

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

TORONTO, UPPER CANADA, SATURDAY, FEBRUARY 6, 1841.

[NUMBER 31.]

VOLUME IV.]

Poetry.

"When Herod the King had heard these things, he was troubled, and all Jerusalem with him."—Matt. ii. 3.

What! city of our God,
And wert thou troubled too,
To hear thy Morning Star had dawned at last?
Didst love th' oppressing rod
Of Rome, degraded Jew,
The heavy, heathen chains, that gall'd and held thee fast?

Let him be troubled sore,
Th' usurping king, whose brow
Darkened at distant tidings of the birth
Of One, who, though he wore
A crown of thorns, both now
Tread down the golden crowns of the false kings of earth.

Oh ye of Abram's race,
Unworthy of your sire!
How would he have rejoiced to see Christ's day;
To see him face to face,
And of th' unkindled fire—
The up-raised knife God did in mercy stay—
Th' innocent trembling child,
The father's only son,—
Think with a grateful heart, that faith was given
Amidst that conflict wild,
To trust in God above,
So that of him all nations should be blessed of Heaven.

Was it ye did not know
Your promised Prince was near?
Look to the holy books ye so much prize,
Why to believe so slow?
Has Herod's guilty fear
Discovered what your faith, ye proudly wise,
Will not reveal to you?
Ye cannot,—will not seek
Him, whom the pure in heart can only see;
'Tis to a chosen few,
The wise men and the meek,
Who shall find out their Lord; and bend before his knee.

All—all are like to ye,
Who cling unto their sin,
For Bethlehem is laid by, and Christ is there;
His star they will not see,
Their hearts are as the inn,
So crowded that he finds no room to spare.

Ye know not what ye lose
Who troubled are in heart,
When told that Christ your God is near;
Who, like the faithless Jews,
Can only, shuddering, start,
And where bright love should lead, shrink back with fear;
Beware, ye troubled souls, that God will re-appear.

British Magazine, December, 1840.

THE VERY REV. RICHARD GRAVES, D.D., DEAN OF ARDAGH.*

[Concluded from No. XXIX.]

We have hitherto found Mr. Graves in the more humble though not less useful ranks of ministerial and professional duty, and all that we have seen induces us to think of him more highly as a devoted and faithful minister of the Lord Jesus Christ. It was scarcely possible that his talents and devotedness could have escaped notice, and consequently, in 1813, he was offered the deanery of Ardagh, by Mr. (Sir Robert) Peel, on the part of the Duke of Richmond, then about to resign the lord lieutenancy. In a worldly point of view, this appointment, under his circumstances, could not be productive of any temporal benefit; but the question appeared with him to be how far he might more promote the glory of God, and the good of his fellow-creatures; and, Trinity college having agreed to appoint him professor of divinity, he found himself warranted to accept the charge. It is quite obvious that Mr. Graves was induced to accept this preferment from the sincere desire of doing good. Many of his papers testify his feelings on this point, and his subsequent assiduity showed that he entered not on his new office for lucre's sake. We are informed, that the chief improvement which he introduced into the duties of the professor, was an annual examination in a select but comprehensive course of reading, calculated to elevate the standard of theological knowledge in the university, and to good answering in which the board awarded liberal premiums. His views on the important subject of a due preparation for the ministry are fully and clearly explained in his first prelection, to which the reader is referred; and which is well worth the perusal, not merely of the candidate for holy orders, but of those of the clergy whose other duties will permit them to devote some portion of their time to divinity studies. The attendance of divinity students on this examination was not, however, required, but only encouraged—a defect which he could not, at that time, succeed in having remedied. As the only alternative, he anxiously applied to the Irish prelates of the day to give their effectual support to this great attempt towards extending the theological attainments of the national clergy, by requiring from candidates for holy orders, some proof of their having attended this examination with advantage to themselves. But he was not fortunate enough to succeed with more than a few eminent individuals, whose names, only that it would be invidious to singularize, the writer would gladly record, in testimony of their enlightened desire to use their power and patronage in promoting the best interests of the church.

His truly spiritual frame of mind at this period, may be gathered from his own words: "And now, O my God, who for fifty years has blessed me with prosperity, and now appears to open to me new prospects of comfort, of exertion, and of usefulness, assist my heart to be grateful, as I ought, for these thy mercies. O, confirm me in my earnest wishes to be useful to thy holy religion. Permit not worldly and ambitious views to mix with, and contaminate my efforts. Make my heart, O God, right with thee. O forgive my past coldness, inactivity, omissions; teach me to walk humbly before thee. O, continue to me the blessings thou hast hitherto vouchsafed to me, in my wife and children, my circumstances, and my health. Give me thy grace to use all these blessings as I ought; and grant, that amidst all the changes of this world, I may be resigned to thy will, and anxious to fulfil it, and that through the merits and mediation of my Redeemer I and mine may meet in eternal life. Amen."

In 1819 he published his "Select Scriptural Proofs of the Trinity." In March, 1823, he was promoted by the Chapter of Christ Church, to the valuable parish of St. Mary's.—In 1825, he published his work on "Calvinistic Predestination." Whatever difference of opinion may exist as to his views on this subject—a subject indeed, never

to be treated but with diffidence and seriousness—all must allow that it carries on it the impress of the author's learning, and of his piety. The subject, indeed, has been too often treated in a spirit little in accordance with the simplicity and gentleness of the gospel.

In 1827, he lost his wife, by a most sudden death.—She had retired after breakfast and family prayers, as usual, to her own chamber, to read and pray, and was found there dead, by a fit of apoplexy, and fallen to the ground, with the bible near her. This painful and trying circumstance had a great effect on the health of the dean, which was increased by the death of his daughter-in-law, and a paralytic stroke, which affected his right side, compelled him to retire from active duty. "Soon after the publication of his discourses on Calvinism, in 1825," says his biographer, "he had commenced taking notes, with the intention of drawing up a history of the church, during the first three centuries. Even after his first attack, he cherished some hopes of being permitted to be still useful in this way, and made various efforts both to read himself, and also to write with his left hand. But he was obliged to abandon these attempts, and to yield to the conviction, that he was no longer to labour in his Master's service; and this seemed for a time to weigh more heavily on his mind than his bodily infirmity had done. But in this, as in all other instances, he soon learned to submit his own to the divine will, and to be thankful for the mercies that remained—that he was still able to read enough for his private meditation, and fully to enjoy what was read aloud by others.

"Henceforth his mornings were generally occupied in private and family prayer, and in listening to the perusal of religious books, in directing answers to letters, and other matters of business, in driving out, and receiving the visits of those Christian friends who sought, by their kind attentions, to cheer his remaining days; and many of whom have assured the writer, that they felt it a privilege to be admitted to observe the meek and cheerful resignation with which he submitted to so depressing a visitation.

"In the evening he listened to some light reading, but generally connected with the history or prospects of Christianity, either at home or abroad.

"He spent the summer of 1828, about four miles from Dublin; it not being deemed prudent to move him to any greater distance from medical advice. Here his spirits were much recruited by the air and country drives. Indeed the pleasure he derived from these innocent sources remained to the last, and the simplest productions of nature, the waving meadow, the fragrant hawthorn, the lily or the cowslip, all furnished him with undiminished, though daily repeated enjoyment; and it was with evident regret that he returned to winter in the town.

"There were, of course, many changes in his complaint; and some of them very distressing, in consequence of the applications medically advised, and as a matter of duty resorted to by his family, in the hope of retarding the progress of the malady. But they were all submitted to without a murmur. And, notwithstanding his continually increasing nervousness, he was never seen, whatever he felt for the temporal or spiritual state of others, to mourn over any remembrance of his own privations, except on one occasion—the anniversary of the death of his deceased partner—when he was found at his private drawer, gazing with tears on a trifling relic of her dress, which he had preserved till then unknown. But he at once acquiesced in its removal; and re-adopted, when recalled to his mind, his own former consoling reflections in reference to that event.

"During this winter, 1828-9, frequent, though slight aggravations of his disease, together with his evidently increasing consciousness of his own decline, prepared those immediately about him for his no distant release from so heavy a probation. But they were not prepared for one, so unusual in this disease, and, in some respects, so apparently awful a character.

"His family not being satisfied with any existing likeness of him, had prevailed on him, after much persuasion (as he always disliked it), to sit for his picture to an eminent artist; and a slight accession of disease some days before, though it seemed for the time to pass off, rendered them more anxious about it. It was just after his morning devotions, and at the commencement of the first sitting for the above purpose, that inflammation of the brain (the consequence, as was supposed, of the late attack) set in so suddenly and violently, as to produce immediate and general paralysis, accompanied with piteous cries, which, though evidently involuntary, would have horrified his family, had not his son and other medical friends who were in immediate attendance, assured them, that the attack had instantaneously and completely deprived him of all feeling and consciousness. This state continued for several hours, till an extensive effusion on the brain (as it was considered) as suddenly extinguished both it and life together; the moment after which his features again assumed their usual sweet and placid appearance."

Thus departed this life one of the most devoted ministers of God's word, one of the brightest ornaments of the Church of England and Ireland, and whose memory will long be cherished with feelings of warmest affection by those who were privileged to attend his ministry, or to receive instruction from him, in what may be designated strictly theological learning. To the son, who has edited the works Dean Graves has left behind him, it must be matter of great satisfaction to be enabled to draw up the memoir of such a father, and the volumes adverted to will form a very valuable addition to the theological literature of the country.

DOMESTIC RELIGION.

Family-religion is, moreover, powerfully recommended as ranking, under the Divine blessing, amongst the most efficient means of promoting the cause of truth and godliness. The service of God is the grand object for which human beings are united together under the domestic constitution, and endowed with the mighty power of the social affections. If you look for the final end in any thing short of this, it must be something limited merely to the objects of a transitory life, and falling thereof immeasurably short of all that relates immediately to the interest of sinful and immortal creatures. What, apart from this, is wealth or honour, authority, power, or any other earthly advantages which a family may secure to itself? They rank at best amongst the fleeting possessions of a day; and, by their perversion or abuse, become the occasion of threatened and awful condemnation in the

life to come. The power emanating from the intimacies and affections of domestic life, is a talent of unspeakable value. It brings the deepest responsibility, and it can only be turned to a good account in the service of God. Now the great importance of family-worship, in reference to the grand designs of the domestic constitution, must be evident under whatever aspect you consider the subject.

If you contemplate it in reference to those who are entrusted with household authority, it must manifestly be of great advantage to them in the discharge of their sacred duties. The parent and the master are, as such, accountable to the Judge of all for the manner in which they act in regard to the precious means of usefulness placed at their disposal. The souls of their children and domestics are entrusted to their care. They are laid under a solemn obligation to do all that in them lies to promote the spiritual welfare of their charge. But the worship of God, the recognition of his authority, the supplication of his blessing in the stated exercises of domestic devotion, cannot fail greatly to assist them in the performance of their duties. It must operate as a salutary restraint upon their own spirit and practice; it must tend to keep alive a due sense of their responsibility—to inspire them with a well-founded confidence in the particular care of Providence,—and, above all, to bring down upon their efforts the especial blessings of God; it must tend to infuse the spirit of religion into all their domestic transactions—to cement and sanctify the bonds of social union, as well as to maintain that consistency of character—that becoming example, without which other means will be in general of little avail.

The worship and fear of God in families must directly tend to restrain the evil tendencies of those who are placed under authority, and to promote most effectually their spiritual welfare. Every household which duly recognises the authority of the supreme Parent in the stated exercises of devotion, is a most important school for the acquisition of the best principles and habits. In consequence of the closeness and constancy of the intercourse subsisting amongst its members, there is a mighty influence at work for good or evil, the full amount of which it is impossible to estimate. The remark of course holds generally true; but its importance must be especially seen in reference to the young and rising generation. The education of a child comprehends much more than the term is usually supposed to denote. It includes, not merely the exercise of intellectual and secular disciplines, but the whole process which forms his religious character. It begins with the first thoughts which arise in his mind, with the first affections of his heart, with the first notices of conscience; and if the power of example, assisted by close and constant association, is generally speaking, great, often beyond calculation, what a mighty influence must it exert in the earlier periods of life! The immense importance of family-religion in this respect is too evident to require illustration or proof. Deep and indelible are the good impressions which, under the blessings of God, are usually made upon the infantile mind by the hallowed example of a parent seen to act as the priest of the domestic temple, and to walk before his house in the fear of the Lord. It is no human authority that has said, "Train up a child in the way that he should go, and when he is old he will not depart from it." The best efforts of the parent indeed, are not always crowned with success. A variety of unfavourable circumstances may interpose and thwart his endeavours. But we believe, that cases of failure are few in comparison with the instances which verify the words of the wise man. The counsels, prayers, and virtues of Christian parents are never obliterated from the memory of their offspring in more advanced life; and by reviving the salutary impressions of youth, they no doubt frequently become the means of reclaiming the wanderer from the paths of error and misery.

These remarks will suffice, moreover, to shew the vast importance of family religion in relation to the general interests of Christianity. It is to education conducted on religious principles, that the world under the Divine blessing, will always be principally indebted for whatever it shall possess of genuine wisdom and goodness. But how inefficient must all education be, which is not carried on with the co-operation of individuals in the circles of domestic life! The friends of religion may do much for this great cause, by furnishing means, and setting up most important institutions for the instruction and training of the young. But the best efforts of society will never supply the place of the endeavours which parents and guardians are able to make under the domestic roof, for the purpose of bringing up their charge in the nurture and admonition of the Lord. With them is entrusted a most powerful influence, which gives to the young their first impressions, and which afterwards may be employed most effectually to help forward, or to counteract other means for their welfare. It is therefore to the prayers, the example, and the efforts of parents and guardians within the circles of private life, that the Church must, in a great measure, look for the maintenance and diffusion of religion in the world.

Happy, thrice happy is the family which is animated by the spirit of devotion, and regulated by the principles of Christianity! In a world of sin and sorrow it presents a scene most refreshing to the eye—a home of peace and blessedness—a garden of the Lord, where the trees of righteousness are seen to grow and blossom with the fruit of immortality. It is a sacred asylum from the turmoils and sorrows of the world, a tabernacle of the Most High, and a nursery for that better region where the soul will find unbounded scope for its best affections, and realise the satisfactions of perfect friendship. But, on the other hand, melancholy is the aspect of the present subject towards every household that is not walking in the fear of the Lord. In common with all other families, it contains within itself the principle of dissolution. The last enemy is gradually undermining the earthy foundation of that social fabric, and will ere long reduce it to dust. The husband will soon be separated from the wife, the parent from the child, the brother from the sister, and the master from the servant; and while death consigns their bodies one after another to the grave, he will transmit their spirits into other spheres of existence. What, then, is a family, or any other association of human beings, which is not sanctified by religious principle, without the common and imperishable bond of faith in Him who is "the resurrection and the life!"—it is, at best, no more than a frail and perishable structure. Being cemented only by earthly materials, and standing on a foundation of sand, the coming tide and tempest threaten to sweep it away, and to leave not a wreck behind, on which the heart will be

able to repose. In short, every human compact will be dissolved, and nothing will remain but the elements of happiness or misery, which will arise out of its moral character or relation to an eternal world! Considerations, such as these, should surely make those who are entrusted with household authority zealous for the maintenance of Domestic religion. The families over which Providence has placed you are vineyards consigned to your especial care. There lies, for the most part, your chief responsibility—there are your principal spheres of usefulness—there the spots which, according to the nature of the seed sown, will yield an abundant harvest of joy or sorrow. If any, then, have hitherto neglected to imitate the example of David, who returned from his public duties to bless his household, consider for a moment that you are chargeable with great unfaithfulness to your trust, and that you have reason to fear the wrath God has threatened to pour out upon the families which call not upon his name. Live no longer in the disregard of a duty so reasonable, pleasant, and profitable. The excuses which are commonly offered for the neglect of it will not bear examination. They are usually the pleas of ignorance, unbelief, and ungodliness. But domestic devotion, to be effectual, must be followed up by a consistent course of spirit and practice. Parents are bound to exercise their authority with firmness tempered with affection, and to make on all requisite occasions a decided stand in favour of virtue and religion, holding in remembrance the awful judgment brought of old upon Eli and his house, because his sons made themselves vile, and he restrained them not.—REV. MR. MUSTON.

RELIGIOUS JOURNALISM.*

We assert, that, as in past times, subsequent to the promulgation of Christianity, political society moved on the axis of religion; that is, the religious movement gave its character to the social movement; so at present, religion in its external worldly operations moves on the axis of politics; that is, the political movement is working out, as the instrument of major force, those spiritual results which ought to be religious. In other words to give emphasis to our assertion by repetition, religion, at former periods, being the moving power of society, all the leading changes of the world carried their religious significance manifestly with them. But now this order of things is reversed. Politics have decidedly everywhere the predominance over religion. By politics, consequently, we must seek to carry out the agency of revelation on human affairs, or this agency will wax, or rather wane, fainter and fainter, till paganism, under a new guise, that is, irreligion combined with a feeble, contemned superstition, again rules mankind. To uphold Christianity, therefore, we must gain for it a hold over the dominant political passions, in which even philosophy is actually merged. But to do this there is only one means, viz. frequent periodical publications, not addressed to the weaker portion of communities—to religious circles solely, but chiefly to the stronger portion, to the great active mass who care little or nothing at all about religion. The gospel has, it is true, a "still small voice," yet its echoes have resounded through the universe; and reverberation of sound has only come from its hitting and startling the world. In Goshen, in the heart of the individual, its voice is still and small always; but in proportion as its echoes die away, even this voice itself must subside into silence. To awaken the echoes afresh, to hit the world anew, should then, if this paramount reason alone could be urged, be the object of every Christian; and this can only be accomplished by bringing Christianity into close contact and collision with the ascendant spirit of the age; for which purpose there is no instrumentality equal to that of a newspaper.

And let no one imagine that we have taken a profane view of the work which all whole-hearted believers have, especially at this critical period, when new theories on all moral and social subjects are propounded, to perform. It might be shown that the Gospel, on its first publication, far from considering the spirit of the age as out of its sphere of action, stamped its impression upon that spirit; that it did the same at the Reformation; and that it has achieved no conquests whenever it has been represented as too fine and Pharaonic, too delicate and transcendental, to measure itself with society at large—to enter as a champion for God into the lists of ungodly men, and, as the chosen arena of their progress, to put its superiority to the test. Politics, however, occupy actually the same place in the popular heart that the disputes of the Pagan schools did eighteen hundred years ago—that sacerdotal learning and the gorgeous dominions of Rome did in the sixteenth century; and as the Gospel has triumphed over the heathen philosophy and the delusions of Popery, so she may, with equal certainty, master and beat down the fallacies of political speculation at the present day. But in order to do this, she must turn her face upon her enemies, as she did in past times; she must set her face fully upon them.

"For stronger truth does grow,
And falsehood feebler, gazing on her foe."
By a half-averted visage, by the Parthian arrows of flight, she can effect nothing except the victory of her antagonists, and her own down-trampling in the mire.

Now we are aware that the view we have taken of the mundane purposes of Christianity may displease a very devoted class of persons, for whom we entertain a very high respect. We will therefore explain ourselves more fully. These persons are accustomed to confine their attention to the choicest ultimate effects of religion—to its spiritual operations within the unseen man. They are apt, in consequence, to discard from their considerations, or at least greatly to undervalue, its broad external activities, and to overlook the dependence which the two sorts of results have upon each other. We would remark, then, that we may put ourselves right with this zealous body of Christians, that the experience of history has proved that the attention of nations must be evoked to the doctrines of Christ, for the purpose of enlarging his Church scattered in the midst of the nations; that the world must be provoked to feel an interest in the subjects of revelation with an express view to the growth of that Church; that it is only by recommending Christian truth to mankind at large, that its power can be brought fairly into action; that the increase of true believers depends upon the increase of professing believers, and that of both on the religious agitation of the outward community. These churches, therefore, whether national or sectarian, must, in our opinion, ever languish and fall into merited contempt and impotency; or, what is worse, into sick, fantastic, feverish dreams—into night-mare horrors and convulsions from the close pent-up atmosphere in which they breathe—till they enlarge their conceptions—till they let the air which is blowing freely over the earth, in upon them—till they measure the virtue of their principles with all the wrestling elements of society. Exerting no influence over the popular mind, proclaiming their incapacity to exert this influence, they virtually abdicate. By acknowledging the existence of a "spirit of the age," of a "march of intellect"—the new terms to express human wilfulness, with which they are unable to cope, they show that they totally misunderstand their mission, which is precisely to do that which they shrink even from

* From Blackwood's Magazine.

attempting, as out of the legitimate field of their exertion; viz to grapple with and subdue this spirit, whatever may be its character, into subserviency if not obedience to Christianity.

It is only by seizing on the master and mental bias of the age that the Gospel can conquer. This bias may be emphatically called, the world—the enemy; and as long as it is ascendant, rebuking away the Christian faith from its presence, so long will that faith be dwindling away with rapid decline into powerlessness. The task of Christianity is, we repeat, to overcome, not to shun her foes, and exactly in the same degree as she reduces them to inferiority, (history affords the most unequivocal proof of this assertion,) does her select and more precious work in the recesses of human bosoms thrive. Those, then, who would promote this work must not neglect the other, for God has made them dependent each on each. The world and the Church are correlatives. There is no way of ministering to the Church without confronting the world; and whilst there is any tendency in the intellect of any nation to tower above the religion of Christ, and that religion does not out-tower this tendency, plucking away its arms and heating it with its own weapons, the Gospel must be at a dead lock, unable to advance a single step.

It is necessary, therefore, for those who would promote the cause of the Saviour, to attack the world. To do this, one must enter into close quarters with it. One must discern the style of thinking which popularly, among the high and among the low, prevails. One must, detecting, address himself to the thoughts and views of the multitude, and not content himself with a simple exposition, however just and luminous, of his own thoughts, and views. He must convict the multitude of the fallaciousness of their principles, and convince them of the veracity of his own out of their own mouths, otherwise he will reason to the winds. He must understand the pre-occupations of the public mind, meet them and draw his reasonings out of them from that very source. To endeavour to demonstrate to the secularists of the actual epoch, either the corruptions of Popery or the truth of Protestantism or even of Revelation itself, by reasoning from the proper peculiar evidence by which these propositions may be respectively established, would be throwing sand utterly away. They would not listen to an angel from heaven addressing them through this old, excellent, but hackneyed mode of argument. The reason's language of the moment must be re-impressed whilst hot and glowing. The intellectual aspirations, which have the most decided tendency toward any divergent point, should be involved in the embrace of Christianity. These aspirations at present constitute the heart of every nation, on which the Gospel should plant her leaf. Thence she may derive a power, or, to use a phrase of Burke's, what workmen call a purchase, which elsewhere must be sought for in vain. To address men now after the manner in which they were so effectually addressed at the time of the Reformation, and down to the date of the French Revolution, or later, would betray a total ignorance of the period in which we live. Evangelical effort should change its character according as the antagonist it has to encounter changes its form; and this can be done without the slightest deflection from consistency: for it is a marvellous peculiarity of the religion of Christ, that it can follow humanity through all its transformations. When this religion, therefore, halts behind the age, the blame—the dreadful blame—lies at the door of its teachers. It should ever be in advance, ever prompt to extract aliment, to derive a fresh juvenile activity from the mastery of the new-fashioned errors which every generation brings forth. No opinions or sentiments which have an extensive circulation, though upon the whole they may be pronounced false, are totally so. There is always some radical verity contained within them; and this is the property of the Gospel, to which every moral truth belongs. Christians, then, should appropriate to themselves whatever truth may be discoverable in current errors; by so doing they will pluck the soul out of those errors, and lead in the name of their master and his Church, the world in their train, as they have done heretofore up to a modern date.

In order to this result, however, on which the prosperity, we may almost say the existence of the Church depends, they must not regard the world, as they have lately got the habit of doing, as an alien orb, as it were, to which, indeed, the Gospel is to be proclaimed, but with whose spirit they should hold communion; but, on the contrary, they should be thoroughly convinced that it is only by studying that spirit, and by attaining to a superlative knowledge of its most subtle workings, of all its spurious deceptions, of its passions, of its aims, of its inward cogitative processes, as well as its outward development, that Christianity can compress and comprehend it in her grasp, and leave it with that leaven which is to issue in the multiplication of the redeemed, and is, besides, the salt of the earth, to preserve it from utter corruption, from that exorbitant overgrowth of evil, which would soon overrun and strangle to death Christianity itself, if Christianity put forth no counter-vigour within its very core, to keep it under partial control.

LORD MONTAGUE AND DISSENT.

(From the St. James's Chronicle.)

Lord Montague owns the manor of Beaulieu, in Hampshire. His lordship having, at his own expense, enlarged the parish church to an extent sufficient to accommodate all his tenants—having provided a proper residence for the incumbent—having built and endowed two schools of an extent adequate to the wants of all the children on his land who can stand in need of elementary education—having thus at his own expense amply provided for the religious and moral instruction of all upon his estate, in conformity with that faith to which he is conscientiously attached, he has moreover signified that he will not permit the establishment, in the manor of Beaulieu, of any Dissenting school, and for this he has been for a week incessantly lauded by the Whig-Radical journals. Upon what pretence of reason? The noble lord, by his munificent exertions, has shown that he is not indifferent to the religious and intellectual wants of his tenants; and that has been shown by the interdict of Dissenting schools, if it be not that he is not indifferent to the maintenance of harmony among those over whom the law allows him to exercise the very material influence of a landlord? Nobody will pretend that the people of Beaulieu would be the happier for having their clergymen weekly preaching against the Dissenting minister or ministers, and the Dissenting minister or ministers weekly preaching against their clergymen; but if there is to be no Dissenting minister to receive children from the hands of a Dissenting schoolmaster, the children educated by that schoolmaster must be educated to observe no religious worship—an object which will be scarcely called desirable. We rejoice in the religious liberty which all classes of Englishmen enjoy; but between tolerating Dissent, and not discountenancing Dissent by all lawful means, there is a wide difference. Every man is bound to respect the religious opinions of another to the extent of forbearance; but every man is no less strongly bound to promote the ascendancy of those religious opinions which he himself conscientiously holds, and to discountenance by all lawful means whatever militates against that ascendancy. Deny this proposition, and you must close the Scriptures, and silence every preacher in the island—for what do the Scriptures teach, but an exclusive doctrine, differ as men may as to its interpretation? What does the preacher speak for but to promote that exclusive doctrine, which each conscientiously adopts? It is vain to tell us, as some would, that the closet and the pulpit are the only places suited to religion. St. Paul expressly tells,