

and 70 school-masters and catechists. In connection with the Society for promoting Christian knowledge, whose receipts are more than £90,000, there are 6728 schools containing 59,700 pupils; and its distribution of books for the year ending May 1839, was as follows: Bibles 108,320; Testaments 102,121; Prayer Books 227,362; Psalters 14,198; Bound books of other kinds 161,167; and Tracts 2,276,166. In addition to the above, which belong exclusively to the Establishment, there are very many institutions, charitable and religious, which are greatly indebted (the former almost entirely) to Churchmen for their support; and the conjecture would probably be considered within the truth, that one half of the income of the largest of them all,—the British and Foreign Bible Society,—was derived from this source.

The efforts which are thus made for the promotion of the welfare of mankind, are prompted by a vital principle within; and in no branch of the Church militant does the flame of Christianity burn with a purer or a brighter lustre. It is not uncommon, we know, to reproach her with her coldness and inactivity in days which are past; but to those of her accusers who are without sin in this matter we may safely assign the prerogative of the first assault. The fact is, it was a period of general declension, in which the surrounding sects were involved in an equal or even in a greater degree; and while we are no apologists for the lukewarmness which, with a few brilliant exceptions in the case of individuals, then overspread and disgraced the Church of Christ, we cannot forbear to remind them, that, shutting their eyes to the glory of her present position, they are contemplating her past delinquencies from the vantage ground of a more stirring and enterprising, if not a more enlightened age. The battle of the Reformation, be it remembered, was fought and won by the Church of England; her Ridelys, her Cranmers, and her Latimers fed with their own bodies the fires of persecution; and in her translation of the Bible, a work wonderful for the fidelity of its execution and the majestic simplicity of its style—as also in her scriptural and incomparable liturgy, she has fixed forever the principles thus written in the blood of her noble army of martyrs. When infidelity leagued with the Demon of Anarchy threatened to subvert the very foundations of society, the Church of England threw herself into the breach, and rolled back the fearful torrent of desolation: and now again we see her, turning in disgust from the rapid Theology of the day, and coming forward, in utter disregard of the opposition of an irreverent and socinianized age, to recall the attention of mankind to long neglected but imperishable truth. The spectacle of a Church thus

“Founded in truth, by blood of martyrdom
Cemented, by the hands of wisdom reared
In beauty of holiness,”

moving forth with the shield of faith and the sword of the Spirit, to fight the battles of the Lord against the mighty, is one which angels might delight to contemplate.

All are indebted to her in a greater degree than they are able to appreciate, or willing to acknowledge; and it might be supposed that a Church thus rich in good works, with her Bible, her liturgy, her noble universities, her acknowledged orthodoxy, her theological lore, her masterly defences of Christianity, her beneficent charities, her missionary spirit, and her thousands of learned and zealous clergy, would be regarded by all, as, what in truth she is, the pride and bulwark of Christendom.

But how different is the fact. At home, Romanists, Dissenters, and Infidels, opposed in every thing, are united in plotting her overthrow; while the Government by which she should be upheld and fostered, regards her either with averted eyes, or proscribes her power to increase the influence and promote the designs of her enemies. In this country, too, a studied silence is observed in respect to her many and great excellencies, and members of other communions than our own, would hardly be aware of the existence of such an establishment, were it not for the exaggerated statements and unfounded reports, so generally circulated by their periodicals to her disadvantage. Her connection with the state, is, we are all aware, a crime, which in the opinion of many

well-meaning persons, counterbalances all that can be said in her favour; but with all its evils, the union has been, and still is productive of incalculable good.—*Dev. of the Cross.*

PROTESTANTISM THE SOURCE OF NATIONAL GLORY.

By the Rev. Dr. Croly.

Charles the Second ascended an eminently prosperous throne. Abroad it held the foremost rank, the fruit of the vigour of the Protectorate. At home all faction had been forgotten in the general joy of the Restoration.

But Charles was a concealed Roman Catholic.*—He attempted to introduce his religion; the Star of England instantly darkened; the country and the king alike became the scorn of the foreign courts; the royal honour was scandalized by mercenary subserviency to France; the national arms were humiliated by a disastrous war with Holland: the capital was swept by the memorable inflictions of pestilence and conflagration.

James the Second still more openly violated the national trust. He publicly became a Roman Catholic. This filled the cup. The Stuarts were cast out, they and their dynasty for ever; that proud line of kings was sentenced to wither down into a monk, and that monk living on the clms of England, a stipendiary and an exile.

William was called to the throne by Protestantism. He found it, as it was always found at the close of a Popish reign, surrounded by a host of difficulties, at home, the kingdom at a ferment; Popery, and its ally Jacobitism, girding themselves for battle; fierce disturbance in Scotland; open war in Ireland, with the late king at its head; abroad the French king domineering over Europe, and threatening invasion. In the scale of nations England was nothing!

But the principle of William's government was Protestantism; he fought and legislated for it through life; and it was to him, as it had been to all before him, strength and victory. He silenced the English faction; he crushed the Irish war; he next attacked the colossal strength of France on its own shore. This was the direct collision, not so much of the two kingdoms, as of the two faiths; the Protestant champion stood in the field against the Popish persecutor. Before that war closed, the fame of Louis was undone, and England rose to the highest military renown. In a train of immortal victories, she defended Protestantism throughout Europe, drove the enemy to his palace gates, and before she sheathed the sword, broke the power of France for a hundred years.

The Brunswick line were called to the throne by Protestantism. Their faith was their title. They were honourable men, and they kept their oath to the religion of England. The country rose under each of those Protestant kings to a still higher rank; every trivial reverse compensated by some magnificent addition of honour and power, until the throne of England stood on a height from which it looked down upon the world.

Yet, in our immediate memory, there was one remarkable interruption of that progress; which, if the most total contrast to the period preceding and following can amount to proof, proves that every introduction of Popery into the legislature will be visited as a national crime.

During the war with the French Republic, England had gone on from triumph to triumph. The crimes of the Popish continent had delivered it over to be scourged by France; but the war of England was naval; and in 1805, she consummated that war by the greatest victory ever gained on the seas.† At one blow she extinguished the navies of France and Spain. The death of her great statesman at length opened the door to a new administration.‡ They were men of acknowledged ability, some of the highest, and all accustomed to public affairs. But they came in under a pledge to the introduction of Popery sooner or later, into the legislature. They were emphatically “the Roman Catholic Administration.”

* He had solemnly professed Popery on the eve of the Reformation.

† Trafalgar, Oct, 1805.

‡ February, 1806.

There never was in the memory of man so sudden a change from triumph to disaster. Disgrace came upon them in every shape in which it could assail a government; in war, finance, negotiation. All their expeditions returned with shame. The British arms were tarnished in the four quarters of the globe.* And, as if to make the shame more conspicuous, they were baffled even in that service to which the national feeling was most keenly alive, and in which defeat seemed impossible. England saw, with astonishment her fleet disgraced before a barbarian, without a ship on the waters, and finally hunted out of his seas by the fire from batteries crumbling under the discharge of their own cannon.

But the fair fame of the British Empire was not to be thus cheaply wrested away. The ministry must perish; already condemned by the voice of the country, it was to be its own executioner.† At length made its promised attempt upon the Constitution.—A harmless measure‡ was proposed, notoriously but a cover for the deeper insults that were to follow.—It was met with manly repulse; and, in the midst of public indignation, perished the Popish ministry of one month and one year.‡

Its successors came in on the express title of resistance to Popery; they were emphatically “The Protestant Administration.” They had scarcely entered on office, when the whole scene of disaster brightened; and the deliverance of Europe was begun, with a vigour that never relaxed, a combination of unexpected means and circumstances, and effective and rapid renown; which if a man had ventured to suppose but a month before, he would have been laughed at as a visionary.

Of all countries, Spain, sluggish, accustomed to the yoke of France, and with all its old energies melted away in the vices of its government, was the last to which Europe could have looked for defiance of the universal conqueror. But if ever the battle was fought by the shepherd's staff and sling against the armed giant, it was then. England was summoned to begin a new career of triumph. Irresistible on one element, she was now to be led step by step to the first place of glory on another; and that Protestant ministry saw, what no human foresight could have hoped to see, Europe restored; the monarch of her monarchs a prisoner in its hands; and the mighty fabric of the French atheistic empire, after darkening and distorting like an endless dungeon o'er the earth scattered, with all its malignant pomps and ministers of evil, into air.

It is impossible to conceive that this regular interchange of punishment and preservation has been without a cause, and without a purpose. Through almost three hundred years, through all varieties of public circumstance, all changes of men, all shades of general polity, we see one thing alone unchanged—the regular connexion of national misfortune with the introduction of Popish influence, and of national triumph with its exclusion.—*Concluded.*

SELECT SENTENCES.

RESURRECTION.—The Divine and infinite power shone out with the most illustrious grandeur in the Resurrection of our Lord's dead body from the grave. 8 Rom. 10, 11. Here the Godhead of the Holy Spirit appeared in its meridian glory.—*Ryland.*

NOBILITY.—Nothing can make us truly noble but vital Faith in the Son of God: that faith which is the existence, basis, and confident expectation of good things hoped for.—*Ibid.*

* The retreat from Sweden, 1807.—Egypt invaded and evacuated, 1807.—Whitlock sent out to Buenos Ayres, 1807.—Duckworth's repulse at Constantinople, 1807.—All those operations had originated in 1806, excepting Whitlock's, which was the final act of the Ministry.

† The granting of commissions in the army. Mr. Percival opposed this as only a pretext; he said, “It was not so much the individual measure to which he objected, as the system of which it formed a part, and which was growing every day. From the arguments that he had heard, a man might be almost led to suppose that one religion was considered as good as another, and that the Reformation was only a measure of political convenience.”

‡ March, 1807.