27.

From all these premises we think that we are entitled to infer the reality of a large importation of Negroes into the West Indian Islands since the Abolition of the Slave Trade. But in submitting to Parliament a measure for rendering such an evasion of the law impracticable, we by no means think that it is necessary to establish that fact. Legislatures act, to prevent, as well as to remedy evils,—to obviate an apparent danger, not less than to cure a present mischief. If, therefore, we can at present show that a contraband Slave Trade is likely to arise hereafter, we are entitled to demand of our lawgivers some adequate security against a mischief so formidable. It is a supine inactivity, and not a prudent hesitation, to omit, on such a subject, any reasonable precaution. Even the mere probability of a future violation of the Abolition Acts might be shown to be an enormous *present* evil.—Such a prospect is unveiled to the eyes of the West-Indian planter quite as distinctly as to those of an English Legislator. But the anticipations which fill the bosom of the latter with anxiety will produce a very different effect on the mind of the former. If excessive labours should wear down his gang, or if insufficient food more slowly un-

dermine their strength, there is a resource open to him by which he may hereafter recruit his stock. If to secure the fruits of a season unusually abundant, extreme and pernicious exertion, night work, and Sabbath-day labours become necessary, the planter perceives that he can pursue his hazardous vocation without the risk of a loss quite irreparable. When an American war raises the price of food, or a bad sugar-market diminishes his ability to purchase it, the consequent waste of life is not an evil which admits of no remedy. Africa, he knows, will in future, as in times past, supply the consumption of the West-Indies; and he, therefore, in pursuance of his ancient system, prefers the importation of active men from that devoted continent, to the expense of rearing at home helpless and unprofitable infants.

A settled conviction, in the mind of the master, that no supply of labourers can possibly be procured, is the foundation of all real amelioration in the condition of slaves, in whatever country slaves are employed.

Such are some of the many calamities which a contraband trade in African Negroes, or even the hope of such a supply, would inflict on the present stock of slaves in our colonies. But what language can describe the endless forms of wretchedness with which the miserable captives themselves would be visited? The trade which was formerly carried on in the face of day afforded its victims some slight mitigation of the horrors of their condition. The dealer in slaves then frequented the society of other men without infamy, if not without reproach. He had still some reputation to forfeit, and had not wholly ceased to respect himself. The vessels sent to Africa were fitted out by men of large capital, who had the means of providing whatever was necessary to support the lives of their

Negroes, and the brutality of the masters of ships, as well as the avarice of their owners, was in some degree restrained by parliamentary enactments. Yet still the history of a passage to the West Indies was a tale at which the heart of every man who heard it revolted. With what a dreadful addition, then, of calamity must not the same voyage be attended, when smuggling slave ships cross the Atlantic! An African smuggling vessel, conducted by a band of needy ruffians, scorning alike the laws of God and the opinions of men, with neither property to maintain, nor hearts to pity their victims, would exhibit a spectacle over which demons might exult. Still, however, there is a far wider field, which an illicit Slave Trade would overspread with horrors. The unnumbered tribes which people the great continent of Africa would again become a prey to the miseries from which they have been rescued. Treachery in the most terrific shape, savage and un pitying wars, pillage, rapine, and slaughter—every malignant passion, and every form of wickedness, would again desolate that unhappy land. For such horrors who would not wish to see an adequate cure? Against such risks who would not desire to take a sufficient security? How far the remedy which the African Institution has proposed to the consideration of the Legislature will, if adopted, attain these objects, we now proceed to inquire.

On the 28th of March 1812, an Order in Council was passed for the establishment, in the island of Trinidad, of a general Registry of Slaves. The details of this measure, which are very voluminous, will be found in the Appendix to the Seventh Annual Report of this Society. Nothing beyond the general outline of it need be stated in this place.

Within one year from the promul-

gation of the order, every proprietor of the island was required to make, on the same day, to a public office created for the purpose, a full return of the number of his slaves; in which the names, ages, and stature of each were to be specified. These were denominated the *original* returns, and the records of them the *original* Registry. An exact compliance with these regulations would, it is evident, furnish a perfect enumeration and description of all the persons within the colony, who, at the time at which it might be made, were in a servile condition. Deaths and births, enfranchisements, and importations from other British settlements, would, however, continually be changing the numbers of this class of society, and the original Registry would consequently become erroneous. Annual returns, therefore, were directed to be made by all the proprietors, specifying, upon oath, with similar minuteness of description, every slave who had been added to their stock since the latest return; and certifying in what manner every diminution in their numbers had taken place.

The Registry, when completed, was to form the sole evidence, in all judicial proceedings, of the servile condition of persons resident in Trinidad, or of the right of property in a slave. On every question of slave or free, the production of a copy of the Registry, certified under the hands of the proper officer, was made to be essential to the proof of the master's title. The absence of such a Registry was declared to be conclusive evidence of the freedom of the asserted slave.

Provisions were introduced for remedying involuntary errors in the return; to protect the rights of infants, lunatics, and married women, and of persons claiming a future or reversionary interest in a slave. It

was obviously equitable that they should not suffer by neglects in completing the Registry which they were unable to prevent.

Exact duplicates were to be transmitted to the Colonial Office in England of all returns, whether original or annual.

The Registrar himself was not allowed to possess any slave.

No suit, instituted under that order by any person claiming his liberty against a pretended owner, was to be barred on the ground of the alleged servile condition of the plaintiff or prosecutor; and the evidence of indifferent persons, being or alleged to be slaves, was to be admitted in all actions or prosecutions commenced under the Order in Council, subject, however, to all just exceptions to their credit.

Such was the general substance of the Trinidad Order. By subsequent orders of the king in council, the same system was extended to St. Lucie and to the Isle of France. The African Institution now proposes to establish, by an act of Parliament, similar Registries in every dependency of the British Crown in which there exists any slave population. For this purpose a bill was brought into Parliament by Mr. Wilberforce at the close of the last session.

How such a measure is adapted to correct the evils we have noticed is therefore the first subject for consideration.

The efficacy of the law will depend, of course, upon the accuracy with which it may be carried into execution. No regulation, however, we conceive, could have been more skilfully framed to avoid the danger of fraudulent or careless deficiencies. In the first place, the Registrar himself, whose emoluments will be derived from fees payable on the returns, and which are proportioned to the number then found in them, has a motive to scrutiny and exact investigation on which considerable reli-

ance may be placed. But further, as the law would give to every person omitted in the Registry, a right of action for the recovery of his freedom, and as the Registry would in that action furnish the plaintiff with conclusive evidence in favour of his demand, no reasonable doubt seems to exist of the general punctual observance of the order.

Suppose, then, an illegal Slave Trade to be carried on with an island in which a Registry has been established.—The imported Negroes, if omitted in the annual return, would, by that omission, acquire the means of asserting and obtaining their deliverance; and the smuggler would have violated the law, not only without advantage, but with the most extreme risk of detection. Or should the asserted owner tender to the Registrar for insertion the name of the Africans he had illegally purchased, he must accompany his return with a specification, on oath, of the manner in which his title had arisen. Now there are two modes only in which a right to a slave can, without a violation of Mr. Brougham's Felony Act, be acquired; namely, by purchase within the same island, or by importation from some other British colony. If the former title was asserted, the want of a corresponding return from the pretended seller would at once detect the fraud. If the title by importation was insisted on, the absence of an entry in the books of the custom-house would, with no less certainty, convict the offender. A planter, therefore, holding in bondage a new African Negro, would be equally unable, with safety, either to omit or to insert his name in the annual returns. In other words, he would become a dangerous and useless incumbrance. Smuggling, therefore, would cease, not only because it might lead to punishment, but because it would produce no substantial advantage.

The planter, however, it may be thought, would evade the difficulty by detaining his victim in bondage without attempting to register his name, and continue in quiet possession of his slave from his want of language and opportunity to assert his freedom. The sagacity of the framer of the bill has anticipated this danger. Free men, as the law now stands, may possess the most absolute right of property in a slave by prescription, or by any of the various titles under which other real estate or chattels are held. But in Trinidad no species of title is sufficient to establish the right of the owner, unless the name of the slave appears in the public Registry. The proprietor of an unregistered slave, therefore, could neither sell nor devise his bondsman; for of course no purchaser would be satisfied with any title not confirmed by the Registry. A planter, therefore, who should import illegally an African slave, would not only expose himself, as we have shown, to the extreme risk of detection and consequent punishment and loss, but he would actually pay his money for the purchase of a property in which he never could acquire any transferable or transmissible interest. Such transactions need not be much apprehended.

The greater number of West-Indian estates, it is also to be observed, are managed by agents and attorneys, the owner residing in England. Persons of that description, if accessory to the violation of the existing laws, are, as we have shown, very much out of the reach of discovery, and may, not unreasonably, be supposed frequently to concur in such practices to gratify the avarice of an employer. But by the proposed Act they are required to make the return in their own person; and they, as well as their principals, are to be visited with all the penalties of fraudulent statements. Now, in the first place, it is probable that the proprietor of an estate, however pliable his own conscience,

will hesitate in trusting his property to the management of a man whom he could bribe to commit so gross a perjury; and secondly, it may be presumed, that few agents would, for the benefit of any principal, involve themselves in a system of felony, perjury, and fraud, so intricate and so easily detected.

For all these reasons we confidently anticipate the total cessation of contraband slave trading in our colonies, whenever the system of registration shall have been fully established. Great indeed would be that blessing: we should then have a better hope that civilization might advance in Africa, unobstructed by the malignant influence which has so long impeded its progress. In the West-Indies, an amelioration, substantial and permanent, would mitigate the horrors of a slavery more severe and oppressive than any which has ever disgraced the history of mankind. Selfish interest would then become the ally of humanity, instead of its fatal enemy; and men would learn that the humane care of their slaves was an essential precaution against their own irreparable ruin.

This is the first and principal advantage which the advocates of the present measure contemplate. Others of less magnitude, indeed, though of no slight moment remain to be stated.

1. The British slave colonies contain, on a moderate computation, little short of one million of the natives of Africa or their descendants. Of these persons, an immense majority are in a state of absolute slavery. They possess no civil rights. They have not, in the case of the most extreme and cruel injury which may be inflicted on their character or their persons, the power of maintaining any suit for the redress of their wrongs. Property, the most inconsiderable, they cannot acquire under any title which secures, for an hour, its inviolability. They have no legal

protection against an eternal separation, whenever the necessities or the caprice of their owners require it, from their homes, their wives, their husbands, their parents, or their children. A father may mourn over the birth of his offspring; for he can give them no other inheritance than his own sad condition of ceaseless bondage. A husband cannot enjoy the sacred luxury of conjugal affection; for a legal execution may separate him for ever from the chosen friend of his bosom. Every relation of life is rendered insecure, and every generous emotion extinguished. Punishments the most severe and humiliating are, by solemn legislative enactments, provided for the slightest offences of this degraded cast. Their evidence, in all judicial proceedings, is not only uncredited but inadmissible. Their complexion raises against them the presumption of a servile condition. For their daily pittance of food and raiment, they depend wholly on the justice and resources of their master. From this dreadful condition they can never be emancipated, without the payment of an enormous tax; and life presents to them no better hope than a refuge in that last sanctuary where the wicked cease from troubling and the weary are at rest. Over these wretched captives, a few Europeans exercise an unlimited authority, legislative and domestic.—To such beings as Huggins at Nevis, and Hodge the murderer at Tortola; and to White Men, in whose society these, and such as these, have ever found a courteous and easy admission; have the people of Great Britain, the zealots and champions of freedom, confided the persons, and the lives of this unprotected race of men. Let the lovers of compliment eulogize these slave-masters as they will; for ourselves, we trust the day will never arrive, when their proceedings will cease to be watched with the most jealous, vigilant, suspicious, scrutiny. Is it in England, where the remotest ap-

prehension of danger to our political freedom animates millions to resistance, that they who exercise an uncontrolled tyranny, civil and domestic, are to pass for men above suspicion and reproach? Do we "start with indignation," if but a passing breath in Parliament seem to invade the liberty of the subject, yet lavish our courtesy upon a legislature of slave-drivers? Such are not *our* feelings, and we plainly profess to rejoice in the prospect of any regulation, which, if it will not render cruelty and oppression impracticable, will at least, by the continual exposure of the state of the slave gangs, augment the means of detection and punishment.

2. It is among the many opprobrious peculiarities of the West-Indian system, that it has created a legal presumption in favour of slavery; so that every person in the islands, who does not boast a pure European descent, is, in all judicial proceedings, assumed to be a slave, until he can prove himself to be a free-man. When the importations of African Negroes into our colonies commenced, and for some years after that period, it was doubtless the fact, that a Black complexion was the certain indication of a servile condition. It was then probably true, without one exception, that every African who was found in a British settlement, had been previously reduced by violence to a state of bondage—The West Indies possess a written and an unwritten law. Their statute-book contains the former: usage of an origin comparatively modern is the sole foundation of the colonial *Lex non scripta*. English lawyers would, we apprehend, vehemently dispute the validity of this whole body of traditional West-Indian law; but difficulties of this kind are not much regarded in the supreme courts of Jamaica or Barbadoes. Relying on customs which have had their birth far within the date of legal memory, it is the doctrine of those tribunals, that the offspring of a female slave

necessarily inherit, the terrible condition of their mother. In the earlier times of our colonial history, it was, after this principle had been once established, probably true, that Mulattoes, as well as Negroes, were really in a state of slavery. The mixture of European, with African blood, could not vary their condition, for that they derived *ex parte materna*, and a White mother of Mulatto children was probably never seen in the West-Indian islands. If, therefore, manumissions had never been introduced into our colonies, or if free Blacks had never migrated thither from Great Britain or other countries, or if a time had never arrived when the importation of the natives of Africa was declared illegal, it would have been strictly true, that a Negro and his remotest posterity were necessarily slaves, and the legal presumption of the servile condition of such persons would have been fairly supported by the real state of the case.

But the emancipations by purchase, by grant, and by will, have been in use from a time little posterior to the origin of the Slave Trade; and though, during the last nine years, it is the admitted fact that large numbers of African Negroes have been liberated in our colonies by the operation of the abolition laws, yet, strange to say, the courts of justice of every one of the islands continue to act on this cruel legal presumption, with as little attention to the case of manumitted and free Negroes, as if such a class of society had not existed. As the law at present stands, if a White person asserts a right to hold his fellow-creature in perpetual slavery, the burden of proof lies, not on the asserted owner, but on the alleged bondsman. He is required, at the peril of the most severe personal affliction to which men can be subjected in this world, to prove a negative; to show that he is *not* a slave. In making this proof he is, by another most iniquitous principle

of law, excluded from producing, as evidence in his favour, the testimony of any of that class of society, the Black or Coloured slave population, to whom alone his right to freedom and the grounds of it may often be known. In Barbadoes, and till the last two years in Jamaica also, he was even unable to summon as witnesses, the few persons of his own complexion with whom alone he can ever associate, and on his descent from whom his title to liberty frequently depends. If manumitted in the colonies, the loss of the deed of enfranchisement would destroy the only evidence by which his claim could be substantiated. Or should he be among the number of those recently imported from Africa, and restored by the Abolition Act to freedom, his ignorance of the language of the country to which he has been removed would, of itself, prevent his asserting his right to that inestimable blessing: nay, even if he were born in this happy island, and had the unhappiness to visit our West-Indian colonies, he would be liable to be seized as a runaway, and sold into perpetual bondage, for want of a deed of manumission which, under the circumstances of his birth, he could never have possessed.

Such is the law, and such also is the daily practice of *British* colonies. It is not merely the individual European claimant, but the state itself, the Crown of Great Britain as represented by the executive government of its colonies, which continually holds the miserable descendants of Africa to this dreadful probation. Let any man take in his hands a file of Jamaica newspapers, one will scarcely be found without numerous advertisements to the following effect: Whereas —, a Man of Colour, *who asserts himself to be free*, has been committed to the public gaol of this island under the Vagrant Act: notice is hereby given, that unless within days the said — shall satisfactorily

prove his title to freedom, or shall be claimed by his lawful owner, he will, at the expiration of that time, be sold for the benefit of the public. This we assert to be the exact substance of advertisements which frequently appear in the West-Indian Gazettes; and any man who will take the trouble of looking into them, may satisfy himself of the fact. Nor is this shameless public insult on national justice unsanctioned by law. There is not an island in which this course of proceeding is not expressly authorized in the case of persons taken up and committed on suspicion of being runaway slaves; persons, that is to say, who are found in any of the colonies without a master, and without the legal proofs of their freedom.

Nor let it be imagined that such cases are merely supposititious, or of infrequent occurrence. The Royal Gazette of Jamaica itself, the island whose pretensions to the character of justice and mercy, in its legislative acts, are sounded so loudly in our ears, need only to be opened in order to furnish numerous cases of the most aggravated description. We have now before us the file of that paper for 1815; and we will give a specimen or two of the evidence which it furnishes. On the 20th May, 1815, we find the following specification of persons confined in the common gaols of the island as runaways:—

“George Thomas, an American; says he is free, but has no document thereof.”

“Samuel Menderson, a Portuguese Creole, (no mark, &c. ;) says he is free, but has no document thereof.”

“Joseph, a native of St. Domingo, (no brand mark, &c. ;) says he is free: to be detained until he proves his freedom.”

“William Kelly, a Creole; says he is free: to be detained until his freedom is proved.”

“John Francis; says he is a native of Curocoa, and that he is free, but can show no document thereof.

There are marks of flogging on his back, which he says he got on board the Hebe frigate.”

“Thomas Hall; says he is free.”

“Antonio Belfour, a Sambo; says he is an American, and that he is free.”

“David Barrow, a Sambo; says he was born at Barbadoes, and that he is free.”

“Alexander Antonio; says he is a Spaniard, and that he is free.”

“John Rose, an American Sambo, a sailor; says he is free.”

“Antonio Moralles, a Creole, of the island of St. Thomas; says he is free, but has no document thereof: came here as carpenter of the schooner Sparrow.”

In the very last paper which arrived from Jamaica, that of the 18th November, 1815; we find the following insertions in the gaol lists; viz.—

“John Dixon, a Creole; says he is free, but has no document thereof.”

“John Messar; says he is free, but has no document thereof.”

“Edward Brian Wardins, a Mulatto Creole; says he is free, but has no other document than a pass, signed John Wardins, who says that he is his son, and was born free.”

“William Bennet, a Creole; says he is free, but has no document thereof.”

The Gazette of each week exhibits similar, and not less numerous, instances.

Here let it be recollected, that all the individuals in the above list (and these form probably not a tithe of the cases of precisely the same nature which have appeared in the Royal Gazette of Jamaica, during the last year alone,) allege that they are free. There is no contrary allegation: they are not claimed by any one as slaves. And yet because they cannot produce documentary evidence of their freedom, a species of evidence which perhaps they never could have possessed, or may have lost, they are, after a certain time, by the fiat of the

Jamaica Legislature, to be sold to the best bidder, precisely as strayed horses or mules who have been impounded but not claimed would be sold; and the proceeds of this sale, (the price of blood!) after defraying the gaol expenses, are to be paid into the treasury of the island. Is it possible for an Englishman to contemplate such a state of things as this without horror: and are we not bound, in the sight of God and man, to provide an adequate remedy?

Now, for this enormous evil, the Registry Bill *has* provided an adequate remedy. By ascertaining the servile condition of every man who is really a slave, it will protect from illegal bondage every man who is not so. No other evidence will hereafter be necessary or admissible, but the certificate of the Registrar, in any question of slave or free; and that evidence, from the nature of the case itself, will, it is plain, be liable to no uncertainty or error. If this measure accomplished no other object, it would be no slight gain to the colonists, and to our common country, that a scheme was found of abolishing a practice so revolting to every feeling of our nature, and so repugnant to every principle of humanity and justice.

3. To descend to a much lower, though not an unimportant consideration, let the benefit be next estimated which the absent proprietors and mortgagees of West-Indian estates will derive, from a system which provides the greatest possible security against the fraudulent abduction of their property or their pledge. In this country a debtor in possession of his estates, or an agent intrusted with real property, is restrained from the practice of any very ruinous frauds, by the immoveable quality of the property itself. Land may be injured by neglect, but is secure from destruction. But in the West Indies, the planter, or manager, is necessarily intrusted with the sole direction of

the slaves, who form the most valuable part of the estate. They are at the absolute mercy of his brutality or avarice. They may be depreciated by insufficient or unwholesome diet, or may be removed from the plantation for the purpose of sale in some foreign colony. Of this gradual but destructive loss, the resident in Great Britain may remain ignorant until it has become irremediable. This danger, it may be thought, is imaginary: of its reality and extent, let the following fact be taken as an example:—

In the year 1788, M. de Chacon, at that time the Spanish Governor of the island of Trinidad, published a proclamation, offering to all who would settle within the limits of his government, grants of land, and an indemnity against the claims of their creditors. The consequence, as is perfectly notorious, was, that a large body of British planters quickly transplanted themselves and their Negroes to the asylum thus thrown open to them. A large body of the present European inhabitants of the island is constituted of these bankrupts, who at this day have all become honourable men, and worthy colonists of the island of Trinidad.

We certainly do not expect, even from the representatives of Ferdinand, any future proceeding quite so profligate as this; but it is no unreasonable strain of suspicion to think, that the planters who sought and obtained this shelter from their creditors left behind them, in the British colonies, others whose notions of integrity were not much more rigid than their own. Against such perils, the Registry Act will afford a great protection. The merchant or proprietor, in England, will be able, by application at the General Office to be established in London, to learn, with perfect accuracy, the state of the gang.—Any unusual diminution of their numbers will awaken suspicion and inquiry; and the depreciation of

his property will not take place without an immediate investigation of its cause.

4. Connected with this security to the owners of estates, is an important additional protection to the slaves. Absentees from the West Indies are often utterly ignorant of the real state of those colonies.— Among them are many men eminent for active humanity, and zealous friends of the African race. They have inherited property which they have never seen, and have adopted the opinions of the agents to whom the management of their plantations is confided. Nothing can be more important than to provide such persons with official returns, specifying, with precision, the annual fluctuations in the number of their Negroes, and the causes to which any decrease is ascribed. We could mention several estates in the Leeward Islands on which, during the last few years, a diminution in the stock of slaves has taken place, for which the ordinary course of human life affords no satisfactory solution. Englishmen happily are not often of a temper to tolerate these things; and we are persuaded that nothing but a lamentable ignorance of the real condition of the Negroes, from whose labours their incomes have been drawn, has induced the great body of English absentee proprietors to tolerate them so long.

Hitherto we have noticed only the general outlines of the project presented to the world, by the African Institution. For a further development of these views, we must refer to the Report itself. On one or two points in the proposed bill, we beg to offer a few suggestions. This, however, we do with great diffidence. A measure which has been concerted with so much care has usually a dependence of parts which may be endangered by subsequent alterations, however apparently judicious.

In the first place, then, it appears to us, that there is one case in which the emancipation of the slave, in

consequence of his omission in the Registry, may be attended with much inconvenience. A Negro, labouring under any inveterate complaint, or who is disabled by age or infirmity from engaging in field labours, is an encumbrance on the estate of his owner. His manumission is to his master a benefit rather than a loss; because, with the cessation of his servitude, the legal obligation of supporting him expires. Such a Negro, therefore, might be intentionally omitted, in order to deliver the plantation from so useless a supernumerary. The justice of this suspicion some may be disposed to dispute. No planter, it will be said, is so totally devoid of humanity as to dismiss a fellow-creature, who, without any wages or recompense, has spent his days in incessant labours, to starve in his old age, or amidst incurable infirmities; a horse or a dog deserves and usually receives a better fate.—Such a doubt sounds plausibly enough: but what is the fact? We answer, that without any one exception, every legislature in the West Indies has passed laws, reciting the frequency of the custom of either abandoning or emancipating such persons, and providing against it by compelling the master not only to provide for his worn-out slaves, whom he might otherwise turn adrift; but in case of his emancipating them, to pay in some islands 100*l.* and in Nevis and St. Christophers 500*l.* currency to the treasury, as a fine on emancipation.— These laws, indeed, as far as they limit the power of manumission, we quote not to commend them. As they are made to apply not merely to the case of masters, who, from sordid motives, would emancipate their useless bondsmen, but to all who, under any circumstances, would emancipate a slave, they prove an enormous and cruel tax on manumission, and manifestly have their origin in the poor and base policy of preventing the increase of the free coloured population.—

That they are not really framed with the honest purpose of providing for the support of the manumitted Negro, is clear from hence, that they direct the payment of the money into the public treasury, and, except in two or three islands, contain no provision for appropriating any part of the fund to his maintenance, in case of his inability to provide for himself. But still the recital proves, that manumissions for the purpose of avoiding the cost of maintaining disabled slaves were and would be frequent; for there is certainly no ground for imputing to these legislatures any habit of calumniating themselves or their constituents. Now the Registry Act, as it is at present drawn, provides the means of such manumissions without the payment of this tax, and affords to a master, what assuredly the framers of it did not intend, an opportunity of gratifying his hard-hearted and avaricious propensity. Perhaps, therefore, it would be an useful addition to the Bill to impose a pecuniary penalty on a master omitting to return any slave in an infirm or disabled state; the money to be paid to the treasurer or some other officer of the island, for the benefit of the Negro omitted.

The insertion of the lists of personal and plantation slaves, in distinct and separate books, appears to us to be liable to some objection. At the opening of the Registry, a master of slaves might not be in possession of an estate; but, as is a very usual practice, might live upon the profit made by *jobbing* them, a term familiarly applied to horses in England, but in the West Indies to human beings, let out to hire. After the completion of the returns, the jobber might become a planter. Now in this case, the original return, which would be that of *personal* slaves, would not rightly specify the real condition of the slaves. It must therefore be corrected, and a new list of them

opened under the head of *plantation* slaves; and a similar change from one book to another must be made as often as a similar change in their condition occurred. Great confusion might be created.

Still more effectually to obviate the danger to be apprehended, of substituting new captives of the same age and appearance, in the place of such as might die, it might be prudent to require, from the medical practitioners attending the slaves, an annual certificate; on oath, of the deaths which had occurred during the preceding year, with the times and the occasions of them. Such a statement would not only serve as a check on the accuracy of the planters' annual return, but would obviously answer many other most important purposes.

Some degree of inquisitorial authority also might properly be confided to the Registrar; we mean, that he should be required to take the examination, on oath, of every person alleging himself, or represented to be held in illegal slavery. Perhaps even a personal inspection, by this officer, of the different slave gangs in the colony, on a circuit to be made for that purpose, would not be unnecessary or impracticable. The great danger is not that an illegal importation would escape detection, where a complaint was made, but that the sufferer might languish in a remote district, without the opportunity of stating his grievances.

Our readers will observe, that we have not hitherto noticed the objections which have been made to this measure. They, doubtless, deserve attention; and we should ill discharge the duty we have undertaken, if we omitted the consideration of them. At the same time, we think there are one or two of the most sounding to which ridicule may be far more fitly applied, than any serious refutation.

The West Indian islands will rebel.

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The American war will be repeated on a new theatre, and with renewed horrors.

A rebellion is, doubtless, a very formidable thing; and so thought the nation of Lilliput, when overshadowed by the figure of the sage Lemuel Gulliver. But that great traveller, taking up a handful of the rebels, found means to put a speedy end to the sedition. Mr. Huggins certainly is a formidable man with his cart-whip in his hand, in the marketplace at Nevis; but will that illustrious legislator, and his 500 White brethren, put themselves in array against the battalions who fought at Waterloo, or even against a single West Indian regiment? Will the associates of Wellington tremble before the 583 White inhabitants of Tobago? * or, are the 683† Europeans, in Grenada, ruling as they do over 30,096 slaves, likely long to resist the arms of Great Britain?—But the danger, we are told, is from Jamaica. There is to be found there a formidable population, powerful, and, as the resolutions of their Assembly show, resolute, to resist. Strange indeed is the effrontery of such a declaration! In that island there are † 319,912 slaves, and about 12,000 White inhabitants, men, women, and children. The whole military force which they could possibly raise, would not amount to 2,000 men. Is such a puny multitude to intimidate this great nation from the pursuit of any fit and laudable design? Or, if they had the ludicrous daring to make the attempt, would their bondsmen lose so fair an occasion of breaking their galling chains? Is it from Jamaica, whose slave-masters, but for our daily protection, would have the knife at their throats to-morrow, that we are seriously to dread resistance? In the case of America, we had the whole resident population firmly opposed to our claims. Here we have nine-tenths, or rather nine-

teen-twentieths, of the population imploring our merciful interference. Besides, with whom would the contest be carried on? With the planters, or their mortgagees, most of whom are resident in England? With the Beckfords, and Dawkinses, and Hibberts, and Mannings, &c. &c. &c. whose vassals and dependants in the West Indies wait only the motion of their hand to acquiesce in the measure when once adopted? But it is idle to pursue this further.

The weakness of these little communities will not, however, alone justify an interference in their domestic government. Our *right* to legislate for them must be founded on some other basis than our unquestionable *power* to enforce the execution of our laws. Now, the existence of such a right is a very grave question of constitutional law; and, like every similar question, must be decided by recurring to the *fontes juris*, from which all constitutional law has been derived.

The right of the British Parliament to legislate for every part of the dominions of the Crown, actually represented in Parliament, no one has ever controverted.

That this is not a right arising out of any positive convention, is plain. In the American Commonwealth, there was a real formal contract to submit to such laws as should be passed by Congress, to which every free man in that country became, for himself and his posterity, a party. This is a single case in history. In the British, as in every other empire, ancient and modern, the great social compact of which our forefathers spoke at the Revolution, is a tacit and implied agreement. It is not reduced to distinct and formal stipulations; nor can any fundamental charter of government be quoted, in which its provisions are to be found. The right to govern rests, it may be, upon that contract; but the extent and limitations of that right can only be ascertained by usage and prescription. No other evidence of the terms of the

* See House of Commons papers.

† *Ibid.*

‡ *Ibid.*

original agreement can be found. What has been the habitual practice of the constitution in times past, may therefore be legally continued in times to come. The usage itself is the best possible proof which could be given, that our ancestors had recognised the legality of such acts in the original compact of government.

An exception of bad times is indeed, in some cases, and with much caution, admitted. In days of usurpation and violence, the will of the strongest usurps upon the settled course of law, and the acts of such days may not therefore be quoted as precedents. Thus the proceedings of the Long Parliament would afford no vindication to any similar irregularities at present. But generally it may be stated as a settled rule, that whatever can be shown to be the habit of the constitution, is the law of the constitution.

The question, therefore, of the right of the British Parliament to legislate for the colonies, is reduced to a narrow compass. Has such a right, or has it not, been asserted and acted upon in former times? The answer to this inquiry will solve the doubt.

We assert then, and are prepared to show, that the Parliament of Great Britain has, in many cases, and during a long succession of years, passed laws for the regulation of the internal government of the Plantations dependent on the British Crown; and that those laws have been received, and are now acted upon, without complaint or remonstrance.

The acts of Navigation are the earliest in the statute book which contain any express regulations as to the interior government of the foreign colonies of this kingdom.

The two first of these Acts* were passed in the 12th and 15th years of the reign of Charles II., and not long after the settlement of Jamaica.

* See 12 Car. II. c. 18; and 15 Car. II. c. 7.

Though too long to be conveniently abridged or abstracted in this place, they will be found, on a reference to them, to contain very minute directions as to the import or export of goods in the Plantations, and numerous provisions for enforcing *within the colonies* the due observance of those directions.

These Acts have been since* frequently recognised and modified, as to the colonies, by a great number of subsequent statutes; and in all of these later Acts, the principle of intervention with the internal legislature, for the purpose of carrying the laws into effect, has been uniformly asserted.

In the 7th and 8th of William III., c. 22. an act was passed "for preventing frauds and regulating abuses in the Plantation trade." The general purpose of this statute is to render the Navigation Acts more effectual, by the enactment of numerous provisions for that purpose, to be executed *within* the colonies. Some of the clauses of this statute are, however, important, as showing the views which were at that time entertained as to the general right of legislating for our colonies, in cases not merely commercial. The 9th section is in these terms:—

"And it is further enacted and declared by the authority aforesaid, that all laws, by-laws, usages, or customs, at this time or which hereafter shall be in practice, or endeavoured, or pretended to be in force or practice, in any of the said Plantations, which are in any wise repugnant to the before-mentioned laws, or any of them, so far as they do relate to the said Plantations or any of them, or which are in any ways repugnant to this present Act, or to any other law hereafter to be made in this kingdom, so far as such laws

* 3 and 4 Anne, c. 5, sec. 12; 8 Geo. I c. 8, sec. 22; 5 Geo. III., c. 39, sec. 5; 37 Geo. III. c. 97, sec. 1, 22; 43 Geo. III. c. 153, &c. &c. &c.

shall relate to and mention the said Plantations, are illegal, null, and void, to all intents and purposes whatsoever."

The 12th section is as follows:—

"Provided always, that all places of trust in the courts of law, or what relates to the treasury of the said islands, shall, from the making of this Act, be in the hands of the native born subjects of England, or of the said Islands."

The next law of similar import which should be mentioned, is that of the 6th of Anne, c. 30, which is entitled "An Act for ascertaining the rates of foreign coins in her Majesty's Plantations of America, the paying or receiving silver coins at a higher rate than that fixed by this statute."

The Act of the 4th of George I., cap. 11, "for the further preventing of robbery and other crimes," is by the 9th section "extended to all his Majesty's Plantations in America."

In the reign of George II., the right of interference in the government of the colonies, even in matters not commercial, was strictly maintained.

The Act passed in the 5th year of that reign, c. 7, entitled "An Act for the more easy recovery of debts in his Majesty's Plantations and colonies in America," makes an *ex-parte* affidavit sent from England equivalent in their courts to a *viva voce* examination of witnesses between the parties. This Act also provided, that lands and other real estate, and Negroes, in the colonies, should be liable to the simple contract-debts of the owner; but as to the part which respected Negroes, it was repealed by 37 George III., c. 119.

By the 24th George II., c. 53, an Act was passed to regulate and restrain paper bills of credit in his Majesty's colonies or Plantations therein named, and to prevent the same being legal tenders in payment of money.

By the 4th George III. c. 15,

sec. 41, certain penalties thereby imposed, for the violation of the provisions of that Act, are to be recovered in any Court of Record or *Vice-Admiralty* within the colony or Plantation where the forfeiture may have happened.

This Act, as to this part of it, adopted in the 13th section of the 47th George III., c. 46, the Slave Trade Abolition Act; and by the 46th George III., c. 107; is extended so as to enable the prosecutor to sue for the penalties in any court of Record or *Vice-Admiralty*, near to the colony in which such forfeiture shall accrue.

Shortly after this Act of the 4th George III., the several Tax Acts were imposed to which the origin of the American war is to be ascribed.

In the year 1766, Mr. Grenville brought into Parliament the Act (6th George III., c. 12) which has been usually quoted by his name, or as "the Declaratory Act." The language of that statute was as follows:

"Be it declared, &c. that the colonies and plantations in America, have been, are, and of right ought to be, subordinate unto and dependent upon the Imperial Crown and Parliament of Great Britain: and that the King's Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons of Great Britain in Parliament assembled, had, hath, and of right ought to have, full power and authority to make laws and statutes of sufficient force and validity to bind the colonies and people of America, subjects of the Crown of Great Britain, in all cases whatsoever."

The Acts of the British Parliament, during the American war cannot, perhaps, be quoted as authorities as to the right of this kingdom to legislate for her colonies. It will be more material to consider in what terms that right was limited, at the period when it was the policy of Great Britain to conciliate the colonists by the most ample concessions which she could make consistently with her claim of sovereign authority.

The 18th George III., c. 12, which was introduced for this purpose, is thus expressed :—

"It is hereby declared and enacted, that, from and after the passing of this Act, the King and Parliament of Great Britain will not impose any duty, tax, or assessment whatever, payable in any of his Majesty's colonies, provinces, and plantations in North America, or in the West Indies, except only such duties as it may be expedient to impose for the regulation of commerce; the net produce of such duties to be always paid and applied to and for the use of the colony, province, or plantation, in which the same shall be respectively levied, in such manner as other duties collected by the authority of the respective courts or general assemblies of such colonies, provinces, or plantations, are ordinarily paid and applied." p. 105.

By the 31st George III., c. 31, sec. 46, commonly called the Quebec Bill, a similar saving is made of the right of imposing duties within the colonies for the regulation of commerce.

It appears from the above statement, that the Declaratory Act of the 6th George III. remains unrepealed, except so far as respects the claim of the right of taxation, which was *partially* abandoned by the statute of the 18th George III., c. 12.

It appears also that, even at the moment of concession, the British Parliament did not disclaim the right of interfering in the interior concerns of the colonies; but that, on the contrary, that right was even then, as to one very material point, expressly asserted. Nothing therefore, it should seem, can be collected from the statute-book to show that at the time of the American war the claim in question was in any degree abandoned.

Since that time instances of interference have been very numerous. See Lord Liverpool's Register Act, 26 George III., c. 60, and especially section 21. In the 43d section of this Act there is a sweeping confirmation of all the Acts therein recited, most of which contain provisions to be executed within the co-

lonies, and, *inter alia*, the statute 7 and 8 William III., c. 22, of the ninth section of which we have already given an abstract. See also the General Free-Port Act, 45 George III., c. 57, and the various Acts thereby consolidated; also the various Acts for regulating the trade between the West Indies and the United States.

As Parliament has rarely had any motive to make laws for the interior government of the colonies, except in cases relative to navigation or trade, the instances of Acts extending to them in other cases are not so numerous, nor indeed so easy to find, because particular Acts have been extended to them, in some cases of mere municipal policy, by a section, of which no notice is taken in the general indexes to the statutes.

The following instances, however, may be given. By the 13th Geo. III., c. 14, mortgages of lands in the colonies to foreigners are made valid, under certain restrictions, notwithstanding the mortgages may be aliens; and in the 12 Geo. III. c. 20, as to persons standing mute on their arraignment for felony, there is a like express extension.

If, then, precedent can ascertain constitutional law, the legislative right of the mother-country over her colonies, with respect to every subject of legislation, is unquestionable. But a system of government *may* have grown up so oppressive and tyrannical as that no usage can justify it. The particular practice may violate the great essential principles of the constitution. Men are bound to conform to the laws of their country, and for that reason to resist any custom, however sanctioned by time, repugnant to such of those laws as we justly consider to be fundamental. Thus, it is stated by the colonists to be one of the inviolable principles of the English Constitution, that no persons shall be subject to a law not allowed by their representatives in Parliament; and they quote the

American war as a conclusive proof at once of the existence of the rule and of the danger of infringing it.

If this reasoning is accurate, by whom, we would ask, are laws to be made for the government of the Negro population of Jamaica? Of every twenty-five persons in that country, twenty-four are of this condition. The Assembly of the island is, in fact, the representative body of one twenty-fifth part only of its inhabitants. The rest are, by an eternal proscription, excluded from all share in the insular legislature, and from all right of voting for its members. In England, he who has no vote to-day may acquire a freehold and exercise his franchise tomorrow. The Catholic, against whom the doors of Parliament are now closed, may at least vote at elections, and, by disavowing a profession of faith which the constitution regards as hostile to the state, may, at some future time, be numbered among the legislators of his country. A Negro and his posterity are alone, and forever, excluded. Parliaments in England, if not elected by the whole body of the people, are at least chosen by those who may themselves be considered as a fair representation of the whole. A West Indian Assembly has no connexion of sympathy or interest the most remote with an immense majority of those who reside under its control. The White inhabitants of Jamaica are incomparably better represented in the British Parliament than are the Slaves and free People of Colour in the Colonial Assembly. No man, we are told, may be governed but by his representatives: but the Creole jurists have not yet informed us how, consistently with their axiom, they assume the right of legislating for free men of a complexion different from their own. Their slaves, indeed, have no civil rights—a shocking and disgraceful truth!—and therefore no representatives are

wanting to protect privileges which have no existence. A fit inference for a tribe of slave-drivers! But is this great empire to adopt such logic as this from a petty band of two hundred, or five hundred, or a thousand, or two thousand, overseers, carpenters, sugar-boilers, and clerks, headed by such beings as Huggins or Hodge? On what legislative body, then, does the duty of protecting the interests of this class of society devolve? Parliament is the supreme council of the empire, exercising, not by mere prescriptive usage, but by obvious necessity, a presiding authority over all the dominions and dependencies of the British Crown. To this authority there is, in most of the colonies, a limitation co-extensive with the rights of the legislatures established in those settlements. From their own premises it is shown, that the legislative powers of those bodies cannot constitutionally extend over the proscribed class of free and enslaved Negroes. The conclusion is inevitable, that the authority of Parliament is, as to that part of the population of the islands, entire; and that it may be exercised in the establishment of a system of registration, or of any other system fit and necessary for their protection.

The five hundred White men, women, and children in Nevis, or the twelve thousand in Jamaica, have not, so far as we know, assumed the style of distinct and independent kingdoms. Some right of control, for some purposes, they seem to concede to the Imperial Parliament. The extent of that right it is true, they have not defined; but to deny it wholly would be absurd, so long as they claim to form a part of the empire of Great Britain. Between the different parts of the same political system the connexion is merely nominal, if a power does not reside somewhere to enforce such general laws as the common good may re-

quire to be established, at the same time, and with similar restrictions, in all the various dominions comprised within its local boundaries. The King of Great Britain is also the King of Hanover; but there is no political union between those parts of his dominions. In the establishment, therefore, of any common regulations, the States of the one country must concur with the Parliament of the other. England, Jamaica, and Barbadoes, are constituent parts of the same empire. The supreme council common to each, though locally situated in England, imposes, therefore, by its sole authority, whatever laws are necessary for the common benefit. Its functions, in this respect, are not dissimilar to those of the American Congress, which regulates the common interests of the union, leaving to the legislature of each state a control over the local concerns of its own particular constituents. If this were not so, the agents of our sugar-islands must be invested with the character of ambassadors, and the King, Lords, and Commons suspend their deliberations till they had negotiated for the acquiescence of the fifteen subordinate legislatures of our colonies. The same body which, on that supposition, might have refused its consent, might, of course, revoke it when granted. In other words the fundamental laws of the state would be at the mercy of fifteen remote and separate colonial assemblies.

Navigation and trade are eminent subjects of legislation, with respect to which a common system must be adopted throughout all the dependencies of a maritime state. The Plantation trade has, indeed, from the earliest period of modern European history, been the subject of most anxious solicitude to every nation which has possessed foreign settlements; and one system of policy has been common to them all. France, Spain, Holland, Portugal, Denmark, and Great Britain, have concurred in the establishment of a

monopoly of the commerce of their colonies. Our own statute-book abounds with Acts regulating every branch of this system. It forms, indeed, one of the most voluminous and intricate of all the titles of the law of England. In the "Treatise of the Law of Shipping and Navigation," published by Mr. Reeves in the year 1807, that very able and accurate writer has, at great length, detailed the various provisions of those statutes. Any man who peruses the second chapter of his work will be satisfied, not only that the British Parliament has uniformly asserted, but that the colonial legislatures have repeatedly, and in the most formal manner, admitted, this right. So clear, indeed, is this, that the Council and Assembly of Jamaica, and of all the West Indian and North American Colonies, down to the year 1815, have annually passed laws founded upon and giving effect to these statutes.

Now the trade in slaves, not less than any other species of commerce, is under the control of Parliament. In the most extreme violence of the Abolition-controversy, the West Indian Assemblies never denied the competency of Great Britain to regulate this trade, or to prevent its continuance. The Act by which it was declared illegal, contained numerous provisions which were to be executed in the colonies. Those regulations, as we have shown, have been insufficient to accomplish their object. Let the Assembly of Jamaica, then, explain why Parliament, which could legally enforce the provisions of the Abolition Act, may not, without a violation of law, establish the only system which can ensure its observance; why, being competent to decree the abolition of the trade, they are incompetent to abolish it effectually.

We are reminded, however, of the American contest and its fatal result; and history, it is said, is written to no purpose, and philosophy has commented on it in vain, if each successive generation of men repeat the

errors of their fathers, and rush with open eyes into their disasters. No doubt: and we shall be among the first to expostulate against any measure which may be shown to be at all parallel to those which alienated the American Colonies. Perhaps, however, it would be impossible to imagine any dispute between Great Britain and her Colonies, on the extent of her legislative rights, which has less analogy than the present to the American controversy. The states of Massachusetts and Connecticut were inhabited by free men, duly represented in the colonial assemblies: the West Indian islands are peopled by slaves, with only a small body, in each, of White managers and planters, who alone have any share in the legislature, either as members or constituents. We asserted against the one, the absurd pretension of disfranchising a whole people: we claim against the other, the right to protect an immense majority of the population, who have no other protectors. In the American war, we sought to impose upon a dependent nation an internal tax, for the support of the mother country; to take by violence pecuniary supplies, which the constitution forbids the sovereign to claim but by the free grant of his people. This was the substantial and single grievance. The legislative authority of Great Britain, in all matters of trade and navigation, and in every subject of general national policy, was never questioned by the colonists, and even in the moment of concession was solemnly asserted by Parliament. But what the millions of America did not venture to demand, a handful of planters, forgetful or ignorant of the usages of centuries and of their own legislative acts, have the arrogance to claim. The vestry of a parish of the lowest scale, in England, usually represents a larger body of constituents than the aggregate White population of St. Christopher, Tobago, Nevis, Montserrat, or St. Vincent. So much,

however, are men in bondage to a name, that because half a score persons in each of those petty communities, are invested with the style of Parliaments, and have forsooth their Speaker with his mace, and are permitted to exhibit a sort of burlesque parody on the stately forms of imperial legislature, a few slave-drivers and store-keepers, with scarcely literature enough to conduct the concerns of a benefit-club, are allowed to heard the King, Lords, and Commons of Great Britain, in the exercise of a right coeval with the constitution of our country. Reasoning, come whence it may, must at all times influence the conduct of reasonable beings; but dogmas and authoritative decisions are valuable or ridiculous according to the character of their authors. It is time that we should learn what measure of weight is due to the opinions of these mimics of legislation.*

We have said thus much upon the

* A treatise published in the year 1789, by the Solicitor-General of the Bahama Islands, affords a curious view of the interior of a colonial assembly. The number of the members was, in that year, seventeen; of whom four were planters, one the port-master of the islands, one a shopkeeper, one described as judge of petty courts, one the master of a small trading vessel, two whose means of life could not be ascertained at all, and five *wreckers*. In the many narrow passages of the Bahamas, wrecks are extremely frequent; and a *wrecker* is a person who lives by breaking up and selling the wrecks of vessels cast away on the shores of the island. This trade is well known on the coast of Cornwall. Of such persons, the most numerous class was formed in one of those assemblies which, during the Abolition-controversy, were pompous in asserting their legislative rights, and dictated constitutional laws *ex cathedra*. Yet the Bahamas certainly contained rather a more opulent and respectable community than such as are commonly found in the Leeward Islands; and the Solicitor-General writes with no purpose of lowering the popular estimation of colonial legislatures.

constitutional question, which, though far too important to be wholly omitted, is yet too extensive to be discussed with sufficient fulness in this place. They who wish to pursue this inquiry further, will receive much information from this Report, and from a pamphlet published by Hatchard, in the year 1802, and entitled "The Crisis of the Sugar Colonies."*

A further objection to the law under consideration has already been stated by the Assembly of Jamaica, and will, we doubt not, be made a very common ground of argument in the parliamentary discussions of the Bill. It is, that whatever measure may be necessary to prevent the further importation of slaves, or to remedy their present condition, the colonial assemblies are, from local knowledge, best qualified to consider; and their will, it is added, secures their ability.—We doubt the first, and utterly disbelieve the second, of these opinions. Prejudice may darken the understanding no less frequently than ignorance. The Parliament of Great Britain, we think, is not less competent to legislate wisely for slaves whom they never beheld, than a tribe of planters who never beheld them but as inferior beings. The want of personal observation may, in some measure, be supplied by testimony; but what compensation can be found for the absence of impartiality and candour?

But whatever means the colonial assemblies may possess of forming a right judgment, their disposition to act rightly towards their slaves no man but West Indians, or their dupes, we imagine, will admit. † Slavery has been known in other

times and nations; and wherever man has possessed unlimited power he has abused it. But we speak the sober, measured language of truth, when we say that a slavery so merciless, a slave code so oppressive, legislative acts and recitals so disgraceful to our common nature, were never witnessed in the darkest hour of Greek or Roman tyranny, as have been established, in this our meridian glory of freedom, knowledge, and religion, by our own countrymen, in our own settlements. This, no doubt, is easily said: we know well that it is not difficult to prove. For the present, however, our narrowing limits forbid our engaging in an inquiry so extensive. An early opportunity, we trust, will be found of verifying to the letter every thing that we have said on this subject. One suggestion, however, connected with this topic, we beg leave to submit to the African Institution. Hitherto all the evidence given to the public on the interior condition of the slave colonies has been derived from the white population—from those against whom the charge of oppression is advanced. But there will be found in the islands a large number of Persons of Colour, whose liberal education and extensive acquaintance with the state of West-Indian Society, eminently fit them to assist in forming an accurate delineation of it. If a fund were raised for bringing over to England a few witnesses of

exclusive and uncontrolled right of legislating for their wretched slaves. We might as well have left it to the slave merchants of Liverpool and London, and to the masters and mates of slave ships, to frame the slave-carrying bill. We might as well now leave it to the masters of our cotton manufactories to regulate, without control, the condition of their apprentices. We might as well entrust it to the owners of illegal stills to frame the regulations by which their own infractions of the law of the land should be checked:

* See a Review of this work in our vol. for 1812, p. 307.

† There is something very peculiar in the views which some of our senators have been disposed to maintain, with respect to the competency of West-Indian planters, to exercise the

this class, from each of our slave colonies, a body of testimony might be collected, of incalculable value. There are at present in this country more persons than one of this number, from whom we have received communications, as to the recent proceedings of the White colonists, to which it is impossible to listen without horror and indignation.

History affords one, and, as far as we know, only one, example of a system of slavery at all resembling that now existing in our West-Indian settlements. After the discovery of America, the Spaniards took possession of nearly all the islands now subject to the dominion of Great Britain. The aboriginal inhabitants were reduced to a state of domestic slavery. They were penuriously fed, and subjected to severe labours; but their subsistence was not less abundant, and their toils far less severe, than those of the Negroes who now cultivate the same soil. They were visited with no desolating diseases, and with no sudden and overwhelming calamities. But under the sway of their avaricious tyrants, they gradually sunk with a silent and rapid decay. Fifty years had not passed after the commencement of their servitude, when, through the whole of these fertile regions, scarcely one Charib Indian remained to mourn the extinction of his kindred, or to preserve the memory of the independence of his fathers. That unhappy people have been swept from the face of the earth; and man has execrated, and God has punished, the inhuman cruelty of their oppressors.

In the same islands, the same awful tragedy has not yet been concluded; not because a waste of life equally terrific has not been committed, but because the wretched victims of the Slave Trade have hitherto supplied the demands which the deaths of their brethren in the West Indies have created. That

resource is now partially, at least, destroyed; and to the present generation of Englishmen, the awful duty is confided of impeding the further progress of this murderous system.

For this purpose, a remedy is now proposed; we think a sufficient remedy; it may be a defective one. Of this, however, we are sure, that the importance of the question can hardly be overrated. We solemnly implore every man who reads our pages, to lay these things to heart. It is with an anxiety painful and oppressive, that we request our countrymen at least to consider this subject. We may turn away our eyes from these scenes of slavery and oppression. But the eye of the Omniscient rests upon them. In this day of our glory, they are a stain on our well-earned fame. In this day of religious zeal, they degrade us from the high station of the patrons and benefactors of mankind. A reformation, radical and effective, in the whole of our colonial system must be made, or the day of retribution is not, cannot be, remote. Even now a Negro Empire is rising in the Charibbean Seas, in fearful strength and energy. The slave-drivers of Jamaica may yet strut their hours as legislators, and publish their childish boasts of independence; but they have, in King Christophe and President Petion, near neighbours who may, ere long, if they heed not the calls of mercy and justice, address these blusters in a style yet more peremptory than their own.

Hitherto we have said nothing of the work which gives the title to our present article. On a question of such magnitude as that before us, a critic may perhaps be pardoned, if he forgets a little the proper duties of his calling. It remains, however, to be stated, that in this Report of the African Institution will be found a development of the views which we have attempted to explain, far more copious and ac-

curate than our own. Much discussion has lately taken place respecting the claims of this Society to public support. Of its clamorous assailants, we wish to say nothing in this place. Peace be to their pamphlets and to themselves; such peace as that man can find, who views pre-eminent virtue only to calumniate it, and who interposes in works of mercy only to obstruct them. The Institution, so long as it presents to the world such works as that before us, will, we are confident, never want the cordial aid of all who venerate learning, genius, and charity.

We understand that this Report has been drawn up by Mr. Stephen; and certainly it bears so clearly the impress of his manly and vigorous mind, of his profound knowledge of the subject, of his powerful style, and of the high tone of moral feeling which characterizes the productions of his pen, as not to allow a doubt respecting its author. The fate, however, of this distinguished and indefatigable advocate of the African race has been not a little singular. A year has scarcely elapsed, since he was exhibited, in a certain popular journal, by innuendoes too palpable to be mistaken, as a traitor to that cause to the support of which the best years of his life have been devoted, and to which those who know him know that he has made many and costly

sacrifices. The same journal, however, is now no less eager to eulogize his exertions. We are not anxious now to analyze the causes which may have led to this inconsistency; but we are very anxious to deprecate, with the utmost earnestness, the mixture, in any degree, however slight, of the sordid spirit of party politics with the discussion of such questions, requiring, as they do, the zealous and entire concurrence of every heart and of every understanding which rank on the side of justice and humanity. To that eminent character himself, what has passed is of small moment, except as it may affect the interests of the cause he advocates. He has his reward: it is one with which a stranger cannot intermeddle, which calumny cannot diminish, and to which human praise can make no addition.*

* While the pen is yet in our hands, another proof of the sleepless energies of Mr. Stephen's mind has appeared, in a pamphlet entitled, "An Inquiry into the Right and Duty of compelling Spain to relinquish her Slave Trade in Northern Africa." It is printed for Butterworth, Fleet Street. We strongly recommend this work to the attention of every man in the United Kingdom who takes an interest in this great question. It involves a discussion of the most grave and momentous concern, conducted in a manner that is in every way worthy of the well-earned reputation of its author,

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press: A school edition of *Juvenal* with English Notes (objectionable passages omitted;) by Rev. W. Wilson, M. A. of St. Bees School;—A work on Pulmonary Consumption, by Dr. Henning of the Hotwells, Bristol;—Hints to Heads of Families, in reference chiefly to female domestic Servants, by H. G. Watkins, M. A.; History of the Kingdom of Hanover, and of the Family of Brunswick, in 4to. with a map and engravings, by Mr. E. Orme of Bond Street;—a Historical Account of the Battle of Waterloo,

with twenty splendid engravings, by Mr. Mudford;—History of the Royal Colleges and Schools of Winchester, Eton, Westminster, St. Paul's, Christ's Hospital, Charter-House, Harrow, Merchant Taylors, and Rugby, in twelve monthly Numbers;—A new edition of the Greek Testament, from Griesbach's text, with copious Notes in familiar Latin, and parallel passages from Classics, in 3 vols. 8vo. by the Rev. Edward Valpy, B. D.;—A concise System of Self-government, on scriptural and rational Principles, by the Rev. J. Edmondson, in 3vo.;—Useful Knowledge; or a familiar Ac

count of the various productions, Mineral, Vegetable, and Animal, employed for the Use of Man, in 3 vols. 12mo. by the Rev. W. Bingley, F. L. S.;—Mr. Chitty's Treatise on the Criminal Law of England, with a copious Collection of Precedents, in 3 thick vols. royal 8vo.;—Modern Judaism, by Mr. Allen;—A volume of Sermons of the Rev. Dr. Dick, Glasgow;—A complete Common-place Book of the Holy Bible, in 1 vol. 8vo. by Hugh Galston.

Preparing for publication:—Historical, Military, and Naval Anecdotes of personal Valour, which occurred in the War terminating in 1814, in large 4to. with plates; by Mr. E. Orme, Bond-Street;—A historical and descriptive Account of the Inquisition;—A Treatise on Flower-painting, by G. Brookshaw, Esq.—(By subscription) Sermons, in 2 vols. 8vo. by the Rev. H. G. White, M. A.;—A third volume of the Sermons of the late Rev. John Veun, M. A. Rector of Clapham;—A concise Account of the present State of the Southern Coast of Asia Minor, by Captain Beauport of the Navy;—(By subscription) a Translation of Proclus on the Theology of Plato, and his Elements of Theology, including his Treatise on Providence and Fate, &c., in 2 vols. royal 4to. price five guineas, by Thomas Taylor;—Hebrew Elements, by the Rev. T. Keyworth, and the Rev. D. Jones, in a pocket volume.

The first Number of the new and improved edition of Stephens' Greek Thesaurus will be ready for delivery in a very few days. The copies of deceased Subscribers are for sale till the first of March, after which the price will be raised. A detail of the general plan which is meant to be followed in the work may be had on application, or by letter, (post paid,) at No. 21, Tooke's Court, Chancery Lane, London. The price of each Part is 1*l.* 1*s.* small, and 2*l.* 2*s.* large paper: about twenty-four parts.

Oxford.—The following subjects are proposed for the Chancellor's Prizes, &c. for the ensuing year:—Latin Verses, *Druidæ*.—English Essay, *A Comparative Estimate of Sculpture and Painting*.—Latin Essay, *In Historia scribenda quenam sit præcipua inter Auctores veteres et novos Differentia?*—Sir Roger Newdigate's Prize, *The Horses of Lysippus*.

Cambridge.—The subject of the English Ode for the Chancellor's third Gold Medal for the present year, is *Mahomet*.—The subject of the Norrisian Prize Essay is, *The Use and Necessity of Revelation*.

The subjects of the Bishop of London's two Gold Medals for Members of Christ's College, are, for the *Latin Dissertation*, "Veram esse Religionem Christianam probatur ex infirmitate et simplicitate eorum qui eam imprimis docuerunt;" for the *English*, "Be ye angry and sin not; let not the sun go down upon your wrath."

The subjects for Sir W. Browne's three Gold Medals are, for the *Greek Ode*, "Napoleon in insulam Sanctæ, Helenæ ablegatus;" for the *Latin Ode*, "Statuæ, Tabulæque pictæ Italiæ restitute;" for the *Epigram*, "Labor ineptiarum."

The Hulsean Prize for last year is adjudged to C. J. Lyon, B. A. of Trinity, for his dissertation on "The distinct Provinces of Reason and Faith."

The following Notice has been issued by the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's:—

1. "A premium of Fifty Pounds will be given for the best Essay on Baptism, as an ordinance of CHRIST;—as His appointed means of regeneration from original sin;—and, as such, a means of Grace necessary to our Salvation:—and on the difference between Baptismal Regeneration, and the subsequent renewals by the Holy Spirit.

2. "A premium of Ten Pounds will be given for the best Essay on the History of the Church of Jerusalem, and the succession of its Bishops, from the appointment of James, the first Bishop, to the present time.—N. B. *The younger competitors for this Premium are referred to the Historia Ecclesiastica, Magdeburgica, and Chalcaubriand's Travels in Greece and Palestine.*

"The Essays are to be sent to the Rev. Mr. Barker, Vicarage, Carmarthen, on or before the 1st of June, 1816, with the name of the writer enclosed in a sealed cover, having a motto on the outside corresponding with the motto to the essay."

Mr. Carpue has recently restored the nose of another gentleman, Capt. Latham. He has extended his principle farther, and has also restored the lower jaw to an officer, who had lost it in battle, by uniting the integuments of the

neck with those of the lower part of the face.

The opening of the Worcester and Birmingham Canal took place on the 11th ult. A direct water communication is thus opened from the north of England to Bristol and other parts of the west.

There has been formed, at Bristol, a benevolent institution, entitled "*The Prudent Man's Friend Society*," for the purpose of promoting provident habits and a spirit of independence among the poor—that is, "an exemption from reliance upon others for support." A principal object of the Society is, "the establishment of a poor man's bank, in which he may safely lay up his savings to accumulate by interest, but with the power of drawing them out when wanted." "This bank is guaranteed by men of known property and respectability." The Society has also raised,

by subscription, a fund, from which small sums, generally within five pounds, are advanced to poor persons under temporary embarrassments, to be returned by small weekly or other payments. Another object of the Society is the suppression of mendicinity, in which the character is found or made corrupt; and the discouragement of indiscriminate alms-giving, and all charities which, by their direct or indirect tendency, may prove injurious to the industry or independent habits of the poor. The whole business of the Institution is managed and carried on with regularity and precision. Every case is registered; and thus the books of the Institution become the records of the history of the poor.—Similar Institutions have been formed in various parts of the kingdom, chiefly in Scotland; and we trust they will become universal.

*. For the List of New Publications, see the Appendix for 1815.

RELIGIOUS INTELLIGENCE.

BRITISH SOCIETY FOR SERVANTS.

In our Number for September last, p. 592, a correspondent, P. C. F., calls the attention of our readers to the subject of SERVANTS. He recommends that a fund be raised for their support when past their service; observing, very properly, "does not gratitude, charity, even self-interest, call upon us to form some permanent plan of benefit for decayed servants of good character?" It is probable P. C. F. may not know that such a plan as he seems to wish for is already formed, and only requires more general encouragement in order to its becoming very extensively useful. The plan to which we allude, is that of "THE BRITISH SOCIETY for rewarding servants by annuities for long and faithful services, at No. 10, Pall-Mall. Instituted Nov. 23, 1792." The conduct and the funds of this Society are confided to highly respectable persons. A short extract from its printed plan will show the nature of the Institution, and the benefits resulting from it.

"I. Every subscriber of one guinea or more, shall become a *member* for one year from the preceding quarter-day; and shall be entitled, during that time, to nominate, for each guinea subscribed, one male or female hired domestic servant, not exceeding fifty years of age at the first nomination, to be registered gratis at the Society's office, and continued on the books of

the Society during the continuation of such subscription annually, in order to such servant's becoming entitled to the *future rewards* of the Society.

"II. Every subscriber of fifteen guineas shall become a *member for life*, and be entitled in like manner to have one such servant always nominated to, and registered on, the books of the Society, for the purpose aforesaid.

"III. Every servant, who may become *incapable of service*, through age, sickness, or infirmity, and who shall have served any one subscriber for *three years*, whilst registered as aforesaid, shall, on the same being duly certified to the Committee, be entitled to a debenture, for an annuity of THREE POUNDS, payable quarterly, out of the funds of the Society, from the quarter-day preceding, and during such person's incapacity for service, as above described: and it may also be continued unto the quarter-day succeeding his or her recovery or death, in any case where such an indulgence may appear to the Committee to be requisite.

"IV. Every servant who shall have faithfully served the *same* subscriber *six years*, whilst registered as aforesaid, shall be entitled to an annuity of SIX POUNDS, payable quarterly, and during *incapacity*, as aforesaid.

"V. Such annuities shall be increased in the proportion of *three pounds* for every *further term of three years* faithful service to the *same* subscriber,

so long as the service shall be continued."

These are the principal rules of the Society. There are others, proposing considerable further advantages for the encouragement and benefit of good servants; but for these we must refer to the Society's plan. By the auditor's last annual report it appears, that "since the commencement of the Institution, debentures have been granted to 2165 servants, viz.

902 of 3*l.* each.
532 of 6*l.* each.
316 of 9*l.* each.
207 of 12*l.* each.
117 of 15*l.* each.
72 of 18*l.* each.
12 of 21*l.* each.

On their respective marriages, and return of their debentures, there have been paid to various servants as follows, viz.

3*l.* each to 60 servants.
6*l.* each to 27 ditto.
9*l.* each to 15 ditto.
12*l.* each to 4 ditto.
15*l.* to 1 ditto.

And one hundred and fifty servants have been relieved on account of incapacity."

"The Society has stock to the amount of 8,300*l.* 3 per cent. consols; and the General Annual Court, encouraged by its promising increase, and the benefits evidently resulting from it, recommend it to all masters and mistresses disposed to promote the interests of their servants, and to all servants who wish to merit encouragement from them."

"Subscriptions are received, and plans of the Institution may be had, at the Society's Office, No. 10, Pall-Mall; where the Secretary attends every Monday, Tuesday, Thursday, and Friday, from twelve till four o'clock."

"The Society, desirous of promoting the welfare of servants by every means in their power, recommend to their perusal a tract, entitled, 'Friendly Advice from a Minister to the Servants of his Parish,' printed by Messrs. Rivington, No. 62, St. Paul's Church-yard."

LONDON SOCIETY FOR FEMALE SERVANTS.

This is another Institution calculated to remedy the evil of which P. C. F. complains. It was formed in 1813, and owes its existence to the pious efforts of the Rev. Henry Watkins, M. A. rector of St. Swinhan. It is patronized

by the Duke of Kent, and a variety of well-known and benevolent individuals. The registry for servants is at No. 10, Hatton Garden, where subscriptions are received, and where, for the accommodation of subscribers only, attendance is given *only* on Mondays, Wednesdays, and Fridays, from ten to four o'clock. At this registry no fee whatever is paid either by servants or subscribers. With the exception of persons who have never been in service, none are admitted on the registry as cooks, housemaids, or nurses, who have not lived two years, at least, in one situation; or one year in the last situation, if wanting a place of all-work.

The Society is formed to promote the religious and moral improvement of servants; and to encourage them to be correct and trust-worthy in their conduct, and to abide as long as possible in the same service. Various rewards are proposed for long-continued service in the same family. A tract, entitled "Friendly Hints to Female Servants," has been extensively distributed, and has been attended with beneficial effects. The first rewards offered by the Society became due in April last, when no fewer than thirteen servants received rewards. The subscribers may nominate one servant for the rewards of the Society for each guinea subscribed. For further particulars of this useful Institution, we must refer our readers to the printed plan of the Society, which may be had gratis at the Registry Office, No. 10, Hatton Garden.

AFRICAN INSTITUTION.

The following Address from this admirable Institution, has just been circulated among the friends of Africa. We recommend it very cordially and earnestly to the attention of our readers:—

"This institution was formed at that memorable epoch when, by parliamentary enactment, the African Slave Trade ceased to be the crime and the reproach of Britain; and it was principally composed of persons who had distinguished themselves by their indefatigable exertions to procure the abolition of that abominable traffic.

"Its objects were to watch over the execution of this Act of the Legislature for the protection of the natives of Africa—to seize every favourable opportunity for exciting an interest and

feeling upon the subject in surrounding nations—and to promote, by every means in its power, the diffusion of light and knowledge in regions which had hitherto been kept in darkness and ignorance by the operation of a system disgraceful to the Christian name, and derogatory to the character of civilized man. It was proposed to make the Natives acquainted with the comforts of social order, and with the useful mechanical arts—to point out the manner in which they might avail themselves of the natural products of their country by substituting an innocent for a guilty traffic—and, above all, to prepare the way for that greatest of blessings, a knowledge of the Christian Religion. These were the great objects with which the Institution set out; but as it was evident that while the Slave Trade was extensively carried on in Africa, little progress could be made in the work of civilization, the attention of the Institution was mainly directed to the detection of the numerous attempts which were constantly making, even in this country, to evade the Abolition Act. These at length became so open and daring, as to make it apparent that nothing short of an Act of Parliament, declaring the Slave Trade felony, could remedy the mischief; and such a Bill, having been submitted to Parliament by a Member of the Institution, was finally approved of and passed into a law.

“The labours of the Institution have been great, not only in corresponding with individuals in different parts of the world, but in standing forward as the advocates of oppressed Africans both at home and abroad; and in numerous cases the Directors have had to regret their inability to afford effectual relief.

“The situation of the Slaves and Coloured Population in our West-Indian Islands has been a subject of constant and increasing solicitude with the Institution; and it has been thought proper to appropriate part of its funds to the encouragement of publications, calculated to prove to the planter that his own permanent interests are identified with the good treatment and comfort of his slaves. The institution has anxiously watched for a favourable opportunity of suggesting measures which should tend to ameliorate the condition and raise the moral character of these despised and oppressed fellow-men; and it is determined to persevere, until the general feeling of the public shall gradually overcome

those deep-rooted prejudices and mistaken views which have been so long opposed to the happiness and rights of the enslaved Africans and People of Colour in those colonies.

“When the allied powers were making arrangements for a general peace, the African Institution most earnestly pressed the cause of suffering humanity upon the attention of the illustrious personages concerned—and at this critical moment they also called upon their fellow-subjects to express their sentiments upon the traffic in the persons of men. This call was answered by nearly 900 petitions to each House of Parliament, with signatures little short of a million; and the Institution has now the heartfelt gratification to remark, that, with the exception of Spain and Portugal, the Slave Trade is condemned and prohibited by all civilized nations. The funds of the Institution, as will appear by their printed Reports, have always been very limited; and the exertions imperatively required, during the last two years in particular, have almost entirely exhausted them. It is obvious that, in proportion as the abolition of the Slave Trade becomes more general and perfect, the other grand objects of the Institution may be prosecuted with greater probability of success; while at the same time it is equally clear, that the best concerted measures for promoting civilization in Africa must be attended with very considerable expense.

“The importance of supporting an Institution, whose object is constantly to watch over the attempts that will still be made to perpetrate the worst species of robbery, and which serves at the same time as a point of communication for the friends of the Africans in all parts of the world, the Directors trust is sufficiently apparent; they also hope, that what has already been done towards the entire abolition of the Slave Trade, may serve as a pledge for the zealous prosecution of what yet remains: they persuade themselves that a British Public will not suffer the work to be retarded for want of adequate funds, and that it is only necessary to make known their situation to the numerous friends of the cause, in order to obtain an immediate and ample supply. Individuals will doubtless be found in every district, who will cheerfully engage to solicit subscriptions, and remit them to the Treasurer. Such persons are request-

ed to transmit their names to the Secretary, in order to form a list of Correspondents, who may be supplied with the printed Reports for distribution where wanted.

“By such a system of co-operation, some compensation may at length be made to Africa, for the enormous wrongs she has sustained from the Slave Trade, through a course of ages; and it is confidently hoped that the African Institution will be enabled to proceed with vigour in the prosecution of those great objects detailed in their First Report—objects intimately connected with the happiness of millions, but which cannot be obtained without considerable pecuniary assistance.

“By Order, THOMAS HARRISON,
22d Jan. 1816. Secretary.”

*** For further Religious Intelligence, see the Appendix.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE law of amnesty proposed by the king to the assemblies, underwent a long and animated discussion in the chamber of deputies. A large party were disposed to extend the exceptions very far beyond the intention of the king, who wished to limit them to those already designated in the proclamation which he issued on entering France. They succeeded, however, in introducing only one material modification, namely, that which excepts from the amnesty “those of the Regicides who, in contempt of a clemency almost without bounds, have voted for the Additional Act, (Bonaparte’s new constitution,) or have accepted functions or employments from the Usurper, and who, from such conduct, are declared irreconcilable enemies to France and to its legitimate government, are excluded in perpetuity from the kingdom, and shall be required to depart therefrom in the course of one month, under the penalties enacted by the thirty-third article of the penal code. Nor can they enjoy any civil rights within the kingdom, or possess therein any properties, titles, or pensions, obtained gratuitously by them.” The rest of the law remains nearly in its original state. It grants an entire amnesty to all who took part in the late Rebellion, with the exception of the persons specifically named in the king’s ordinance of the 24th of July last. Of these some will be brought before the

*** Subscriptions are received by the following bankers, viz:—Sir P. Pole, Bart. Thornton, Down, Free, and Scott, No. 1, Bartholomew Lane; Messrs. Hoare, Barnett, and Co., No. 62, Lombard Street; Messieurs Hoares, No. 37, Fleet street; Messieurs Drummonds, Charing Cross; Messrs. Morland, Ransom, and Co. Pall Mall;—by the Treasurer, John Thornton, Esq.; by the Secretary, Thomas Harrison, Esq.;—or by Mr. Robert Stokes, the Clerk, at the Office of the Institution, No. 36, Suffolk-Street, Charing Cross: to whom, or to the Secretary, communications relative to the Institution may be addressed. Subscriptions are also received by Mr. Abraham Tattet, the Collector, No. 5, Carlisle Place, Lambeth:

tribunals; and with respect to others the king may within two months direct their expatriation, and may deprive them of all property or pensions gratuitously given them. All the relations of Bonaparte are for ever excluded from the kingdom, and are to depart in one month. They cannot possess any civil rights, nor any property or pensions gratuitously given, and whatever they possess by legal title must be disposed of in six months. The amnesty does not include crimes or offences against individuals.

The chamber of peers adopted the law thus modified without any debate; one hundred and twenty peers voting in its favour, and twenty-one against it. There doubtless are many in France to whom this law must prove very obnoxious; and it is said to have created a strong sensation at Paris. If so, it probably is owing to this cause that the French government have requested that the march of the British troops may be delayed for the present, instead of proceeding, as was intended, to the frontiers. Accordingly, about 20,000 men have been cantoned in the environs of that city, where they will, of course, serve to overawe those ferocious spirits who want nothing but an opportunity to renew all the horrors of the Revolution, and to involve Europe in another war.

We mentioned, in our last Number, the escape of Lavalette from prison on the evening before the sentence of death was to be executed upon him.

It now appears that his escape was aided, if not contrived, and effected, by three of our countrymen. Gen. Sir Robert Wilson, well known as the historian of the campaign in Egypt; a Captain Hutchinson, a relation, we understand, of Lord Hutchinson; and a Mr. Bruce, son of a banker of that name in London. These individuals have been arrested, and their papers seized; and they are now about to be put on their trial for the offence. It is said that their papers have disclosed various important particulars with respect to the plans of the factious, especially those of this country, for rendering the government of France odious both to its own subjects and to foreigners, and thus paving the way for a counter-revolution. It is even asserted that some pretended state papers, which have been widely circulated as the production of persons of high name, and have been calculated to produce a most mischievous effect on public opinion, have been traced to the bureaus of these gentlemen as their source. If these assertions should prove to be correct, a regard to the public peace seems to call for exemplary punishment on the delinquents. Nor, indeed, can the deep stain which their conduct has inflicted on the British army and the British nation be effaced, except by the cordial concurrence of our government and people in this act of justice.

We have already taken pains to expose another branch of the same conspiracy, and we trust not without success. We do not, indeed, accuse every person who has lent a too ready ear to the fabricated tales of persecution in France, or whose zeal in the cause of humanity may have led him to concur in the resolutions proposed and adopted at public meetings on that subject, of a factious wish to degrade, still less to overthrow, the government of the Bourbons; but that they have been imposed upon by persons having such designs, many of themselves will probably now be not unwilling to admit.

The course of the present month has thrown much light on this question. First appeared a letter from the duke of Wellington, to the Secretaries of the Protestant Society for the Protection of Religious Liberty, distinctly affirming, that they had been misinformed as to facts; that the disturbances which had taken place at Nismes had their origin in political animosity; and that the French government had done every

thing it could to repress them. This letter the Secretaries admit that they received, and did not publish. But to the inquiry, why did they not publish it, no satisfactory answer has yet been given. The duke's letter, they say, was thought by some immaterial, and by others not entitled to confidence. But surely this is language which it is hardly decent for them to employ. One thing, however, is obvious, that had the letter been published as it ought to have been, being an official answer to an official communication, it would have tranquillized the feelings of the nation, and convinced them that all farther clamour on the subject was misplaced. We might, in that case, have been spared the clumsy eloquence of the Common Council of London, and the noisy declamations from Glasgow, Plymouth, and Berwick upon Tweed! We might also have been spared some of that discredit which, on the Continent, is attached to our credulity, and to our busy, bustling interference in matters beyond our province.

Next appeared letters from M. Maron, president of the Protestant Consistory at Paris, and from various other Protestant ministers, denying, even more strongly than the duke of Wellington had done, the facts assumed in the resolutions of the Protestant Society, and deprecating their proffered aid. These letters, however, are treated with still less ceremony than that of the illustrious duke. As for poor M. Maron, he is stigmatized by the Secretaries as a *girouette*, (a weathercock,) and it is even insinuated that he writes under the dictation of the minister of police. We suppose they will pursue a similar course with the other Protestant ministers in France, who have contradicted their statements, and declined their assistance; until at last they will so far have played the *girouettes* themselves, that commencing with vehement resolutions in favour of the persecuted Protestants, they will end with vilifying these very Protestants, because they will not admit that they have been persecuted.

All this might provoke a smile, if the consequences of it were not so highly detrimental to the public tranquillity, and to the interests of religion. Beside the general distrust between the two countries, which such proceedings tend to generate, they will have the effect, we greatly fear, of making the separation wider between England

and the Protestants of France. The latter will shrink more than ever from any communication with us, lest they should, sooner or later, be implicated in some intemperate discussion, or be held up to public view, pilloried in speeches or newspaper paragraphs. The hopes we might have entertained of gradually gaining their confidence, and obtaining their co-operation in plans for the diffusion of the Scriptures, will thus be very materially injured, and, perhaps, indefinitely postponed. On the most favourable supposition, our difficulties will be greatly increased. The French government, and the bulk of the Catholics of France, cannot be supposed to discriminate nicely between the various bodies of religionists in this country. The specimen they have had of the disposition of some religionists will be taken as indicating the prevalence of a similar spirit of uncharitableness and distrust towards them among all zealous Protestants in England, and must have the effect of disinclining them to look with favour even on their schemes of beneficence and mercy.

Nor is it only abroad, but at home, that such transactions are likely to produce evil. The influence of religious societies, in support of objects unquestionably good, and loudly claiming their aid, must be greatly lessened by every instance of injudicious, intemperate, or misplaced interference. Let, then, what has lately occurred operate at least as a caution against future precipitancy!

After the remarks we have deemed it our duty to make on this subject, we feel it to be no more than an act of justice to the Protestant Society to say, we understand that many of its most respectable, and hitherto leading, members, disapproved, from the first, of the Resolutions which have given birth to this discussion, and have been as little satisfied as we ourselves have been with the part which their Secretaries have subsequently taken.

But it will be asked, Have there then been no persecutions of Protestants in France? After all that may be said on the imprudent and unwarrantable course which some individuals have chosen to pursue, does not this stubborn fact still stand uncontradicted, to justify at least some inference, that Protestants have been persecuted as Protestants? These questions deserve a reply.

No one has yet pretended that, except in the department of La Garde, the Protestants have experienced any molestation whatever, or that the free exercise of their worship has been interrupted for a single moment. As for the circumstance that the salaries of the Protestant ministers were nine months in arrear, what does it prove but that Louis XVIII. had paid them to the 31st of December, 1814; that Bonaparte had not paid them on the 31st of March, and the 30th of June, 1815; and that, on the 30th of September, the king was still unable to make good to them either the deficiencies of Bonaparte or their current salary. But was this peculiar to the Protestant ministers? The Catholic ministers, and, indeed, all other public pensioners, stood precisely on the same footing. In this, therefore, there is nothing of which the Protestants specifically can complain; or, if they do complain, it ought to be of Napoleon, and not of Louis.

On the other hand, we have this positive proof of the impartiality of the French government, that about the very time when our Religious Societies were beginning to publish resolutions respecting the persecuting designs of that government, there appeared a law regulating the election of deputies, which gives to all Protestant ministers the same elective privileges as to Catholics.

But why should any thing which wears the semblance of religious persecution have existed even in the single department of La Garde? Our readers, we trust, will excuse us, if we enter into some detail in answering this question. Many of them will remember the time when there did exist in France a real persecution, and that not of Protestants, but of the priests and more zealous professors of the Romish faith. During the early years of the French Revolution, no one will deny that the sufferings of these men were intense. They were visited with pillage, and confiscation, and banishment, and imprisonment, and every species of insult and injury. They were furiously massacred, or no less savagely executed by scores and even hundreds. They suffered all this *because* they were zealous Catholics. This is an imperishable record in the page of history!

During that unhappy period, Nismes was the scene of peculiar atrocities.

As early as the year 1790, the mass of the population of that place and its vicinity took a violent part in favour of the Revolution. The priests and other zealous Catholics were opposed to it. Tumults followed. The Catholics were barbarously used. Many hundreds of them are said to have been massacred. Two of their churches were also transferred to the Protestants, who at that time, from their attachment to the Revolution, became the predominant party.

Under the succeeding despotisms, all local disturbances gave place to the uncompromising severity of the general government, which levelled every distinction, and made all classes equally to bow under its iron yoke.

The return of the Bourbons in 1814 called forth strong demonstrations of joy among the Catholics of Nismes. The Protestants conceived that these bore too much the air of a triumph over them; and there were frequent quarrels in consequence. But the authorities at that time were Protestant; and the Catholics complained that they could obtain no redress. The Catholic churches, also, which the Protestants had appropriated to their own use, became about this time a subject of discussion; and it was expected by the Roman Catholics that they would be restored. The present use of them they considered as a profanation. We do not justify either the expectation or the sentiment: we merely state the facts.

On the return of Bonaparte, the Duc d'Angouleme repaired to Nismes, where he raised in a few hours a regiment of 2,000 men, almost exclusively Catholics. The number of Protestants in it is said to have been about twenty. All parties seem agreed about the relative numbers belonging to the two communions, but they differ as to the cause. The Protestants now say that their services were refused. The Catholics say that they were never offered.

Soon after the duke quitted Nismes, the Bonapartists gained the complete ascendancy there, and Napoleon was proclaimed Emperor with the most extravagant demonstrations of joy. A considerable force, consisting chiefly of Protestants, was immediately formed under General Gilly, also a Protestant, by means of which chiefly the duke was forced on the ninth of April to capitulate. On this occasion the troops who had followed him from Nismes, and who now

dispersed and returned to their homes, are stated to have sustained dreadful severities from the Bonapartist party. Not a few are even said to have been massacred, and their houses pillaged. It was hardly, indeed, to have been expected, that in the violent state of excitement which the minds of men must at that time have experienced, parties embracing interests so opposite, and recently contending against each other in the field, should subside into quiet and peaceful neighbours.

So late as the 17th of July, a garrison consisting of citizens of Nismes, who had formed part of General Gilly's army, held that city, under the three-coloured flag, and refused to give it up to the royal authorities. The attempt to dispossess them was attended with considerable bloodshed; but it ended in a great many of the garrison, all of whom it is said were Protestants, being put to the sword. In the neighbourhood of Nismes a civil war continued to rage till the end of August, when it was suppressed by the advance of a body of Austrian troops.

The disorders which followed at Nismes, and to which the name of Religious Persecution has been given, were but the natural consequence, in the then unsettled state of France, of the violent animosities which had previously existed. The Protestants now became the suffering party; and the Catholics resolved to resume their churches, and to suffer them no longer to be polluted by heretic worship. As soon as the interference of the government had suppressed these disorders, and tranquillity was restored to Nismes, General La Garde ordered that on the 8th of November the churches should be opened for the re-admission of the Protestants. What passed on that day we relate on the authority of an English merchant of piety and intelligence who was present in Nismes, and who relates the facts of which he was a witness without any reference to, indeed, without any knowledge of, the steps that were then taking in England. On that day, the Protestants marched in a considerable body with sprigs of laurel in their hats or caps, and with other insignia of triumph, to take possession of their churches. The Catholics considered this as a premeditated insult; and a universal commotion was the consequence. General La Garde made every effort to tranquillize them, but in vain. He himself was

shot, and the Protestants, after sustaining much violence, were obliged to withdraw from the fury of the mob.

Now it is obvious, that in such a state of things as has unhappily existed at Nismes, it would be easy to find multiplied instances of individual calamity (both among Protestants and Roman Catholics) the relation of which would be calculated to excite general horror. We have no doubt of their having occurred; and we very sincerely deplore their occurrence. But we believe that during the last year, the amount of suffering has been pretty equally divided between the two parties; and that in neither case ought language to be so abused as to dignify those sufferings with the name of Religious Persecution.

We are happy to add, that through the efforts of the French government perfect tranquillity is now established at Nismes. On the 21st of December, the Protestant churches were opened. A notice had previously been given to that effect by the mayor, and the time was announced by the ringing of bells. The mayor and the prefect of the department, with some other confidential persons, went in plain clothes through the streets in different directions, and found all quiet. The same tranquillity has prevailed to the latest date to which accounts have been received; and by way of removing future occasions of discord, the government has announced its purpose of erecting two Protestant places of worship at its own expense, when the two Catholic churches which the Protestants had appropriated to their own use should be restored to their original occupants.

The Protestant Society, or rather their Secretaries, have claimed the merit of having arrested the persecutions at Nismes by their timely interference. The above detail of facts, and a comparison of dates, will show how vain is this boast; and as for the address of the Common Council of London, it has not yet been presented.

UNITED STATES.

The Message of the President on the opening of Congress on the 5th of December, breathes, we are happy to say, a friendly spirit towards this country. A commercial treaty between the two governments has since been promulged which regulates their commercial intercourse on terms of equitable reciprocity, as to duties and every other particular. The intercourse of the West Indies with the United States is to stand on its former footing. American ships are to be admitted to trade at Calcutta, Madras, Bombay, and Prince of Wales Island; but they are to be excluded from all communication with St. Helena while Bonaparte resides there.

CEYLON.

In an early part of this Number we have inserted an account of a transaction in the island of Ceylon, which seems to implicate the public functionaries of that island in the serious guilt of countenancing and even assisting in the idolatrous practices of the natives. We trust that the transaction will appear to our government to merit strict inquiry, and, if it has been correctly stated, severe reprehension. We are the more solicitous to call the public attention to this transaction, because the government of Ceylon, in a proclamation which it issued on the 2d of March, has manifested what strikes us as a superfluous degree of tenderness for the superstition of Budhoo. By this proclamation, "the religion of Budhoo, professed by the chiefs and inhabitants of these provinces, is declared *inviolable*; and its rites, ministers, and places of worship, are to be *maintained* and protected." There is something in the form of this stipulation, which, to say the least, is very questionable, and we are therefore very desirous to understand the full extent to which it pledges the British government. We shall revert to the subject in our next Number.

ANSWERS TO CORRESPONDENTS.

THEOPHILUS; ϕ ΙΛΟΣ; ANGLUS; E. T.; O. U. B.; VIRIDIS AGER; J. S.—H.; C. C.; D.; M.; are come to hand.

We have received a letter signed "A Friend," and soon after the not very friendly communication of the same pen, under the signature of "A Constant Reader," addressed to the Evangelical Magazine, on an error into which he supposes us to have fallen respecting a hymn ascribed to a certain Hannah Partlow. We know nothing either of Hannah Partlow or her hymn.

