

rally to adopt his translation in preference. But this is no reason why he should lose the credit of his own admirable performances in this department. Respect to literary justice has drawn out this article to so great a length; and it was the more necessary to state the matter correctly, because Mr. Montgomery's "Psalmist" might in future mislead. The first editions of the Hymns and Sacred Poems, by the Wesleys, viz: those of 1739, 1743, and 1745, in which most of the above hymns are found, with several others in the Moravian Hymn Book, are now become scarce, and in a few years may not be forthcoming to correct the error. For this reason it may also be noticed that Mr. Montgomery has inserted in his Collection several hymns by Charles Wesley as the composition of "authors unknown." These, too, are found in the early editions of the Wesley Hymns and Poems, and in some later ones, as: "Come let us who in Christ believe;" "Come, O thou all-victorious Lord;" "Fountain of being, source of good;" "God of my life, whose gracious power;" "Jesus, my strength, my hope;" "Jesus, the name high over all;" "Leader of faithful souls, and guide;" "O that thou would'st the heavens rent;" "Spirit of truth, come down;" "Thee, O my God and King;" "Thy ceaseless, unexhausted love;" and, "When quiet in my house I sit." There are two ways of accounting for Mr. Montgomery's want of information as to these hymns;—that he was not in possession of the early editions of hymns published by John and Charles Wesley—and that some of the hymns in the hymn book in use amongst us, which he has ascribed to authors unknown, are parts of longer hymns, and were selected by Mr. John Wesley from his brother's poetry, sometimes from the middle or end of a piece, so that the first lines would not be found in the old indexes when consulted. Mr. Charles Wesley's hymns have not been unfrequently claimed for others, without any design to be unjust. In the Christian Observer, a few years ago, that exquisite production of one of his happiest moments, "Jesus, lover of my soul," was assigned to Mr. Madan, although published by Mr. Charles Wesley, in the year 1743; and the translation from the French, "Come, Saviour Jesus, from above," is found in the poetical works of Dr. John Byrom, published in 1773, although it appears in the Wesley "Hymns and Poems" of 1739. The probability is, that a copy of it was found among Byrom's papers, and so the editor of his Poems concluded it to be his. A correct list of the different editions of the Hymns and Sacred Poems published by the Wesleys, will be found in the last volume of Wesley's Works, recently completed. The editions of 1739 are scarce, and it ought to be noticed that there are two distinct works published under the same title of "Hymns and Sacred Poems," each bearing that date. The hymn book now in use was compiled by Mr. John Wesley out of the preceding hymn books, of different sizes and editions, and from his brother's "Festival Hymns," "Scripture Hymns," &c. The whole underwent his severe criticism, and he abridged and corrected them with a taste and judgment which greatly increased their value.

BIOGRAPHY.

BISHOP LATIMER.

HUGH LATIMER was descended of mean but honest parents, at Thurcaston, near Mount Sorrel, in Leicestershire, where his father lived in good reputation. He was born in the year 1470; and, at an early age, was put to a grammar-school at Thurcaston, and afterwards at Leicester, where he made such rapid improvement, that it was determined to bring him up to the church. With this view, as soon as he was prepared, he was sent to Cambridge in 1484, when, at the usual time, he took his degrees in arts; and, entering into priest's orders, behaved with remarkable zeal and warmth in defence of popery, his religion, against the reformed opinions which had lately discovered themselves in England. He heard those new teachers with high indignation, and inveighed, publicly and privately, against the reformers. He looked upon them in so bad a light, that he de-

clared he was of opinion, the last times, the day of judgment, and the end of the world, were approaching. "Impiety," he said, "was gaining ground apace, and what lengths may not men be expected to run, when they begin to question even the infallibility of the pope." If any inclined to the Reformation, and particularly when Mr. Stafford, divinity lecturer in Cambridge, read lectures in the schools, Mr. Latimer was sure to be there, to drive out the scholars. Such was the enmity of Mr. Latimer to those principles, he afterwards felt it his highest honour to support. Among those who favoured the Reformation, Mr. Thomas Bilney was one of the most considerable. With this good man it was Mr. Latimer's happiness to become acquainted, who had likewise conceived very favourable sentiments of him. He had known Latimer's life, while in the university, to be a life strictly moral and devout; he ascribed his failings to the genius of his religion; and he appeared so candid and unprejudiced by any sinister views, that he could not but be open to any truths, that should be set properly before him; which gave Mr. Bilney great hopes of his reformation. Induced by these favourable appearances, he failed not, as opportunities offered, to suggest many things to him about corruptions in religion in general, whence he used frequently to drop a hint concerning some in the Romish Church in particular. By the influence and exertions of Mr. Bilney, Latimer was obliged to renounce his papistical doctrines, and, at the age of fifty-three, became a decided Protestant, and was as active in supporting and propagating the reformed doctrine, and as assiduous to make converts, as he was before in destroying the enemies of the pope. A behaviour of this kind was immediately noticed. Cambridge, no less than the rest of this kingdom, was entirely popish; every new opinion was watched with the strictest jealousy, and Mr. Latimer soon perceived how obnoxious he had made himself. Latimer had by this time, through his daily and indefatigable searching of the Scriptures of the Old and New Testaments, made himself a complete master of all the Scriptural arguments proper to confute the reigning errors of the Church of Rome. He now became a preacher of great eminence, and displayed a remarkable address in adapting himself to the capacities of the people. He was openly opposed by Dr. Buckingham, prior of the Blackfriars, who appeared in the pulpit against him, with great pomp and prolixity; he particularly inveighed against the Scriptures in English; and on the following Sunday Mr. Latimer rose to refute the opinions of this deceiver of himself and others. Accordingly, on the following Sabbath, the whole university assembled to hear the opponent of the former minister, who made one of the audience. Mr. Latimer, with great gravity, recapitulated the learned doctor's arguments, placed them in the strongest light, and then rallied them with so much flow of wit and good humour, that he placed his adversary in the most ridiculous light, and sent him away ashamed of his opinions and himself. These things greatly alarmed the popish clergy. Mr. Latimer continued to preach, and heresy (as they called it) to spread. The heads of the popish party applied to the Bishop of Ely, as their diocesan; but that prelate was not a man for their purpose; though he was a papist, he was moderate; and did nothing more than silence Mr. Latimer, and that only for a short time. Dr. Barnes, of the Austin Friars, whose monastery was exempt from episcopal jurisdiction, being a great admirer of Mr. Latimer, boldly licensed him to preach there. The credit to the Protestant cause, which our preacher had just gained in the pulpit, he maintained by a holy life out of it. Mr. Bilney and he gave daily instances of goodness, which malice could not scandalize, nor envy misinterpret. They visited the prisoners, relieved the poor, and fed the hungry. Cambridge was full of their good works; their charities to the poor, and friendly visits to the sick, were constant topics of discourse. About that time, Latimer, with eighteen bishops, drew and signed a declaration against the pope's ecclesiastical jurisdiction, which concludes with these words:—"That the people ought to be instructed; that Christ did expressly forbid his apostles, or their successors, to take to themselves the power of the sword, or the authority of kings; and that if the Bishop of Rome, or any other bishop, assumed such power, he was a tyrant, and a usurper of other men's rights, and a subverter of the kingdom of Christ." In the

same year, also, the priory of Great Malverne, in Worcestershire, was suppressed. At the suppression, Latimer, with an earnest desire, recommended to Cromwell, who was the king's vicar-general, that that house might stand, not in *monkery*, but so as to be converted to preaching, study, and prayer. In this year, passed the famous act, as it was called, of the Six Articles, which, when published, gave great alarm to all favourers of the Reformation; and as the Bishop of Worcester could not give his vote for the act, he thought it wrong to hold any office in a church where such terms of communion were required: he therefore resigned his bishoprick, and retired into the country, where he resided during the heat of that persecution which followed upon this act, and intended there to pass the remainder of his days. But, in the midst of his security, an accident carried him into the tempestuous weather that was abroad. He received a bruise from the fall of a tree, and the contusion was so great, that he was obliged to repair to London, where he saw the fall of his patron, the Lord Cromwell; a loss which he was soon made sensible of. Gardiner's emissaries found him out in his concealment, and as some one had heard him speak against the Six Articles, he was sent to the Tower, and, through one pretence or another, imprisoned for six years, with the Bishop of Chichester.

On the change of government, under King Edward VI., Latimer, with many others, was released; and he accepted an invitation from his friend Archbishop Cranmer, and took up his residence at Lambeth, where he led a very retired life, being chiefly employed in hearing the complaints and redressing the injuries of poor people. But though he was thus usefully employed, a slander passed upon him, which is this—that after the Lord Hig Admiral's attainder and execution, which happened about this time, he publicly defended his death in a sermon, before the king; that he respected his character; and that he did it merely to pay a servile compliment to the protector. The first part of this is true, but the second and third are false. Upon the revolution, which happened at court, after the death of the Duke of Somerset, Latimer retired into the country, and resumed his preaching in those places he thought might be most serviceable. But as soon as the introduction of popery was resolved on, the first step towards it was the prohibition of all preaching throughout the kingdom. Many were taken into custody; and the Bishop of Winchester, then prime minister, having proscribed him from the first, sent a message to cite him before the council. He had notice of this some time before the messenger's arrival, but made no use of the intelligence. The messenger found him equipped, and ready for his journey; at which, expressing his surprise, Latimer told him he was as ready to attend him to London, thus called upon to answer for his faith, as he ever was to take any journey in his life; and that he doubted not but that God, who had enabled him to stand before two princes, would enable him to stand before a third, either to his comfort or discomfort eternally. The messenger then told him, he had only a letter to deliver, and retired.

Mr. Latimer, on opening the letter, found it to be only a citation from the council, and he resolved to obey it. He therefore set out immediately, and, as he passed through Smithfield, where heretics were usually burned, he said, cheerfully,—*"Smithfield hath long groined for me."* The next morning he waited on the council, who sent him to the Tower. Sentence was passed on him in the beginning of October, and he and Ridley were executed on the 16th. When they came to the stake, he lifted up his eyes and said,—*"Fidelis est Deus;"* i. e. God is faithful, who will not suffer us to be tempted above what we are able to bear. He then prepared himself, saying to the Bishop of London, "We shall this day, brother, light such a candle in England, as shall never be put out." Such was the death of Hugh Latimer, Bishop of Worcester. He had a happy temper, improved by the best principles; and such was his cheerfulness, that none of the circumstances of life were seen to discompose him: such was his Christian fortitude, that not even the severest trials could unman him. Indeed, for Latimer, no eulogy is wanting, when it is recollected that he was one of the leaders of that noble army of martyrs who introduced the Reformation into England.—*Southey.*