

tion condition of man, it becomes a subject of natural inquiry, whether that remedy, in which most confidence has been placed, has in point of fact the efficacy usually ascribed to it; or whether it has been adulterated; or whether it has been at all or carefully, applied to the case.

There are too many instances of entire cure, in individuals at least, to allow us to assume the first; as to the second, an adulterated medicine does exist; but the genuine one is not lost, as appears from many sufficiently attested cases of relief for cure; and if moral disease still rages, and, in certain districts, spread its most concentrated contagion, and displays its most affecting desolations, the fair inference is, that such districts have been too much neglected by those in whose hands this powerful *panacea* has been deposited. The great questions, therefore, before the christian philanthropist, relate to the opportunities which may exist for a more extensive application of it, and to that process which promises the most successful results. Both these questions find ample answers in the work before us. This powerful writer, who lately conducted the sublime march of his readers amidst the rolling planets, and the gorgeous plains of the wide-spread firmament, in search of the magnificence of Deity, now leads us through the crowded alleys and streets of overgrown towns and cities, in search of the miseries of men. Nor is the moral he would impress upon us less powerful; he displays their squalid wretchedness, and their affecting alienation from good, that he may appeal to the charity of our hearts, remind us that we have the infallible remedy in our hands, and urge us, by every motive of christian obligation, to apply it in those methods which practical wisdom has pointed out as the most effectual.

In the contemplation of a large town, facts present themselves, from which, however painful, we must not turn aside; a state of things which, if neglected, will ultimately force itself upon us by its disastrous consequences, and convince us that to shut our eyes upon danger is not the way to avoid it, and that to "pass by on the other side," is not only want of charity but want of wisdom. Christianity is generally professed among us; yet her sabbaths are profaned, and her temples deserted, by the great mass of the population. Copies of the Book of God are multiplied; but thousands want the heart or the ability to consult it. Schools are multiplied; yet we are horror-struck at the reports made from time to time of juvenile depravity. A great number of agencies have been of late years set at work, to counteract vice; yet our calendars show an increase of crime. Immense sums are expended in private and public charities; yet the forms of misery multiply around us. That great legal charity, the poor rates, has extorted its ample taxation for the relief of the necessitous, the aged, and the sick; but a spirit of pauperism has grown up with the facilities of obtaining relief, until it has created constant and agitating contests between the efficient administrator of the bounty, and the sturdy and demanding claimant. Large wages have at different times, and often for long periods, been earned by the poor; but too generally they have made no provision for temporary reverses; and a pressure on commerce, for a few years, has at once spread misery and murmuring through the working classes, disposed them to riot and rebellion, and rendered them a prey to every designing demagogue who could mislead their ignorance, or had the address to practise upon their passions. Feelings of enmity to the higher classes have been generated; airy schemes of government, holding out false hopes, have become the subjects of popular discussion and attachment; and with all this, infidelity has insinuated itself, and destroyed what remained of moral principle, in those who caught the contamination.—Regard for character has been sunk in proportion; the ambition of cleanliness, comfort, and appearance, among many of the poor, has been annihilated; with these spurs to industry and economy, has passed away a prudent regard to the future; and inconsiderate marriages, and a profligate expenditure of money when in possession have been the results.

In Scotland, perhaps, such a picture may be the representation only of the larger and manufacturing towns. In England, we see, it is true, in such places, the evil in its more concentrated virulence, and amplified more fully into all the foregoing particulars; but we cannot generally except even our villages and smaller towns. Ignorance, irreligion, the profanation of the sabbath, neglect of worship, crimes, the spirit of pauperism, improvidence, profligacy, dis-

regard to character, and other moral evils, exist in a proportion in them; though political evil may not be so manifest, and from various circumstances has not been so fully introduced, and especially in those parts of the country whose inhabitants are occupied in agriculture.

What is the cause of this state of things? Religious fanaticism, say some; the diffusion of education, say others. The point, however, is touched by neither. It is singular that what is generally meant by fanaticism, by those who talk most vehemently about it, is that very theological system, which they themselves profess to reverence in their own religious formularies, fully drawn out, and earnestly impressed upon others; and yet, if the fanaticism charged were as objectionable in reality as in their opinions, it would be little culpable, as to the point now under consideration. For the evils complained of are not found, or not exclusively found, among reported fanatics, but, at least with us in England, chiefly among a class of persons who have no ideas at all on religious subjects, because they have never occupied their thoughts.

When those evils are charged upon education, that education is usually meant which is communicated to the poor, by the efforts of the more zealous members of the Establishment, by the Methodists, and by the several bodies of Dissenters, in Sunday Schools. Now we are far from supposing, that all the good has been produced by these institutions of which they are capable, or that all who have received instruction in them have escaped the evils before mentioned, as actually existing among us. But it is indubitable, that the increase of juvenile crime and depravity, for instance, has been among those chiefly who have had no such care bestowed upon them; and that the great mass of those adults, whose vices and whose wretchedness blot and shame our cities, towns, and villages, are unaccustomed to the public worship of God, unacquainted with the Scriptures, and equally ignorant and neglected.

[TO BE CONTINUED.]

SABBATH SCHOOLS.

All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness 2 Tim. iii. 16.

The Bible is called the Scriptures, because holy men wrote the will of God as they were influenced by the Holy Spirit, for the instruction of all after ages. Is it reasonable to suppose, that a wise Creator would leave his rational creatures without any standard rule of duty, by which they might learn, that HE requires to be worshipped with the HEART, and in sincerity—to which all his creatures may equally appeal against the wickedness of others towards them, a rule whereby each may know, in what things he pleases or displeases God? Such a steady general rule must be a written rule. This we have in the Bible. The wisest, most virtuous, learned, and diligent men have taken the Scriptures for their guide; while those who have neglected, or despised them, have taken the same side of the question with traitors, adulterers, thieves, and murderers: for all the profligate and abandoned become so, and continue so, only because they despise or neglect the command, and encouragements; the threatenings, and the promises, of God, which are plainly set forth in the Bible. By the Bible is revealed the creation of man, about six thousand years ago, the origin of sin and misery—the love and wisdom of God in forgiving sinners, and placing within their reach, a happiness of soul and body, in a better world. Man could never have discovered these things by his own reason; but since God has revealed them in the Scriptures, reason, when not overpowered by wickedly-indulged prejudices, with thankfulness receives the discovery, as one of God's most merciful acts! The 66 separate books which have for some hundreds of years been bound together, and called emphatically the Bible, or, the Book, perfectly harmonize in every point that is of importance to us. The few trifling differences which profane men maliciously bring forward, are less than might be expected in a book so ancient; and they, when the comments of wise and good men are consulted, are found to be easily reconciled. Mr. Locke, a real philosopher, thus recommends the Scripture, "It hath God for its author, salvation for its end, and truth without any mixture of error, for its subject matter."

Consider these things—that the customs of the eastern nations, and of ancient times were very differ-

ent from our own—that several writers mention the same fact; and each relates only the circumstances of it with which he was acquainted, leaving the rest to be related by others—the number of the separate books which together form this Bible, and of transcribers who wrote and sold copies of it before the invention of printing—the mode of expressing numbers among the Hebrews and Greeks, by the letters of their alphabet, and that several of the letters are so like each other, that a hasty copier might easily make a mistake. On all these accounts we ought to thank God that we are favoured by his grace and providence with a Bible so plain and clear in the concern of our eternal salvation. The Bible is an account of God's works: and ought we to expect he should give the reasons on which he acts, whose wisdom is infinite? It is enough for us to believe that God does all things well; and soon we shall know, that all things work together for the good of those that love God. I cannot expect to understand the more sublime mysteries of providence and redemption, who do not know even how the corn is produced from the seed which is sown. The whole design of the Bible is to declare what our reason could never have discovered.

The Bible, from Genesis to Revelations, is an account of God's government of the world, and of God's grace and mercy to offending man. How could we know what God accounts holiness but by the ten commandments, and our Saviour's sermon recorded in the 5th chapter of St. Matthew? What of the mercy of God in pardoning sinners? What about the state of the soul, AFTER the death of the body?—What about the justice of God which can only be displayed on those who disregard his mercy? What can we know of these, but by the Bible? The main design of the Bible is to entreat men to consider how they are acting and thinking, and to care for the happiness of their immortal souls. Men are here taught to pray for God's help to obey his will, and for eternal glory and happiness through a sinner, who was wounded for our transgressions. The more largely or plainly any doctrine or circumstance is treated in the Bible, the more important it is to be rightly understood by us.

Let us bless God that the Scriptures are translated into many languages, and especially into our own, and that they are read on the Sabbath in all the parish churches in England. The church Prayer Book contains a large portion of those parts of Scripture which are most necessary to be known. Have I treated the Bible as a book intended to make me wise to salvation, or have I preferred any novel or newspaper to it? If you can read, and have not a New Testament, procure one, before you waste any more time or money.

What were Britons before they had the Bible?—Idolaters who sacrificed their fellow creatures. What sort of people, for the most part, are those, who despise or disregard the Bible? Fraud, lying, lewdness, blasphemy, cruelty, are more common among them than kindness and charity. Ask the moral character of those who profane the Sabbath: Are they the best servants or masters, parents or children? Are such the most forward to instruct the poor, or to visit the sick, or to civilize the heathen, or to support hospitals, or to relieve prisoners? Are the neglectors of Bible rules more tranquil under affliction, and more happy in death? Can infidels tell us of a better God, a better method of salvation, or a better heaven, than the Bible points out to a true Christian? Until they can do this, let the Bible be our daily companion.—May we be directed by its rules and enjoy its consolations.

ONE HOUR A DAY.—Spending one hour more in bed seems, at the time, but a small matter, and so it may be—yet in the course of a year it makes a material difference. The person who rises at 5 o'clock, will have 365 hours more in a year than the one who sleeps till six. This is equal to five weeks pure daylight, [allowing 12 hours per day] so that his year will number 13 months. Is not this too great of a morning nap, which makes us feel "nothing better but rather worse?" Whereas, if we can summon sufficient strength of mind for the first effort, the deed is done—the hour gained—conscience satisfied—and, business will go better all day.

The young traveller in pursuing the journey of life needs prudence that he may profit by the directions and warnings intended to preserve him from the bye-paths of error, the inroads of temptations, and the avenues of danger.